



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

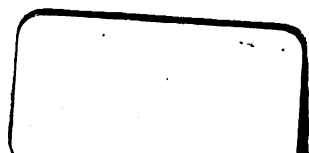
### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>





Per. 11135 e.  $\frac{97}{1870}$













THE  
BAPTIST MAGAZINE

FOR  
1870.

THE PROFITS ARISING FROM THE SALE OF THIS WORK ARE GIVEN TO THE  
WIDOWS OF BAPTIST MINISTERS, AT THE RECOMMENDATION OF THE  
CONTRIBUTORS.

VOLUME LXII.

(SERIES V.—VOL. XIV.)

Editor: REV. W. G. LEWIS.

“Speaking the truth in love.” —EPHESIANS IV. 15.



LONDON:  
YATES AND ALEXANDER, SYMONDS INN, CHANCERY LANE.

MDCCCLXX.



**AND AT CHURCH PASSAGE, CHANCERY LANE.**

# THE BAPTIST MAGAZINE.

---

JANUARY, 1870.

---

## Divine Leading:

A HOMILY FOR THE BEGINNING OF THE YEAR.

BY THE REV. W. LANDELS, D.D.

---

"Thou leddest thy people like a flock by the hand of Moses and Aaron."—Psalm lxxvii. 20.

"And he led them on safely, so that they feared not."—Psalm lxxviii. 53.

"And he led them forth by the right way, that they might go to a city of habitation."—Psalm cvii. 7.

WHILE these words apply to the divine leading of the Israelites out of Egypt and through the wilderness into Canaan, they may with great propriety be applied to the divine leading of saints in all ages. The deliverance and wanderings of the Israelites are, by almost universal consent, regarded as typical of the religious life. And, whether they were designed to be so or not, the resemblance must be very striking which has obtained such general recognition. Indeed, it is too palpable to be easily overlooked. Saints have their Egypt—their house of bondage, from which they escape—their Red Sea, through which they pass, leaving behind them their former life, from which they are henceforth separated—their baptism, uniting them to their prophet and leader—their wilderness wanderings, presenting the variations of palm-groves and burning rocks, wells and barren sands, victories and occasional reverses, rest and toil, and finally their Jordan crossing and their entrance into the land of promise, the celestial Canaan, of which Palestine was the unquestionable type. With good reason, therefore, and especially at a season when we are led to take a retro-



spective glance at God's dealings with us, may we apply to ourselves the language of these texts.

I. *All believers are divinely led.*

What was true of the Israelites in the wilderness is no less true of every child of God in all the circumstances of his life. From the beginning to the end of his course he is the subject of Divine guidance.

1. He is *led*, not driven. It is true of every man that his course is determined by a higher power. The old proverb, "man proposes but God disposes," is but a recognition of the fact that while the moral quality of our actions is not interfered with, there is, whether we like it or not, a providence which ordains our circumstances, and through these influences our procedure, so that we cannot always go where and do what we would. The most ungodly man is hemmed in by this overruling providence (albeit in spite of himself), as much as the most devout saint, and the outward conditions of his life are, as much as those of the other, the result of a divine plan.

But the difference between him and the godly man is, that while he sees no paternal love or superior wisdom in the providence, and therefore reluctantly yields to it, or chafes under it, or kicks against it as an unpleasant and inexorable necessity; the other, if he be in a truly Christian state of mind, sees

in the providence the planning of a wisdom superior to his own, and the workings of an infinite love—the wisdom and love of his Almighty Father and Friend—and therefore, painful as they may be, cheerfully acquiesces in its arrangements. The one is driven by providence, the other is led. The one goes reluctantly and grudgingly because he cannot do otherwise, the other cheerfully because he believes it best. The one takes his place in the spirit of a slave when driven by the fear of the lash; the other in the spirit of a child who knows that his father's wisdom is superior to his own, and that what his father appoints must prove most conducive to his welfare. It is true that he could not successfully resist if he would; but it is also true that he has no desire to resist. He does not wish to take the arrangement of his circumstances into his own hand. He does not wish them to be otherwise than God ordains. He does not complain that his way is rough, he does not desire to leave it. His prayer is "Teach me thy way, O Lord." "Guide me with thy counsel." Thus there is no compulsion used with him: he is not driven, but gently led.

2. It is the *Lord* that leads him. This is implied in what we have just been saying; but it is worthy of special notice as showing where he looks for guidance. Nearly all

men have their leaders, whom they follow more or less implicitly. A few are strong enough and bold enough to consult only their own inclination, and do what pleases themselves without respect to any external authority. The greater number are led by fashion. Some one of lofty station sets an example, and others follow in train like sheep after their leader. There is no question with them as to the rectitude of the course they pursue—not much question as to its utility—very little regard to its convenience or comfort; it is enough that it has been chosen by those of superior station, and is very generally adopted. How often do we hear it said “Such and such an article is very much in use now—such and such a thing is always done in certain circles.” And this is deemed an imperative reason for the observance of customs with which it may be neither right nor pleasant to comply, because the poor slaves dare not act otherwise than as fashion prescribes.

With the godfearing man it is very widely different. He dare not follow his own inclination implicitly, for he knows that that is very often the result and expression of the lower part of his nature; and ere he ventures to follow its dictates he considers whether they are in accordance with the divine will. Still less is he led by fashion. To him it matters little what

others may do or say. He cannot be guided by their opinions or observances, for he knows that he will be tried by another standard—that God and not man shall be his judge. And though he may dislike as much as anyone to be singular, not wishing to lay himself open to the charge of bigotry or presumption, as if he would rebuke, or thought himself superior to, others, he dare not be otherwise if the course generally pursued will not bear to be tested by the unerring word of God. *His* will, not the prescriptions of fashion—*His* pleasure, not the dictates of inclination—is the rule of life to all who are divinely led.

3. But how, it may be asked, are we to know what the will of the Lord is? How are we to know what course He would have us pursue? We know that in morals such and such acts are forbidden and such and such acts enjoined; but where no moral principle is involved, how are we to know what He requires? How are we to know whether He would have us follow this or that occupation, and reside in this or that neighbourhood? Where Scripture says nothing, and no special or miraculous intimation of the divine will is to be looked for, how are we to learn what that will is? How are we to make sure of being divinely led? In no way can we gain this assurance but by studying with

singleness of purpose His word and providence. Without miraculous or special intimation of His will, the Lord guides those who earnestly seek His guidance. He directs their steps who acknowledge Him in all their ways. Where the motive is pure and the will submissive the path of duty is generally plain. Even Scripture unfolds its meaning to the single eye, and the dispensations of Providence are correctly interpreted where no evil inclination leads men astray. Whereas neither Scripture nor Providence will be rightly understood when looked at with an eye obscured or jaundiced by prejudice, or self-interest, or lust. Our prayer, therefore, should be that God may purify our motives, and by freeing us from every evil bias enable us to judge aright. This state of mind attained, we may feel confident that whatever the conclusion at which we arrive, or the course we resolve to pursue, we are under Divine guidance. God does not leave to himself in any step of his life any one who is actuated by such singleness of purpose. Where the eye is single the whole body is full of light, and "the meek will He guide in judgment." And though the conclusion to which we are thus brought may necessitate a painful course of action from which we shrink, and issue in results which we have never sought, we may nevertheless

feel as sure of being divinely led as Israel was when the pillar of cloud went before them by day and the pillar of fire by night.

The troubles in which we are involved are no argument against this, and need not disturb the equanimity of our souls as if we were suffering the consequences of our own mistake. God never promised not to bring us into trouble. He led the Israelites into the wilderness, He led the three young men into the fiery furnace, and Daniel into the lions' den. He has led some to the scaffold, and others to the stake. And we cannot doubt for a moment that He has led us if our motives have been pure. Had we taken our own course, had we sought our own advantage, had we followed our own pleasure, had we rushed hastily into questionable positions because of the profit or enjoyment which they promised—or had we, while doubtful of their propriety, tried, because we liked them, to persuade ourselves that they were right—then, indeed, we might conclude that we had gone sadly astray, and by our wrong choice brought this evil upon ourselves. But when we have sought earnestly to know the divine will; when we are conscious of having been actuated by the simple desire to know and to do what is right; when we have prayed that God would guide us and keep us from judging wrongly,

the consequences which have ensued need excite in us no feeling of regret, for they are no proof that in any step of our life we have been otherwise than divinely led.

II. *All believers are safely led.*

"He led them on in safety."

This is the natural consequence of God's leading. They *must* be led safely who are led divinely. By this we are not to understand that they are led by an easy way, or a pleasant way, or a way in itself free from danger. Such was not the case with Israel. Such has not been the case very often with us. The way by which the Lord leads may be—

1. *A difficult way.* The life of the Israelites in the wilderness was by no means a life of ease. They had long and fatiguing journeys to make over rough, sometimes over sandy, ground, up difficult mountain passes, under a burning sun; and this sometimes when they were hungry and thirsty, and their souls fainted in them. They had numerous conflicts, moreover, with the tribes into whose territory they entered, and not a little work to do in pitching and striking their tents, in gathering their daily food, and in other things incident to a wilderness life. It was by no means such a mode of life as a man would choose who wished to enjoy ease and dignity. And God still leads His people by a way

where they have many difficulties to encounter and much work to do. They are called not to a life of ease, but to a life of toil. They are to be soldiers, not loiterers about the camp—labourers, not idlers. They have to "work out their own salvation with fear and trembling." And it is not an easy thing to keep a constant watch over one's own heart, and to contend with the evil principles which are still lurking there; to keep that vineyard free from the trespass of evil thoughts, and root up the ever-springing weeds which are indigenous to the soil; amidst the many hostile influences which threaten to extinguish it, to keep the lamp of grace always burning. This, with the work which must be done for God in the world—work to which there are so many pressing calls, and which is felt to be most urgent by those who are most alive to the claims of Christ—work from which there can be no retirement while strength for work remains—makes the Christian life anything but a life of ease. And to no one who knows its difficulties will it appear strange that sometimes there should break from the lips of the weary labourer the cry, "O that I had wings like a dove, for then would I fly away and be at rest!"

2. *A painful way.* Israel's fastings and thirst, Israel's conflicts and toil, Israel's footsore wander-



ings, Israel's graves in the wilderness, were not very fitted to minister to their pleasure, but so severely trying that, now and again, they would fain have returned to Egypt with its bondage and its fleshpots. God was leading them to a rich inheritance, but not by a flowery path. Their march was no triumphal procession. They did not enter Canaan even with banners streaming, and trumpets sounding, and crowds huzzaing; but travel-stained and weather-beaten, bearing the scars of conflict, and the marks of privation and pain. A severe discipline of forty years had been allotted to them, that the horde of slaves might be changed into a nation of freemen. And in our spiritual pilgrimage we are subject to a similar discipline. Our life, though blessed, is not spent in self-pleasing. Self-denial and self-mortification, painful wrestlings, await us ere we enter the eternal rest. "Many are the afflictions of the righteous." Trials in their circumstances, affliction in their person or their families, very often befall them; their path is sometimes darkened by the shadow of household graves. To all, these things come more or less. To some, they come in such abundance that nearly every step in their course is painful, and their soul is much discouraged because of the way.

3. *A dangerous way.* Was not Israel's dangerous? With Pharaoh's host pursuing; with mountains hemming them in on the one side, and on the other the waves of the Red Sea rolling at their feet; with forty years' wandering in a land which yielded neither food nor water; with numerous and powerful foes surrounding them and contesting nearly every stage of their progress; with the Jordan to cross and the swarming and gigantic inhabitants of Palestine to oppose them, was not their way so fraught with dangers that but for divine protection they must as a nation have been utterly destroyed? So likewise dangers attend our steps which but for divine protection would not fail to prove fatal. We are placed in jeopardy every hour. The foes which are constantly seeking our destruction; the temptations which assail us; the evil influences which surround us in the positions which in the Providence of God we are called to occupy; our own heart's tendencies would, were it not that God has kept us, have long ere now have led us to make shipwreck of faith and of a good conscience. And the wrecks which are strewn all along our course; the Judases who have betrayed their Lord; the Demases who have forsaken him, having loved this present world; the num-

bers who have fallen victims to the lust of the flesh, attest the dangers of the way, and the sustaining grace by which we have been preserved.

For after all that we have passed through, we are here to-day to bear grateful acknowledgment to the fact that we have been led safely. Notwithstanding the difficulties, and sufferings, and dangers of the way, we are here, and we are safe and sound; we have finished another stage of our journey, and our feet are still in the way; our backs towards Egypt, our faces towards Canaan, the world behind, heaven before us. We are here with the pilgrim's staff and the warrior's sword, still trusting in our leader, still resolved to tread in his steps, and to confide in his protection, toiling and fighting on until the journey is done, and the inheritance is gained. At the beginning of another year we are here; we are less buoyant, perhaps, than we were once, more toil-worn and weather-stained; but we are not less resolute. We are more inured to hardships; we are stronger for work; better prepared for conflict. We have toiled, we have suffered, we have feared. We have been weary sometimes and faint; we have exclaimed in despondency, "Surely I shall one day fall by the hand of mine enemy." But we have sustained no real injury. Amidst all our trials, and conflicts,

and dangers no harm has befallen us. In the midst of all God has kept us from evil. In the night season He has watched over us with ever wakeful eye. In the day time He has directed our steps. From burning suns, and chilling frosts, and pelting storms, He has sheltered us beneath the shadow of His wing. In rough ways He has kept us from stumbling, in seasons of dearth and drought He has spread our table, and opened for us wells by the way. Amid threatening dangers He has been our sure defence, under trouble He has sustained us; and in prosperity, still more to be dreaded, He has kept us from harm. Through all He has led us on in safety.

### III. *Believers are led by the "Right Way."*

Whatever may be the estimate formed of some of the scenes through which we pass while we are contending with difficulties and smarting under trials, and when, it may be, faith is feeble, and sight has altogether failed, after we have been brought through, and are able to look back upon them, we have no question that even the most painful scenes have been wisely and kindly ordained, so that we can say of all the way by which the Lord has led us that that was the best—the right way.

1. Of this we cannot but be assured when we reflect that all

the way has been divinely ordained—that there has been no chance or accident in it; but that every step has been tracked out by infinite wisdom and appointed in infinite love. All the wanderings of the Israelites between Egypt and Canaan were, it will be remembered, of direct divine appointment. Whether they went through the Red Sea, or along its shores, climbed the mountain passes, or traced the course of the valleys, stood before the cliffs and among the peaks of Sinai, fought with Amalek and Moab, or encompassed the land of Edom, pitched their tents under the palm trees, or wandered in desolate places, they only went where God led them. The visible symbol of His presence went continually before them, and told them when, as well as where, to move. They may not always have understood the purpose of His leading. It must have seemed a strange and perplexing thing to them sometimes that He should lead them where He did. But nevertheless every step of their way was in accordance with His plan. So is it with us, brethren. It is a blessed thought that in the little as well as the great things of our life, we are the objects of the Divine care, and have all our circumstances determined by divine appointment. We are apt to feel sometimes as if God had to do only with the

greater events—what we call the crises of our history. We connect Him with our conversion. We recognise His providence in appointing the place of our birth, or directing us into our marriage relations. We trace His hand in our great troubles and deliverances. But we do not so habitually connect Him with our ordinary affairs—the little things of every-day occurrence; and as the consequence, we bear small trials with less patience and Christian resignation than we evince under our severer troubles. We need a more practical and constant recognition of the fact which none of us dare question,—that God appoints every step of our way, and every circumstance that affects us. Our food and our raiment, our work and our play, the small annoyances and the small pleasures of our life, our sleeping and our waking, our buying and our selling, our losses and our gains, the gratifications which smooth, and the petty cares and anxieties which are just sufficient to ripple, the current of our life,—all these, as well as the greater matters which concern us, are under the charge of Him who numbers the very hairs of our head, and without whom even a sparrow cannot fall to the ground.

2. Knowing that the way by which we have been led was divinely appointed, we cannot but

feel assured that every step of it was necessary. It was not because He was pleased with their disappointments, and privations, and sufferings, that God kept the Israelites in the wilderness so long, but because all that discipline was needed to fit them for their destiny. He kept them no longer there than was necessary; made them take no step which was not absolutely required for the fulfilment of His gracious purpose. And so do we know that there has been a necessity for every trial which is appointed to us. God does not afflict us willingly, but for our profit. It is only "if need be" that He permits us to be "in heaviness through manifold temptations." Could the suffering or the care be dispensed with, it would not be sent. There is no thorn in our path, no stone on which our foot strikes, no cloud which flies over us, no storm which beats upon us, no adversary which assails us, but is charged to fulfil some gracious mission. They are instruments in our Father's hands, supplying us with the discipline necessary to fit us for our work here and our inheritance hereafter.

3. And furthermore, our experience testifies that such has been their actual result. It is our own fault, the consequence of our own unbelief, if our earthly care has not proved a heavenly discipline, and

if any trial through which we have passed has been barren of profitable result. Wherever the mind has been rightly exercised by them, they have proved most salutary means of grace. And there are few of us, in all probability, who do not feel more indebted to our cares and sorrows than we do to our pleasures for such progress as we have made. For it is not by constant enjoyment that the most stalwart or even the most beautiful Christians are produced, but by the trials which exercise faith, and foster patience, and humility, and self-restraint. Many a time have the devoutest men had to say, "It is good for me that I have been afflicted." And to all who are Christians, the "light affliction worketh out a far more exceeding and eternal weight of glory." For though "no chastening for the present seemeth joyous, but grievous; yet afterward it yieldeth the peaceable fruits of righteousness to them who are exercised thereby."

4. Hence, all this being true, there is no Christian who is not constrained to acknowledge that the way he has been led was the "right way." Right, because of divine appointment; right, because necessary to train us for service here and glory hereafter; right, because of the happy results to which it has led; right! so right we can suggest no improvement—we dare utter no complaint.



So right, that, looking at the issue,  
 we would not, had we the path to  
 tread again, ask to have one stone  
 taken out of the way, to be spared  
 one care, or pang, or struggle. If  
 we have anything of the Christian  
 spirit—the true martyr spirit—we  
 will not wish to escape them.

“We will not pray  
 For delicate neutrality of being,—  
 ‘Lord, spare us from the perils of  
 ascent!  
 The feet may bleed, indeed, but what  
 of that?  
 Shall we walk low to keep our sandals  
 whole?  
 Forego the vantage? No; we’ll rather  
 bleed.’  
 Ay, give us Moses’ rod, tho’ Moses’  
 toil  
 Await us on the other side the sea;  
 And Nebo’s prospect, though the moun-  
 tain cleave  
 And suck us from the haven of our  
 toil.  
 Though lips must quiver ’neath the  
 burning coal  
 That bear the burden of divinest  
 truths;  
 Tho’ he who sat beside the Pharaoh’s  
 throne  
 As lord of Egypt, there to fill the  
 mouth  
 Of famine, gaping wide o’er all the  
 land,  
 And feed the noble, blind old patriarch,  
 First served in bondage and imprison-  
 ment;

Though all who stood on the prophetic  
 mount  
 Wandered in deserts, hid in dens and  
 caves,  
 Thirsted and hungered, being destitute,  
 And gave their life-blood for the seal  
 and sign  
 Of the inestimable legacies they left;  
 Tho’ Israel’s poet-king, whose warrior  
 sword  
 So often put the alien hosts to flight,  
 In persecution learnt life’s sanctity,  
 And that broad trust in God which  
 makes a man  
 Most sovereign to all outward circum-  
 stance;  
 And tho’ the eyes that pierced the shin-  
 ing heights  
 And lurid depths of heaven and of hell,  
 Were exiled from their gentle native  
 light,  
 And climbed to knowledge by the pass  
 of pain;—  
 We dare desire that such men’s mantles  
 fall  
 On us.”

They were rightly led, though  
 led by a path rugged and steep,  
 to a glorious goal. And though  
 we may have to tread in their  
 steps, if by so doing we may share  
 in their honours and reward, we  
 shall have still better reason than  
 we have now for saying, or at least,  
 shall be able to say with still  
 greater emphasis, “He led them  
 forth by a right way, that they  
 might go to a city of habitation.”

# The Trades and Industrial Occupations of the Bible.

## No. I.—THE DYER.

BY THE EDITOR.

THE colour of the garments worn by the first members of the human family was no doubt that which was natural to the materials employed. In process of time the weaver and the fuller wrought them to a high degree of perfection, and by means of their labour and skill produced both delicacy of texture and snowy purity of surface. It was, however, very early in the annals of the world that men learned to gratify the love of distinction by imparting variety of colour to their clothing.

How, or when the Hebrew race acquired the art of dyeing it is impossible to say, although from Scripture testimony we gather that it was at a period long anterior to their residence in cities, or their contact with the artistic surroundings of advanced civilisation. Joseph's many-coloured coat (Gen. xxxvii. 3) is probably one of the most ancient of dyed robes, for we see no reason for surrendering the convictions of childhood in favour of the later criticism which would make the language used by the inspired historian refer to the *shape*, rather than to the *colour* of the memorable garment. The extreme rarity of the gaily-coloured robe appears to have been one of the ex-

citing causes of the jealousy of Jacob's elder sons, and when they dipped the hated vestment in the blood of the kid, it seems more than likely that a horrible irony was employed to aggravate their murderous crime. The Midianitish merchants, who, when upon their homeward journey, purchased the Hebrew slave for the Egyptian market, may, perchance, a few weeks previously, when upon their outward journey, have sold that glittering fabric to the sheikh of Mamre. Great sins have usually the surroundings of great and mysterious coincidence. The scarlet thread employed in Judah's tent (Gen. xxxviii. 28) also points to the knowledge of the dyer's art in patriarchal times, though it seems almost certain that the family of Abraham in their pre-Egyptian days must have been indebted to foreigners for any artificially coloured fabrics which they possessed.

In the account of the construction of the Tabernacle (Exod. xxv. 45), we read of "blue, and purple, and scarlet, and fine linen, and goats' hair, and rams' skins dyed red, and badgers' skins," as amongst the offerings made by the people for the service of the house. There is no difficulty in supposing that these

materials were, to a great extent, found amongst the treasures which the Egyptians freely heaped upon the Israelites, in order that they might purchase immunity from the oft-repeated plagues with which they were being wasted. The great work of setting up the Tabernacle in the wilderness deserves to be considered not merely in its higher relations to the maintenance of Divine Worship, and the promotion of the spiritual interests of Israel; it has also a claim upon our attention for the wise and beneficent purposes which it accomplished as a grand industrial undertaking. It afforded occupation to great multitudes, and impressed upon the people the fact that however special God's vocation may have been, which summoned them to receive His Law, and to go up and possess the land promised to their fathers, His infinite wisdom left a place for honest labour, and His divine command required its performance. Thus the wilderness became to them a school of art and industry, as well as of doctrine and discipline. Four centuries in Egypt had familiarised those descendants of shepherds with works of skill and forms of beauty, and although the simple habits enjoined upon them by their law did not foster the devotedness to art which was found in neighbouring lands, when the service of God required it their Bezaleel and Aholiab could as far surpass the artists of Babylon and Nineveh as the songsters of Zion could excel the bards of all other lands.

Abundant evidence exists to prove that the ancient Egyptians

excelled in the art of dyeing. Pliny, who wrote A.D. 70, says, "Nat. Hist." xxxv. s. 42:—

"Robes and white veils are painted in Egypt in a wonderful way: they are first imbued not with dyes, but with dye-absorbing drugs (*i.e.*, mordants), by which though they seem to be unaltered, yet, when immersed for a little while in a caldron of the boiling dye-liquor, they are found to become painted. Yet as there is only one colour in the caldron, it is marvellous to see many colours imparted to the robe in consequence of the excipient drug. Nor can the dye be washed out."

The mystery which so much puzzled the garrulous historian ceases to be wonderful to the veriest tyro in modern chemistry, who understands that the colour of the fabric would be regulated quite as much by the invisible mordant with which it had been impregnated, as by the visible dye in which it was immersed. The most famous dyers of remote antiquity were, however, the Phœnicians, and it is more than probable that from them both the Egyptians and the Hebrews obtained those glittering fabrics which speedily made markets for themselves wherever they could attract the human gaze. The far-famed Tyrian purple was one of the earliest and most costly articles of commerce. There is scarcely a writer of any distinction amongst either the Greeks or the Romans who does not make frequent references to this remarkable extract. Pliny mentions two kinds of shell-fish from which he says the dye was obtained, the *buccinum* and the *purpura*. He adds that a single drop only was obtained from each fish. This extract was preserved

with salt, diluted with water, and purified by the application of intense heat. The woollen fabrics which were to receive the colour, having first passed through strongly detergent processes, were kept many hours in the dye. The various shades of red, scarlet, crimson and violet appear to have been produced by the employment of different animal, vegetable and mineral adjuncts. The normal colour obtained from the Molluscs in question seems to have approached the colour of blood. In this fact we find an explanation of those portions of Scripture which represent the victorious and enthroned Saviour as "clothed with a vesture dipped in blood." (Isaiah lxiii. 2, 3. Rev. xix. 13.) The Tyrian purple was for ages the imperial colour.

The kings of Midian defeated by Gideon are described as being clad in purpleraiment. (Judges viii. 26.) Homer intimates that it was only worn by princes. The scarlet thread which was employed to distinguish between Tamar's twins, and the scarlet line suspended from Rabab's window in Jericho, seem both to indicate the scarcity and conspicuousness of coloured threads; and the goodly Babylonish garment which betrayed the wretched Achan into a sin costly to all Israel and deadly to himself, was evidently rare and valuable. Mordecai, when he had received his patent of nobility from the Persian court was arrayed in "royal apparel of blue (violet *marg.*) and white, and with a great crown of gold, and with a garment of fine linen and purple." (Esther viii. 15.) The Assyrian nobles, Ezekiel xxiii.,

are described as clad in purple, "clothed most gorgeously," "exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldaea, the land of their nativity." The luxuriant Tyrians are also represented by the same prophet thus, chap. xxvii. 7 :—"Fine linen with brodered work from Egypt was that which thou spreadest forth to be thy sail; blue and purple (purple and scarlet, *marg.*) from the isles of Elishah was that which covered thee." Elishah is supposed to be Elis, on the western side of the Greek Pelopponesus; probably, therefore, in the prophet's day, that would be the shore resorted to for the *buccinum* and the *purpura*. The reader will permit us to direct his special attention to the last-named chapter as one of the most brilliant gems of inspired prediction. Tyre, in the zenith of her glory, is likened to one of her own gallant barques, glittering with decorations, and perfuming the sea with her spices; the fair ship has spoiled all the markets of the world, and she contains specimens of all that is rich and rare; but the east wind makes her an utter wreck, and she that had "enriched the kings of the earth" lies a wasted, worthless heap; more horrible in her deformity by contrast with her once vaunted beauty and wealth.

In the parable of The Rich Man and Lazarus (Luke xvi. 19—31), the Great Teacher describes the luxury of the rich man by the fact that he "was clothed in purple and fine linen, and fared sumptuously every day." Lydia, the first convert brought to Christ

by the ministry of St. Paul in Europe, was "a seller of purple of the city of Thyatira." (Acts xvi. 14.) The lucrative nature of her business seems to be indicated in the circumstance that she could afford to traverse the Ægean sea with her entire household. Little did she heed when she left her home with the costly apparel that she should return the wearer of a robe more precious than any ever woven by earthly loom or broidered by human fingers. But Divine Grace has often arrested its subjects in the midst of their worldly avocations.—So the woman of Sychar went to fetch water for her household, and took home living water for the whole city; and the proto-convert of Europe carried back to Thyatira the tidings of that righteousness which is "unto all and upon all them that believe."

Amongst the cruelties perpetrated upon the sacred person of the Saviour by the Roman soldiers in the brutal orgies of the prætorium, we are told that "they stripped him and put on him a scarlet robe." (Matt. xxvii. 28.) This was in mockery of his claim to be the King of the Jews. An old divine says, "He came to be mocked in all his offices; as a prophet,—they blindfolded Him, and then scornfully cried, 'Prophecy—who is it that smote thee?' As a priest, 'Save thyself and us;' 'He saved others, Himself He cannot save.' As a king,—He was crowned with thorns, had a cane for a sceptre put into his hand, and they snatched it from Him to beat the thorns into His head. They further derided Him as a king, when He was clothed with a shabby old red

cloak that was cast off by some of the officers. He was made to bear his cross alone, which you do not find was the case of the two thieves; and after He had borne His cross, He was nailed to the cross He bore. He was placed *between* the thieves as though He was most guilty of the three, and hung up between heaven and earth as unworthy of both."

The Rev. J. G. Wood says—"Bible Animals," p. 586—after informing the reader that many of the British Molluscs of the whelk kind yield the colouring matter which formed the Tyrian purple:—

"The best mode of seeing the full beauty of the purple, is to take a number of the Molluscs, and to stain as large a surface (of linen) as possible. The piece of linen should then be exposed to the rays of the sun, when it will go through a most curious series of colours. The yellow begins to turn green, and, after a while, the stained portions of the linen will be entirely green, the yellow having been vanquished by the blue. By degrees the blue predominates more and more over the yellow, until the linen is no more green but blue. Then, just as the yellow yielded to the blue, the blue yields to the red, and becomes first violet, then purple, and lastly assumes the blood-red hue of royalty. The colour is very permanent, and instead of fading by time, seems rather to brighten."

The common dog-whelk (*Purpura lapillus*) will serve for this experiment.

Dr. Brande, in his "Organic Chemistry Applied to the Arts," tells us that the lost art of dyeing with the fluid of Molluscs was rediscovered in this country in the reign of Charles II., by Mr. Cole, of Bristol:—

"Mr. Cole had received information that a poor person in Ireland supported

himself by making initials of a delicate purple colour in cambric handkerchiefs. He furthermore heard that the liquid employed for this purpose was obtained from a shell-fish. Further investigation into this matter proved that the Irish peasant was accustomed to employ the real Tyrian purple as obtained from the *buccinum*. Mr. Cole made several experiments on this interesting substance, and by means of it succeeded in dyeing wool. It is related for instance that a pair of stockings thus died was forwarded to Charles II."

The *savans* Reaumur and Duhamel attained the same knowledge in France. The Hebrews were also acquainted with another dye-producing animal called by them *toldath*, the Crimson-worm, known to the Arabs by the name *kermes*, which is supposed to be the root of our word crimson, scientifically it is called *coccus ilicis*, the leaves of a species of *ilex* furnishing its food. This insect is supposed to have terminated the monopoly of the Phœnician dyes. The colour which it yielded was bright, and articles successfully tinged with it were double-dyed. Many expositors think that in the well-known words of the Lord, spoken by his prophet Isaiah, i. 18, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool," there is an allusion to the produce of both the *kermes* and the *buccinum*. Perhaps it is more significant to notice that all the reds are ingrained, deep dyed, and the figure at once indicates the need of Almighty power to remove sin, and the abundance of the divine mercy which is ready for the blackest heart and the reddest

hand that will accept it. It is not within the province of our pages to furnish a history of the art of dyeing; a few brief sentences on the subject may be serviceable to its younger readers. The etymology of the word *Indigo* distinctly points out the successes achieved in the tinctorial art by the inhabitants of the Indian Peninsula. Our old friend Pliny had a strange notion of this extract, thinking it was the exudation of certain reeds adhering to mud (Lib. xxxv. c. 6). Dioscorides (second century, A. D.) thought indigo was a stone. This most important auxiliary to the dyer's art was known only as a pigment to the Greeks and Romans. Its use as a dye as a matter of course involves the necessity of its being dissolved, and as Athens and Rome did not possess chemical knowledge enough to prepare the solution, their inhabitants could only admire and envy that skill of their eastern contemporaries which they could not imitate. The early Spanish authors on America ascribe a Mexican origin to indigo, and there is little doubt that, accompanied by logwood, it was amongst the imports into Europe which rapidly followed upon the discovery of the New World. In the sixteenth century logwood and indigo displaced the old Saxon *woad* which had till then formed the basis of many colours ever since the days when our British ancestors used it to paint their bodies.

The cochineal insect has proved a great benefactor to the dyer; indigenous to Mexico, where it feeds upon a species of cactus, it has been reared in Spain

and Algiers. In 1523, Cortes received orders from the Spanish Court to obtain large quantities of this insect, and it continues to this day an important article of commerce. Lac is a substance obtained in India by the puncture of a small insect similar to cochineal: it emits a resin which is the shellac of the varnish maker, the colouring matter, lac-dye, having been first separated from it. The learned Dr. Johnson, in his celebrated dictionary, says: "Authors leave us uncertain whether this drug belongs to the animal or the vegetable kingdom." Although the early Spaniards declared cochineal to be an insect, in the eighteenth century it was commonly held to be the seed of a plant. Rigid parliamentary enactments are found in the English statute-books forbidding the use of exotic dyes; but these soon became powerless, and all the lands of the earth have been explored for the various animal, vegetable, and mineral products which minister to the gratification of the human eye by means of

many-coloured garments. At the close of the last century the extension of chemical knowledge gave an impulse to the art of dyeing which is still progressing. The latest and most significant of the results attained is found in the production from coal-tar and benzoil of the rich and varied hues of the aniline dyes. The illustrious Faraday first lighted upon these treasures, but left it to others to accumulate wealth by introducing them to the world's markets. Wonderful, however, as the scientific exploits are which have fed human pride through the art of the dyer, his most subtle devices fail to rival the hues and shades of the natural world. The humblest flower in the hedge-row, and the tiniest of the many-coloured insect tribes, throw into the shade the gaudy decorations with which the human family have thought to adorn themselves, and seem to teach us that moral worth and not external appearance is the only true ground of admiration and respect.

---

## Scenes and Characters of Scripture History.—No. I.

### A DAY IN THE LIFE OF ABRAHAM.—GEN. XV.

BY THE REV. D. KATTERNS.

---

**H**OW much may be comprehended in a single day! It is a small space of time—soon past, and easily forgotten! yet into that brief space how much has sometimes been crowded! What may not a day bring forth; yet, generally speaking, how little do our days bring forth—how astonishingly empty and

undistinguished! As like one another as drops of water, or as grains of sand! Yet some days have been stamped—sometimes by the hand of God, sometimes by the piety or impiety of man. Some shall stand out in the last judgment blazing in our recollection, prominent in the eyes of all the great assembly. There

have been golden days here and there, in which all the beams of heavenly glory have seemed to concentrate; there have been dreadful days which have appeared to fold up in themselves all the miseries of hell. But the most part are vapid and spiritless—yawned away in indolence, and then consigned to peaceful oblivion. It is well sometimes to look upon the marked days of life, that we may see of how much a day is capable—how much may be done, how much enjoyed. Thus we may learn the true valuation of time, and may perhaps shudder to think what we may be leaving undone, what we may be losing or what awful *risks* we may be running by neglect.

We propose in this paper to take a brief review of the history of one day in the life of Abraham. Several of his days were memorable beyond expression. The day when he first received the command to forsake his country and kindred—full of doubts, fears, and sorrows—of feelings deep and acute, natural to such a parting;—exercises of mind which could not but arise from ignorance of his destination, conflicts originated by his utter inability to say whither he was going, and perhaps by the scoffs and reproaches of his nearest relatives; but that which signalised the day was his victory over all, and his obedience. He went out, turned his back for ever upon home and friends, took God for his portion, and followed the direction of the hand divine. Had he not believed and obeyed, all his subsequent blessings had been lost, and that day would have passed away unknown to sacred history. The day, again, when he offered up—or virtually offered up, his only son Isaac—which stands alone and unparalleled among all the examples of faith on the part of man, and grace, glory, and mystery on the part of God. But the day the events

of which are recorded in this chapter, was one of no mean distinction. It stands on record with all its wonders, and it rises up again to full view in the New Testament, where some of its words are quoted: "Abraham believed God, and it was counted unto him for righteousness." Without dwelling, therefore, upon particular expressions, let us take this inspired narrative and contemplate it as a whole.

We speak of the events of this chapter as the history of a day. They were clearly so. For the first appearance of God to the patriarch would seem to have been in a vision while he was yet upon his bed. He was afterwards led forth into the open air while it was yet dark, for the stars were visible, and the Lord, pointing him to the heavens filled all over with those glorious luminaries, said to him, "So shall thy seed be." Next, at his own request, God grants him visible signs, directing him to take certain victims and place them upon two altars, far enough apart to allow the covenanting parties to pass between. The killing, the cleansing, and dividing of these victims, occupied him probably the greater part of the morning, and then when all was ready, he had to watch and wait before them, and in the meantime to drive away the birds of prey which, in that country, were ever ready to fall upon the sacrifices, and if they were not guarded to carry them even from the very altar. We find that these engagements occupied the whole interval, and the sun was going down, and Abraham himself was sinking with weariness, when a deep sleep and horror of great darkness fell upon him—the signs of an approaching Deity. It was quite dark again when the solemn covenant was made or ratified by the appearance of a smoking furnace and a burning lamp passing between "those



pieces." Thus we have but the transactions of one day, wholly dedicated to God, from the earliest morning to the latest evening. A day ever remembered by God, who never forgets His covenants with men; never likely to be reviewed by Abraham but as one of the most awful, laborious, and yet joyful in his wondrous life.

On the part of God this was—

1. A day of spontaneous, unsought, and unexpected grace. The appearance of God is not preceded by any urgent prayers, that are recorded. He himself comes down of His own accord from heaven to make a beginning of its transactions. He found the patriarch upon his bed, wrapt in the silence and darkness of the night; and, it would seem, agitated by some fears and distresses that called forth the first sentence of divine encouragement. What those fears were it is not difficult to divine. He who had suddenly fallen upon the victorious army of five powerful kings with a mere handful of followers, and through divine assistance had deprived them of their spoil in the moment of security, might reasonably expect that they would speedily return to take vengeance upon their pursuer; nor is it improbable, that having yet no child, he was exercised with fears lest, after all, his hopes should prove a blank. Both seem to be pointed at in the first words addressed to him: "I am thy shield—fear not five kings, or five hundred—who shall be able to break through? I am thy exceeding great reward—fear not, all shall be accomplished." The most eminent saints are apt at times to give way to discouragements, but God, who watches over their secret fears as well as their outward afflictions, knows when to interpose and administer to them needful consolations. Here is seasonable grace—consoling grace—

encouraging grace—flying down from heaven, unsought, unhopd, unexpected, anticipating prayer, originating new acts of obedience and confidence. Thus is it always—though God will be sought, and accept service at the hands of His people, grace first comes down and begins the work, which it means to crown with an abundant and undeserved reward.

2. This was, on the part of God, a day of rich and ample promise. The beginning, the middle and the end, of this divine communication was promise—promise that cannot be restricted to Abraham's seed after the flesh, but must be extended to his seed after the spirit. That seed had been promised before; but you will remark an advance in fulness and precision. Abraham had never been told till now how that seed was to come, he had never been told that he himself should have a son. Hence his first answer to the divine salutation, which would have savoured of unbelief if he had been informed of this before, "What wilt thou give me, seeing I am going childless; are these promises to be fulfilled only in the person of an adopted heir?" "No," is the condescending answer of the Most High. "This shall not be thine heir, &c." How emphatic, how impressive, must have been this promise, when God led him forth and directed his view to the heavens, crowded with the brilliant lights of an oriental clime—a solemn and impressive spectacle under any circumstances—a spectacle that overawes a thoughtful man at all times with great ideas of infinity; but to Abraham alone, in the immediate presence of Almighty God, how overpowering, sublime and convincing, when called upon in vain to count them, and then solemnly assured, so shall thy seed be! Now he is told to regard that whole land spread out under its glorious

canopy as his own inheritance. Now he is told what nations it embraced. Now he is told precisely when all these promises shall be accomplished, and why the fulfilment is delayed. The iniquity of the Amorites is not yet full. Now he is assured, notwithstanding troubles upon his posterity, of peace in his own life and peace in death. In these promises what great things are involved, what fulness is there in the discovery, what exactitude as to particulars and as to time! Brighter far these gems of divine truth than all the brilliancy of the firmament. No wonder "Abraham believed God, and it was counted to him for righteousness." But how much brighter are they when we look upon them in the light of the Gospel; when we see them fulfilled in the *one seed*; when we find in them the germ of the covenant of grace; when we see wrapt up in them the Christ, and with Him all the promises of God in Him, which are all yea and amen—promises that look far higher than Canaan, that carry our hopes beyond the stars of heaven, and beyond the wreck of time! These promises Christians, are your inheritance. O, may you, like faithful Abraham, believe them, and have your faith counted to you for righteousness!

3. A day of remarkable condescension. I say nothing of the condescension of God in thus coming down from heaven to commune with a mortal man, but we are thinking of the kind and gracious manner in which He stoops to relieve all the remaining fears and misgivings of His servant. "What wilt thou give me?" says Abraham. "Lord, I am childless and an old man, past hope, how canst thou give me anything?" All, then, must be fulfilled in another person, born in my house, but not related to me, if I am to die without seed. "Fear not," says God, "it shall be far otherwise; thou shalt have seed."

"Give me a sign," says Abraham. "Whereby shall I know that I shall inherit?" Here it is observable that asking a sign for the confirmation of faith is not always unlawful. Zachariah asks for a sign when the birth of John Baptist is promised, and is struck dumb a season for his unbelief. Gideon asks for a sign that he should deliver Israel out of the hand of Midian, and is accepted. There is, therefore, a difference of principle. It was not that Abraham's faith was at fault; but probably for the sake of his posterity, that it might be to them a clear testimonial, which should have the effect of ratifying to their minds, like the seal of a covenant, the solemn engagement of the Most High. Be this as it may, God graciously condescended to grant him his request, and hence all the solemn scene that followed in the evening. Finally, what condescension is there in the promise of a peaceful old age and a quiet death. Our God is an awful God—glorious, powerful—but, blessed be His name, a condescending God. He stoops to soothe every anxiety, dispel every fear, clear away every doubt; that hand which is the mightiest is the gentlest, frail man trembles under it, and yet it touches him sweetly, and is like a balm to every wound.

4. Once more (to join the two remaining considerations together) this was a day of symbolical instruction, and notwithstanding all its grace, overshadowed with the obscurity of prophecies of good and evil, joy and sorrow, prosperity and adversity. Look, for instance, at that awful sleep and horror of great darkness that came upon Abraham when the sun was going down. This was doubtless a supernatural trance or ecstasy, and the description is akin to that overpowering influence both upon the mind and body which, we learn from

other instances, was the usual accompaniment of prophetic trances. (See the vision of Eliphaz in Job iii.) These effects took place beyond all controversy, to impress upon their subjects a profound reverence for God, even when He appeared in love and mercy, and to teach them and us to rejoice with trembling. But these feelings were a striking image of profound affliction and distress; and the following verse leaves us in no uncertainty as to their symbolical meaning. Here was foreshadowed to the patriarch's mind the calamitous condition of his descendants in Egypt; here was an emblematical instruction that the promise would be accomplished through many troubles and afflictions. The same remark will apply to the smoking furnace and the burning lamp. Light and darkness are mingled together. Everything in the arrangements of God's grace is fulfilled through much tribulation on the part of His people. Personally, they reach their Canaan through much darkness and many a conflict; and collectively perhaps the ultimate triumphs of the Church will be achieved through similar means. There may be an *Egypt* yet before we shall inherit the world and keep the long-expected jubilee. I tremble when I look upon the smoking furnace; but blessed be His name for the burning lamp that follows it, a clear light of promise, that shines through all tribulations—the unquenchable pledge and token of glory and honour, prosperity and happiness, when those afflictions are past and the covenant of God fulfilled.

On the part of Abraham this was a *day of mingled joy and terror*. But the joy was predominant in one respect, that it was permanent, whereas all the terror passed away. The next day the grace, condescension, and mercy of God abode with him—the terrors were gone. Nothing

remained to him but the promise, the comfort, the hope, the strengthened faith, the profitable fruits of the divine manifestation. He thought of nothing then but the signal favour, honour, and happiness that had been accorded to him. Yet while they lasted he felt their influence. It is good for men to know and realise the presence of the Most High. I cannot admire that worship that knows no fear, no reverence. Who can have transactions with God and yet not tremble? None but the thoughtless, presumptuous, and vain. Prostration of spirit well becomes us before Him who, whether He appears in wrath or mercy, is a great, holy, and jealous God. May I always rejoice, but rejoice with trembling. Nay, if my joy be well-grounded, reverence and humility will increase in the same proportion and keep equal pace with it. I do not wish to understand those ecstasies that forget the majesty of God and the meanness of the creature. The more I behold of Him, the more let me feel with Job, I abhor myself, and repent in dust and ashes. Give me Abraham's fear and Abraham's joy! Be rebuked, ye profane worshippers, who rush into the presence of God with careless levity. He is the same now as he was then—the same yesterday, to-day, and for ever. He *unveils now more mercy and less terror*—not to encourage presumption or thoughtlessness, but to invite humble and believing prayer. Trifle in His presence, and He will unveil those terrors again; unveil them without mitigation; not as a smoking but as a *fiery* furnace. Serve the Lord with fear, and rejoice with trembling.

*A day of signal devotion* set apart for God. Who can doubt how it was spent? The outward acts are recorded, but not the spiritual exercises with which they were accompanied. Need we hesitate to assert

that there were such spiritual exercises, that there must have been? What did Abraham while he sat or kneeled before the altars when he expected God to appear every moment, but pray or meditate, or pour out his heart, or lift up his eyes to heaven, or praise or sigh? There could have been no room for any of the vain frivolities of the world. In ancient days when God required sacrifices, there *were* heartless formalists who were satisfied with the outward routine of ceremonial duty; but true piety always distinguished itself by mingling with all the ceremonials the more spiritual sacrifices of prayer and praise. Where these were wanting, God frowned upon the most costly oblations, and pronounced them abomination in his sight. Let us see, then, under these outward signs, real and inward communion with God.

It was a day of *laborious, devoted, and protracted service*. Even when all the work was done and nothing remained but patient waiting for God, we find him troubled and molested by those unclean birds which were hovering round to defile or eat up the victims which were to be the signs of God's acceptance and covenant. May we not see in this part of the narrative, a picture of much of our danger and labour even when we seek to find rest in communion with God? It is not unmingled enjoyment. There are perverse, vain, wandering, and sinful thoughts, that are ever ready to spring up in the mind and distract it, even in prayer, praise, and meditation. They may glance upon us, but they must not be allowed to settle. They must

be chased away, though it be difficult. O, how blest will be our service when we shall be raised for ever above the influence of corruption, and not a thought or passion stir within us but what shall be holy and heavenly, our persons and our worship both undefiled, and all distress, anxiety, disappointment, for ever flee away.

Lastly, it was a day *signalised by the exercise of faith*. He believed God, and was constituted father of the faithful. From what is said by the apostle, it is evident that this is to be regarded as an example of justifying faith. There was faith in his former act of obedience, but that had no respect to Christ. This is magnified by its terminating upon his seed, in which Christ was included. No faith can justify but that of which the object is Christ. Abraham believed in God as promising Christ, and it was counted to him for righteousness. This exercise of faith, therefore, is distinguished by its evangelical extent. It reached forward and embraced the Saviour, and it may be to this that Christ alludes when he says, "your father Abraham rejoiced to see my day, and he saw it and was glad." It is signalised also by the disadvantages under which it was exercised; he was an old man, never likely to have a son in the course of nature; yet he staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God. Be it our concern to follow in his footsteps, and so we shall be sharers of his covenant, for to this day it is still true, that "they which be of faith are blessed with faithful Abraham."

## The Importance of General Knowledge to Sabbath-School Teachers.

WHAT do we mean by "*General Knowledge*?" We use the word "general" in our present remarks in the sense of secular, and apply it to all those kinds of knowledge which are not strictly spiritual, and needful to the salvation of the soul. All Christians, of course, will agree with this assertion that there is no knowledge so important as the knowledge of "Jesus Christ and Him crucified;" but other kinds of wisdom may be useful, without being absolutely *essential*, they may be important without being so in the highest degree. The stars, as givers of light, are not so useful as the moon, nor is the silver light of the moon so useful as the golden, glorious beams of the sun; but do we therefore despise the moon, and care nothing for the "sweet influences" of the stars? In like manner secular knowledge puts forth many attractions and yields many advantages, though we are not, of course, to put it in competition with the "wisdom which cometh from above," and which "makes wise unto salvation, through faith in Christ Jesus." Having defined what we mean by "general knowledge," we proceed to mention a few of its manifold advantages.

1. The effort to acquire knowledge tends to *the increase of mental power*. We may lay it down as an axiom that whatever creature is worthy of existence deserves to have its existence improved. We prize flowers, and therefore we try to improve them; we value trees, and hence we endeavour to make them more elegant, more stately, more strong, more productive of fruit. We prize the human

body, we believe the inspired assertion, that "It is fearfully and wonderfully made;" and therefore it is that physicians, philanthropists and statesmen are assisted and applauded in their various efforts to increase the health, the physical powers, and longevity of the human race. The *mind* is undoubtedly capable of improvement, just as flowers, trees, and human bodies are. To prove this let us take one illustration. Suppose that Mr. Gladstone had been born of poor parents; suppose he had been sent down into a coal-pit when he was seven years of age, and had worked as a collier ever since, what would have been his mental calibre and condition now? His great learning, his exquisite artistic taste and surpassing eloquence would have been lost to the nation for want of the means of mental improvement. In that case he might have been a sensible collier, or even a village oracle, but he would not have possessed those grand mental powers which have made him the foremost man in England, and filled the world with his well-earned fame. Now, as it is the undoubted duty and pleasure of Sabbath-school teachers to take an interest in all matters which tend to the mental improvement of the children committed to their care, and as the gaining of knowledge evidently leads to that improvement, it necessarily follows that secular education should be encouraged by them, that they should look upon the schoolmaster as a fellow-labourer, and thus do all they can for the mental as well as the spiritual elevation of the rising race.

2. Another advantage of know-

ledge is to be seen in *the great pleasure it yields*. Next to the divine joys of religion, there are no pleasures so pure and satisfying as those which are derived from the acquirement of knowledge. The late Lord Macaulay, in writing to a studious friend of ours, said, "With your taste for reading, you may be far happier than a peer of the realm who is not fond of books;" so that Macaulay believed with the poet who causes one of his characters to say,

"My library is dukedom large enough."

Robert Hall well puts the case when he writes as follows:—

"Knowledge expands the mind, exalts the faculties, refines the taste of pleasure, and opens innumerable sources of intellectual enjoyment. By means of it we become less dependent for satisfaction upon the sensitive appetites, the gross pleasures of sense are more easily despised, and we are made to feel the superiority of the spiritual to the material part of our nature. Instead of being continually solicited by the influence of sensible objects, the mind can retire within herself, and expatiate in the cool and quiet walks of contemplation. There are self-created satisfactions always within our reach. Let the mind but retain its proper functions, and they spring up spontaneously, unsolicited, unborrowed, and unbought. Even the difficulties and impediments which obstruct the pursuit of truth, serve only to render it more interesting. . . . Can we doubt that Archimedes, who was so absorbed in his contemplations as not to be diverted by the sacking of his native city, and was killed in the very act of meditating a mathematical theorem—can we doubt that when he exclaimed, 'Eureka! Eureka!' he felt a transport of joy as genuine as was ever experienced after the most brilliant victory?"

If then the pleasures of knowledge are so pure and intense, surely it is the duty of Sabbath-school teachers to assist in placing them within the reach of their pupils, that such refined enjoyments may be successful

rivals to low and sensual pleasures, and through the divine blessing lead the rising race to seek those higher delights which personal piety alone can give; of which the sacred writer beautifully says, "Her ways are ways of pleasantness, and all her paths are paths of peace."

3. General knowledge is good because it is a *great help to spiritual usefulness*. Lord Bacon wrote the well-known aphorism, "Knowledge is power," and it is as true now as when the great philosopher penned it 250 years ago. We all admit that the proverb is true in reference to scientific subjects. The wonderful doings of steamboats, railways, and telegraph wires prove that knowledge is power. The aphorism applies also to political matters. Mr. Disraeli is one of the best informed men in the kingdom; Mr. Bright scarcely ever speaks without making quotations, which prove the wide extent of his reading; and if Mr. Gladstone had remained at Oxford, instead of choosing politics for his profession, he would doubtless have become one of the most learned men of his time. Lord Bacon's saying is equally true in reference to all departments of spiritual labour. For example, what would a preacher be without a good store of general information? We have heard four great preachers in our time—great alike in their attractive power and their long-continued popularity. We refer to Dr. Chalmers, Mr. Binney, Mr. Jay, and Mr. Charles Spurgeon; and there can be no doubt that they owed much of their pulpit power to the general information which they had gathered together from the assiduous study of books and men. A similar remark is applicable to Sabbath-school teaching. Dull-minded, unintelligent teachers can never do much good; but let the teacher be lively, quick-witted, and well-informed, then how different the results. The scholars become by turns

all ear and all eye; the racy anecdote and the apt illustration naturally attract attention; and thus the minds of the children are more prepared for the reception of spiritual truth; while the bystander sees in the agreeable aspect of the whole class an illustration of the inspired utterance, "A word spoken in due season how good is it!" When we call to mind the fact that St. Paul, the most useful and the most illustrious of all the apostles, was, humanly speaking, the most intellectual and the best informed, we need not hesitate to assert that, other things being equal, that teacher of divine truth will be the most useful whose mind is best stored with general information, gathered from every available source.

4. General knowledge is good, because it *predisposes the mind to an examination of the claims of religion*. It may suit the designs of the Romish Church to say that "Ignorance is the mother of devotion;" just as she said, four hundred years ago, that "The printing-press was a device of the devil;" and as she was accustomed to say, when learning began to revive in Europe, that "He who studied Hebrew would be sure to become a Jew, and that the student of Greek would be sure to turn pagan." Protestants can utter no such words; for as the right of private judgment in matters of religion is the very Magna Charta of Protestantism, it would be strange indeed if we, who claim for our creed the most searching examination, should be the foes of that general knowledge by which the examination can be best carried on. Perhaps some of our readers may not have noticed the fact that the grand triumphs of the Gospel in the times of the apostles were achieved, as a rule, among the most cultured people upon the face of the earth. We are all familiar with the names of Colosse and Corinth, Ephesus and Philippi, Athens and Rome. Those

cities were renowned for their attainments in art and literature. Yet it was there that the Gospel gained its most glorious triumphs, and smote Greek and Roman idolatry to the dust. We are all familiar with the word *pagan*; but we are not all aware that literally it means a *villager*. When idolatry in the first ages of the church had ceased to exist in cities, it still lingered in the villages around, so that, in process of time, the word "pagan," or villager, came to mean a worshipper of false gods. Some say that the word "heathen" has exactly the same origin; and means, literally, "heathmen," people who live on the heaths, in the villages, and not in towns; for, as in England many villagers worshipped Saxon gods, while the inhabitants of London and York were the disciples of Christ, the word "heathen," like the word "pagans," ceased to mean villagers, and got to mean idolaters. To quote again the words of Robert Hall—

"The progress of the reformed faith went hand-in-hand, with the advancement of literature; it had everywhere the same friends and the same enemies; and, next to its agreement with the Holy Scriptures, its success is chiefly to be ascribed, under God, to the art of printing, the revival of classical learning, and the illustrious patrons of science attached to its cause. In the representation of that glorious period, usually styled the Millennium, when religion shall universally prevail, it is mentioned, as a conspicuous feature, that 'Many shall run to and fro, and knowledge shall be increased.' That period will not be distinguished from the preceding by men's minds being more torpid and inactive, but rather by the consecration of every power to the service of the Most High. It will be a period of remarkable illumination, during which 'the light of the moon shall be as the light of the sun, and the light of the sun as that of seven days.' Every useful talent will be cultivated, every art subservient to the interests of man be improved and perfected. Then learn-

ing will amass her stores and genius emit her splendour; but the former will be displayed without ostentation, and the latter shine with the softened effulgence of humility and love."

5. The last reference I shall make to the advantages of general knowledge is the fact that without it *the inspired Scriptures cannot be fully understood*. To say nothing now of the undoubted truth that a large acquaintance with Hebrew and Greek must have been possessed by those learned men who translated the Old and New Testaments into the English tongue, what a large amount of general information is needful thoroughly to understand the contents of the Scriptures! There are hundreds of verses in the five books of Moses which can only be seen in their full meaning by those who have an acquaintance with the history of ancient Egypt, and the geography of the land of Palestine. Even Moses is an Egyptian word, or rather two Egyptian words, which mean "drawn out of the water." The book of Psalms, though chiefly devotional, is capable of much literary elucidation; and multitudes of passages in the prophetic writings are dull and dark to those who have no acquaintance with the history of the ancient nations of the world. The writings of the New Testament are no exception to this rule. What beams of light are thrown upon the gospel narratives by an acquaintance with the manners and customs of the Jews; and all who are familiar with "Conybeare and Howson's Life of St. Paul" will bear me out in saying that they study the Acts of the Apostles with an intense pleasure, to which mere cursory readers are entire strangers. Now, as Sabbath-school teachers believe the Bible to be the Word of God—believe it to be immeasurably the most precious book in the world, they should value all information which tends to make

more clear and interesting the meaning of that wondrous book which has "God for its author, truth for its matter, and the salvation of the soul for its end." We close our remarks with another quotation from Robert Hall:—

"We congratulate the nation on the extent of the efforts employed and the means set on foot for the improvement of the lower classes in moral and religious knowledge, from which we hope much good will accrue, not only to the parties concerned, but to the kingdom at large. These are the likeliest, or rather the only, expedients, that can be adopted for forming a sound and virtuous population; and if there be any truth in the figure by which society is compared to a pyramid, it is on them that its stability chiefly depends; the elaborate ornament at the top will be a wretched compensation for the want of solidity in the lower part of the structure. These are not the times in which it is safe for a nation to repose on the lap of ignorance. If there ever was a season when public tranquillity was ensured by the absence of knowledge, that season is past. The convulsed state of the world will not permit unthinking stupidity to sleep without being appalled by phantoms and shaken by terrors to which reason, which defines her objects and limits her apprehensions by the reality of things, is a stranger. Everything in the condition of mankind announces the approach of some great crisis, for which nothing can prepare us but the diffusion of knowledge, probity, and the fear of the Lord. While the world is impelled with such violence in opposite directions—while a spirit of giddiness and revolt is shed upon the nations—and the seeds of mutation are so thickly sown, the improvement of the mass of the people will be our grand security, in the neglect of which the politeness, the refinement, and the knowledge accumulated in the higher orders will be exposed to imminent danger, and perish like a garland in the grasp of popular fury. 'Wisdom and knowledge shall be the stability of thy times, and strength of salvation. The fear of the Lord is thy treasure.'"



## Crabb Robinson and Robert Hall.\*

---

OH these philosophers, and the philosophers' disciples! "He that walketh with wise men shall be wise." For this we have the highest authority. But when did the sophists ever propagate aught but pedantry; and which of the peripatetics ever rose to the level of his leader? "Who then is the wise man," and who knoweth the interpretation of the divine enigmas which press around us at every point? Far be it from us to ignore the vocation of the Vates by prescription, or to deem his race extinct. Whensoever he really descends among us, not a section only of the human family, but the entire brotherhood, recognise his advent, and with more or less docility await the unfolding of his mission. But if we are to turn his teachings to any good account, it must be by the process of making us think for ourselves; and the benefit of sitting at his feet will consist in the faculty it gives us of standing on our own. On the other hand, the practice of running to earth every scaramouch who flutters a rag of the philosopher's cloak, and playing towards him the part of Boswell Redivivus, will hardly find us much further forward in the discovery of truth; even though we should have caught the trick of every Babel-dialect, or learnt the art rhetorical of baffling pursuit by retreating into Fog-land. Walk round about them by all means,—estimate their altitude by the standard measures of heaven,—

and thank the Author of all good who giveth such power unto men. But beware of taking them at their own valuation—still less at the valuation of blind idolatry. He that is spiritual judgeth all things, and will be in no danger of undervaluing the veritable "thrones, dominations, principedoms, powers, and virtues" in the realm of thought, under whose shadow we walk with true content, and by whose moral supremacy our flagging ambition is rebuked and stimulated.

If the companionship of poets and prophets could ever make a man one of themselves, never had disciple a fairer chance than Henry Crabb Robinson, for he knew them all,—English, French, and German; and gathered into the focus of his single spirit the rays of two generations of illuminati. It is true he seldom ventures on an independent criticism; and in his occasional attempts at translation into vernacular idiom, we fail to discover the wisdom which must have lurked in the unknown tongue. Yet he continued to pay to many of them the homage of unquestioning love, and not unfrequently gave them credit for sagacity which was palpably inferior to his own. Adherents of this class are of incalculable value in the Areopagus, for they tell the unthinking multitude what to admire; and by their own familiarity with the accessories of professional life, satisfy the gaping void of the more distant worshippers.

\* Diary, Reminiscences, and Correspondence, of Henry Crabb Robinson, Barrister-at-Law, F.S.A., selected and edited by Thomas Sadler, Ph.D. MACMILLAN AND CO.

Still, he was not one of the supreme council; and if he had been, probably he would not so uniformly have kept their peace.

Mr. Robinson was brought up amid the intellectual influences of Norfolk and Cambridge Unitarianism, and his education was completed by several years' residence in Germany. His subsequent career in England was that of a barrister-at-law, which he prosecuted for about fifteen years; but the favourite business of his life was to cultivate with assiduity the society of the poets and artists of his day, and to record their sayings and doings. This he has done much to the entertainment of himself and his readers. How far he has elevated our conceptions of the principal objects of his admiration is a point on which much controversy is likely to arise. Wordsworth occupies the widest portion of his canvas, yet Wordsworth can hardly be called the central light of his picture. Long and patient are the attempts to bring out all his excellencies, but the very effort shows how hard was the work:

"Wordsworth," says he, on one occasion, "recommended to me, among his poems of imagination, 'Yew Trees,' and a description of 'Night.' These, he says, are among the best for the imaginative power displayed in them. I have since read them;—they are fine; but I believe I do not understand in what their excellence consists."

And such, we firmly believe, if they honestly spoke out their thoughts, would be the confession of many other readers. What shall we say to the following?

"Wordsworth defended earnestly the Church Establishment. He even said he would shed his blood for it. Nor was he disconcerted by a laugh raised against him on account of his having before confessed that he knew not when he had been in a church in his own country. 'All our ministers are so vile,' said he; though the mis-

chief of allowing the clergy to depend on the caprice of the multitude, he thought, more than outweighed all the evils of an Establishment."—I. 389.

And this from Nature's poet!

When William Cowper set his unpretending lays to the music of Redemption, and lighted up the objects of nature with a radiance which streamed from the Cross, the sensational school of his day, struck with the irresistible truth, gave audience for a brief space to the utterances of the Christian lyricist—then turned away in dismay to ask the question whether it was true that the real poetry of life was irrecoverably snatched from their grasp. Such a conclusion was not to be endured. Cowper's beauties, it was felt, had been co-existent only with the free. His genius had gracefully touched the objects of common life, but then it was always for the purpose of lending them wings. Henceforth there must arise a school which should discover that the divinity of nature lay within herself, that her brightest results were elicited by walking in her own light, and that pantheism was a better resting-place for humanity than aspiration after an unknown god. We do not assert that this summary statement embraces all the philosophy of the Lake school, or of the Crabb school united with it, but we do believe that a great deal of that philosophy is but the reactionary effort of the mind to escape from the appeals of spiritual liberty so vividly made by the bard of Olney.

But Mr. Robinson talks about other people besides the Lakers.

To attempt in this place a regular review of his book is vastly beyond our compass.

He has a great deal to tell us about Robert Robinson of Cambridge, Robert Hall, Edward Irving, and other ministers; for the tendency

of his mind being that of a religious inquirer, he sought relief from every quarter. Here is the sketch of one of his legal associates on the Norfolk circuit during and subsequent to the year 1813:—

“Hart was in every way the most remarkable man of our circuit. He was originally a preacher among the Calvinistic Baptists, among whom he had the reputation of being at the same time so good a preacher and so bad a liver, that it was said to Him once, ‘Mr. Hart, when I hear you in the pulpit, I wish you were never out of it; when I see you out of it, I wish you were never in it.’ He married a lady, the heir-in-tail, after the death of her father Sir John Thorold, to a large estate. At Sir John’s death, Hart left his profession. When I saw him a couple of years after, he had taken the name of Thorold; and then he told me that he never knew what were the miseries of poverty until he came into the possession of an entailed estate. All his creditors came upon him at once, and he was involved in perpetual quarrels with his family. His wretchedness led to a complete change in his habits; and he became in his old age again a preacher. He built a chapel on his estate at his own expense, and preached voluntarily to those who partook of his enthusiasm, and could relish popular declamations of ultra-Calvinism.”—Vol. i., p. 417.

In 1798 Robert Hall had warned one of his deacons, Mr. Nash of Royston, against associating with Mr. Crabb Robinson, on account of his Unitarian bias. This produced a letter of expostulation from our author, and a reply from Mr. Hall. The latter exhibits the tenacity of faith and transparency of character for which the writer was always distinguished; and, to do it justice, must be given entire:—

“Cambridge, Oct. 13th, 1798.

“SIR,—That I have not paid to your frank and manly letter the prompt and respectful attention it deserved, my only apology is a variety of perplexing incidents which have left me till now

little leisure or spirits. Before I proceed to justify my conduct, I will state to you very briefly the information on which it was founded; not doubting that where I may seem to usurp the office of a censor, you will attribute it to the necessity of self-defence.

“I have been led to believe you make no scruple on all occasions to avow your religious scepticism; that you have publicly professed your high admiration of the ‘political justice,’ even to the length of declaring, I believe at the Royston Book Club, that no man ever understood the nature of virtue so well as Mr. Godwin, from which I have drawn the following inference,—either that you disbelieve the being of God and a future state, or that, admitting them to be true, in your opinion they have no connection with the nature of virtue; the first of which is direct and avowed, the second practical atheism. For whether there be a God, is merely a question of curious speculation unless the belief in Him be allowed to direct and enforce the practice of virtue. The theopathic affections,—such as love, reverence, resignation, form in the estimation of all theists a very sublime and important class of virtues. Mr. Godwin, as a professed atheist, is very consistent in excluding them from his catalogue; but how he who does so can be allowed best to understand the nature of virtue by any man who is not himself an atheist, I am at a loss to conceive.

“A person of undoubted veracity assured me that on being gently reprimanded by a lady for taking the name of God in vain in a certain company, you apologised by exhibiting such an idea of God as appeared to him to coincide with the system of Spinoza, in which everything is God, and God is everything. Since the receipt of your letter, I applied to this gentleman, who confirms his first information, but is concerned at having mentioned the circumstance, as it might be construed into an abuse of the confidence of private conversation; you will oblige me by not compelling me to give up his name. Of this you may rest satisfied,—he will make no ungenerous use of the incident, and that his character is at the utmost removed from that of a calumniator. He will not affirm the

sentiments you uttered were serious: they might be a casual effort of sportive ingenuity, but their coincidence with other circumstances before mentioned strengthened my former impressions.

"More recently I have been told that your chief objection to the system of Godwin is an apprehension of its being too delicate and refined for the present corrupt state of society, which, from a person of your acknowledged good sense, surprised me much; because the most striking and original part of his system, that to which he ascends through the intermediate stages as the highest point of perfection—the promiscuous intercourse of the sexes—has been uniformly acted upon by all four-footed creatures from the beginning of the world.

"In another particular I am sincerely glad to find myself mistaken. From a late conversation with Mr. Ebenezer Foster, I was induced to suppose you had been at pains to infuse into his mind atheistical doubts. I retract this opinion with pleasure, as founded on misapprehension. Having no reason to doubt of your honour, your disavowal of any opinion will be perfectly satisfactory. I will repeat that disavowal to any person whom I may have unintentionally misled.

"In exonerating me from the suspicion of being actuated by personal malignity, you have done me justice; but you have formed an exaggerated idea of those circumstances in my conduct which wear the appearance of hostility. Your moral character has been unimpeached. I have neither invented nor circulated slander. On the contrary, when I have expressed myself with the greatest freedom, I have been careful to premise that I had no personal acquaintance with you; that your manners might, for anything I knew, be correct; and that all the censure attached, or fear expressed, was confined to the licentious opinions I understood you to embrace. I have never travelled a mile on your account. My efforts have been confined to an attempt, within a very limited circle (for it is in a very limited circle I move), to warn some young people against forming a close intimacy with a person who, by the possession

of the most captivating talents, was likely to give circulation and effect to the most dangerous errors. As you allude to a conversation with Mr. Nash (whom in common with you I highly esteem), I will relate it to you as nearly as my recollection will serve. After a sort of desultory debate on heresy and scepticism, he told me he designed, at your next visit to Royston, to request you to make his house your home. Warmed in a degree, though not irritated, by the preceding pursuit, I replied it was all very proper considering him as a man of the world, but considering him as a Christian it was very unprincipled,—an expression of greater asperity, I will allow, than either politeness to him or delicacy to you will perfectly justify. I conceived myself at liberty to express my sentiments the more freely to Mr. Nash, because he is a member and an officer in our church.

"I have ventured repeatedly to express my apprehension of baneful consequences arising from your attendance at the book-club, where, if your principles be such as I have supposed, you have a signal opportunity, from the concourse of young people assembled, of extending the triumph of the new philosophy.

"Such, as far as my recollection reaches, is the faithful sketch of those parts of my conduct which have provoked your displeasure.

"To make an attack, in its possible consequences incalculably injurious, to seek the salvation of others by your ruin, are the gigantic efforts of a powerful malignity equally remote from my inclination and ability. The rapid increase of irreligion among the polite and fashionable, and descending of late to the lower classes, has placed serious believers so entirely on the defensive, that they will think themselves happy if they can be secure from contempt and insult.

"How far a regard to speculative opinion ought to regulate the choice of our friendships, is a delicate question never likely to be adjusted harmoniously by two persons who think so differently of the importance of truth and the mischief of error. Principles of irreligion, recommended by brilliant and seductive talents, appear to

me more dangerous in the intercourse of private life than licentious manners.

"Vice is a downcast self-accusing culprit; error often assumes an appearance which captivates and dazzles. The errors, or rather the atrocious speculations, of Godwin's system are big with incalculable mischief. They confound all the duties and perplex all the relations of human life; they innovate in the very substance of virtue, about which philosophers of all sects have been nearly agreed. They render vice systematic and concerted; and by freeing the conscience from every restraint, and teaching men to mock at futurity, they cut off from the criminal and misguided the very possibility of retreat. Atheism in every form I abhor; but even atheism has received from Godwin new degrees of deformity, and wears a more wild and savage aspect. I am firmly of opinion that the avowal of such a system, accompanied with an attempt to proselyte, ought not to be tolerated in the State, much less be permitted to enter the recesses of private life, to pollute the springs of domestic happiness, or taint the purity of confidential intercourse. For the first of these sentiments Mr. Godwin's disciples will doubtless regard me with ineffable contempt; a contempt which

I am prepared to encounter, shielded by the authority of all pagan antiquity, as well as by the decided support of Mr. Locke, the first of Christian philosophers and political reasoners.

"I appeal to a still higher authority for the last,—to those Scriptures which, as a Christian minister, I am solemnly pledged not only to explain and inculcate, but to take for the standards of my own faith and practice.

"The Scriptures forbid the disciples of Christ to form any near relation, any intimate bond of union, with professed infidels. 'Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness, and what concord hath Christ with Belial, and what part hath he that believeth with an infidel? Wherefore, come out from among them and be ye separate, saith the Lord.' If it be urged that this precept primarily respects the case of marriage with an infidel, it is obvious to reply that the reason of marriage with such persons being prohibited is the intimate friendship which such union implies.

"I am, Sir,

"Your humble servant,

"ROBERT HALL."

---

## University Tests.

---

SO slow is the growth of that which is excellent that two hundred and eight years have elapsed since the Act of Uniformity was passed by the reactionary and vindictive Parliament of the Restoration, and it is only in the present year that we may hope to see the last relic of that oppressive measure swept from the statute-book. One of its main objects was

to close the doors of the universities on all who would not swear to the thirty-nine articles. Nonconformists were thus debarred from all access to these seats of national education, and were then upbraided for their want of learning by those who had taken the key of knowledge away from them! The provisions of the Act have, however, been gradually relaxed by the growing

liberality of the age. Dissenters have been allowed to participate in the studies of the colleges and to obtain degrees; and they have eagerly availed themselves of the privilege, and repeatedly carried off the highest honours. But they were still denied the enjoyment of fellowships; they could not enter the senate, or be enrolled among the electors who chose the council of the senate, or vote for representatives in Parliament, or obtain professorships in arts, literature, or science. Last year Sir John Coleridge brought forward a bill, in his private capacity, granting the colleges individually permission to set aside the Act of Uniformity, and to open all the advantages of the university to all classes of her Majesty's subjects. It was carried in the Commons by so large a majority that, judging from past experience, it was considered highly improbable that it would be rejected by the Lords; but they had just then been constrained, by the pressure of public opinion, to swallow the nauseous pill of the Irish Disestablishment Bill, and they retaliated on the Commons by throwing out their University Bill. Lord Macaulay once remarked of one of his unscrupulous critics that he had attempted to commit murder, but had only committed suicide. The Lords were supposed to have acted with the same fatuity. It was felt that the bill they had rejected was the mildest and most moderate which would ever be presented to them, and that the next measure—which they must eventually accept—would be of a more sweeping character. This prognostication has been verified. The bill to be brought in next session will provide for the absolute and universal abolition of all university tests.

This measure emanates, not from the Nonconformist body, but from

the universities themselves, and it is a most gratifying token of the rapid progress of liberal and enlightened views in those ancient and venerable establishments. On the 29th November last an influential meeting, consisting of the masters, resident fellows or ex-fellows of colleges, and university or college officers, was convened at St. John's Lodge. The Rev. Dr. Bateson, the Master of St. John's, opened the proceedings and stated that it appeared to him and to many others that the time had come when those in the university who were in favour of legislation for the removal of tests should confer together, and, if there appeared sufficient agreement among them, take an opportunity of communicating their views to Government. The Rev. Dr. Thompson, Master of Trinity, then rose and moved the following resolution:—

“That in the opinion of this meeting, the time has come for settling the question of University Tests; that the mode in which this question is dealt with in the Permissive Bill introduced by Sir J. Coleridge is open to grave objections; and that any measure designed to effect such a settlement should include an enactment that no declaration of religious belief or profession shall be required of any layman upon obtaining a fellowship, or as a condition of its tenure.”

He said that while no sufficient cause could be alleged for retaining tests, there were many reasons of justice, of expediency, he might almost say of necessity, for their immediate abolition. He fully agreed with the views of the chairman that while the Permissive Bill of Sir John Coleridge could afford only a temporary halting-place, and must be a step to further legislation, it would, during the interval, disturb the peace of the university, and give rise to much acrimony and heartburning. He concluded with a very effective

quotation from a pamphlet written during a previous agitation of the question in 1833-34, by the present Bishop of St. David's, who said that, for his part, he was not one of those who longed for this measure solely because it was a measure of policy, of liberality, and of justice, but also on account of the consequences which would result from it. He heartily wished that it might attract Dissenters, and that not for their own sakes only, but for the sake of the university. He believed that literature, science, morality, and religion would alike gain. He was confident that the sons of Dissenters of the middle class (and such would chiefly be attracted) would strengthen that element among the students,—which all who had the interests of the university at heart most desired to strengthen,—the quiet, the temperate, the thoughtful, the industrious. Of such they had some now among them, he wished heartily they could have more. The Rev. Professor Sedgwick seconded the resolution, and said that fears were entertained as to the possible predominance of Dissenters. For his part he had no fears. His only feeling was that when Dissenters formed so large a portion of the nation, and included, he would add, so large a portion of the intellect of the nation, if they could predominate there, they had a right to predominate. The Rev. Professor Maurice believed that theological education was not only in itself one of the most important functions of the university, but also the best means of invigorating other departments of education. He believed also that the formularies of the Church of England (and the remark might come with especial force from him, who had not been brought up a member of that church) afforded the best means of theological education; and, believing this, he felt more and more strongly every year

how the perversion of these formularies into tests had weakened and impaired them for their proper use; when thus perverted, they became instruments of falsehood and sources of immorality, instead of instruments of truth and means of religious education. It was then resolved that a memorial should be drawn up and presented by a deputation to Mr. Gladstone.

The feeling at Oxford in favour of the abolition of tests, appears to be equally strong and decisive. A meeting was held on the 4th December, in the common room of Corpus Christi College, at which eighty persons were present, consisting of the most eminent men in the university. The proceedings were opened by the Dean of Christ Church, when the following resolutions were unanimously carried:—

“That this meeting gratefully acknowledges the debt due to Sir J. D. Coleridge for his services in moving the University Tests bill in the two last Sessions of Parliament; but further consideration has convinced them that there are strong reasons for desiring that any Bill to be hereafter introduced should provide for a more complete abolition of tests.”

“That a deputation be named to ask for an interview with the Prime Minister, and urge him to lend the support of the Government to a bill which shall prohibit the imposition of tests, not only upon graduates of the universities, but also upon fellows of the colleges.”

The principal of Brasenose, in moving the first resolution, said that since the rejection of the last bill, which was permissive, time had been afforded them for reflection, and had given rise to the conviction that a general bill, applicable to all colleges, would be more advisable. The original proposal was faulty in principle, and unworkable in practice, and would not satisfy the present demands of public opinion. It left

a great public principle to be determined by the caprice of a college or of a few individuals in a college, and it exposed every college to a struggle between Liberalism and Conservatism, and High and Broad Churchism to be renewed, perhaps, at every election to a fellowship. The test had excluded half the English people from the university. Some sixteen years ago they had admitted Nonconformists in name, and a few had straggled in. "But now we hoped to receive them in a different spirit, to welcome them as friends and equals, to give them freely of such good things as we have, whether in the way of learning or endowments. And we believe that we shall gain from them as much as they may possibly gain from us. To try and heal a political and social division of more than two centuries' standing seems to us a worthy and Christian aim; and we think that there is no place at which the process of reconciliation can so naturally or properly begin as at the universities."

The universities have always been considered the strongholds of conservatism; but so strong is the advancing tide of liberalism that it has invaded and mastered even them. It must not, however, be forgotten that the university of Cambridge comprises 5,000 enfranchised members, that the non-residents are to the residents as twenty to one, and that if the votes of the absent were taken, they would be fatal to the present liberal measure. But the non-residents consist, in a great measure, of men living in the country, apart from all the wholesome and active influences of the time, in a little atmosphere of exclusiveness of their own, and are not likely to abate their intense dislike of dissent, at least in this world. With regard, however, to the residents, the *Times* remarks: "Among the fellows of colleges, the tutors

are especially responsible for the work of education and government; and of these an actual majority are among the memorialists. The council of the senate—the governing body of the whole university—comprises sixteen elected members; of these also a majority signed the memorial. Of the whole number of persons engaged in the work of teaching in the university an absolute majority save one—that is, 53 out of 107—joined in the representation now made to Government; and let no one imagine that all those not on this side of the question would be found on the other. . . . The men who here express their belief that religious tests may be safely discarded in the election to fellowships, are no other than the electors themselves. They are the persons most fully and immediately cognisant of the wants of the university in the way of legislation, and of the risks to be run if legislation should take a wrong course. If the removal of religious disabilities were to introduce confusion or discord into the colleges they would be the first sufferers." A comparison of the intellect and position of the residents with the stolidness of the non-residents, involuntarily brings up to the memory—we hope the remark will not be considered invidious—the contrast drawn, on an occasion not much unlike the present, by a learned bishop of the Anglican Church in the last century, between the rational and irrational tenants of the ark.

It is scarcely to be supposed that memorials like these, from men on whom the responsibility of sustaining the character and dignity of the universities rests, will not be of sufficient weight to bear down the opposition of the crowd who are behind the age. They have been successful in enlisting the support of Mr. Gladstone and his liberal



administration. The deputations appointed by the meetings at Cambridge and Oxford had an interview with him on the 15th December, when the memorials were presented, with suitable observations, by the Master of St. John's and the Dean of Christ Church. The Premier stated in reply to them that there were three points in which he agreed with the memorialists: 1. That the time had arrived when this question ought to be settled by legislative enactment. 2. That it should be by a compulsory and not a permissive movement. And, 3. That it should be made a government measure. He could not, how-

ever, give a specific promise at present that the Government would introduce a measure next session. We may now, therefore, consider this great measure of justice, equity, and sound policy placed beyond the risk of failure. Even if it should be successfully contested by the conservatives in the Lords, the obstruction can be but transient. Whether it will be as beneficial to the interests of Dissent as it will be to our national character, must depend on the honour and consistency of the Non-conformist students, when their principles are brought in contact with the attractions of the Establishment. M.

---

## The Œcumenical Council.

---

THE Œcumenical Council now sitting in Rome, on which the eyes of all Europe are fixed with intense interest, is the event which will mark the year 1869, perhaps with an apocalyptic significance. More than three centuries have elapsed since the last Council was held, and such assemblies had come to be considered a matter of history, when Pius IX., now tottering on the brink of the grave, was instigated by the Jesuits who rule the Court of Rome, to revive this mediæval practice. It is not without interest to contrast the circumstances which characterise the two Councils of Trent and the Vatican. The one was convened by the secular powers of Europe, the other is summoned by the sole authority of the Pontiff. The one was held at Trent, that it might

deliberate, as much as possible, free from the influence of the Pope, the other is held at his own capital. The one was designed to check the growth of Protestantism, the other is convened to counteract the progress of modern science and religious freedom. At the Council of Trent, the allegiance of the Roman Catholic states of Europe to the chair of St. Peter was unquestionable; on the present occasion they are in a state of antagonism to the pretensions of the Popes. Bavaria, Austria, Italy, and Spain, in anticipation of any act of the Council, have declared that they will oppose any of its decisions which may clash with the principles upheld by their civil institutions. There is no lay element in the present Council, as there was in the last; it is simply a

congregation of mitres. The ambassadors of princes, and even princes themselves were present at Trent ; at the seat of the Vatican Council we see only the ghosts of departed royalties, a swarm of discrowned princes chased by their subjects from Parma and Tuscany, and Modena and Naples, for the intolerance and oppression of their rule.

The spectacle presented in Rome on the 8th of December was, notwithstanding, one of extraordinary magnificence. The procession of eight hundred primates, patriarchs, cardinals, archbishops, bishops, abbots, and ecclesiastical generals up the nave of the most glorious of edifices, followed by the Pope, borne aloft on his portable throne, and crowned with his tiara, amidst the pealing of bells from three hundred and fifty churches, and the booming of cannon from the castle of St. Angelo, was a sight which Europe has never seen before. The assembly of so many dignitaries of the Church, summoned by a word from the Pope, from the uttermost parts of the world ; the cardinals kissing his hand, the patriarchs, archbishops and bishops his right knee, and the abbots his foot, could scarcely have failed to fill his mind with emotions of exultation and pride. But what if this display of supreme power should prove to be the omen of its downfall ? The readers of English history will not have forgotten that never perhaps did the supremacy of the Pope in England appear more stable than when in October, 1528, Cardinal Campegius landed, as the legate of the Holy See, and was escorted by five hundred of the nobility and gentry of Kent to London Bridge, where he was met by the Lord Mayor and Aldermen, and the Ministers of the Crown, and the high aristocracy, and conducted in triumph to his residence. Within five years of that event, the authority of the Pope was

entirely swept from England by king, lords, and commons.

Before the opening of the Council, the Pope delivered a preliminary allocution, in which he described the motives which had induced him to convene the assembly. It was, he said, a gigantic undertaking, intended to provide a remedy for the many evils which in these times affect Christian and civil society. The prelates had come to teach all men the voice of God, and to judge with the Pope, under the inspiration of the Holy Spirit, on the errors of human science, which was the more necessary at the present day, when conspiracy and impiety hide themselves under the mask of aspirations for liberty. The Church, he affirmed, was stronger than heaven itself, and now was the time to consider what remedies were efficacious against present evils. He wishes himself to be considered "the sole depository of the words of eternal truths." The ultramontane journals devoted to him, describe him as "the son of God," adding, that when "the Pope thinks, it is God who thinks in him ;" "that the Church of God is made in the semblance of the Holy Trinity. As the Father begot the Son, and from Father and Son proceeds the Holy Ghost, so the Pope begets the bishops, and from the Pope and the bishops proceeds the Holy Ghost." Inflated by this blasphemous adulation, the septuagenarian ventures to risk the interests of Catholicism by entering on a crusade against science, liberalism, and civilisation, and throws down the gauntlet to the intellect of Europe.

The arrangements which have been made by the Pope and his councillors, will enable him effectually to muzzle the deliberations of the Council. A commission has been nominated to take into consideration every proposition which it may be proposed to submit to its decision,

and nothing which it rejects will be allowed to come under discussion. The ecclesiastics placed on this committee consist exclusively of notorious ultramontanes; but even if there were any touch of liberal feeling among them, the absolute veto which the Pope has reserved to himself on their proceedings, will effectually prevent the intrusion of any subject of which he does not approve. But the question is, whether he will be able to carry, with any appearance of unanimity, even the objects upon which his heart is set. Of these objects, the declaration of the bodily assumption of the Virgin as a dogma of faith, may not be displeasing to those who pay her divine honours. The establishment of the syllabus as binding on the consciences of all Roman Catholics, when it condemns the whole existing view of the rights of conscience and religious faith and profession, and denounces it as a wicked error to admit Protestants to equal rights with Catholics, and "a damnable error to regard the reconciliation of the Pope with modern civilisation as possible or desirable," may be resisted by some European prelates, and notably by the American bishops, one of whom thinks "that no Pope, after selection, should be allowed to occupy the Holy See without a three years' previous residence in the United States, where he should divest himself of his obsolete Italian notions, and go through an apprenticeship of the wants and tendencies of the living generation." It is the dogma of the "dogmatic infallibility of the Pope" which is likely to encounter the most strenuous and perplexing opposition. This doctrine, pushed forward for centuries by the *curia* of Rome with unflinching pertinacity, has always been controverted with more or less success, and the general opinion among Roman Catholics has, we believe, been to

confine it to those propositions in which the Pope and a General Council may be in accord. It is now sought to place this doctrine beyond all dispute, and to invest it with the authority of a dogma,—independent of the concurrence of a Council,—which must be received and submitted to by the faithful on pain of excommunication in this life, and damnation in the next. It will endow the Pope with supreme and absolute authority over the consciences, the belief, and the conduct of the two hundred millions who are said to be the subjects of the Holy See. It will seat him on the throne of the Almighty. It will, moreover, place in his hands a tremendous power, even as regards secular matters, which may shake the repose and security of all Roman Catholic states, and seriously interfere with the loyalty of their subjects to the liberal institutions established among them. On this point there is no lack of discord among the assembled prelates. The proposition is regarded by them with feelings of intense aversion and alarm, as utterly incompatible with the exercise of that freedom which they claim. The Bishop of Orleans, Mons. Dupanloup, an intense Roman Catholic, who took the lead in opposing the communication of secular knowledge to the ladies of France, and thus emancipating them from the control of the priesthood, now heads the opposition to the dogma of Papal infallibility, and he is acting with a degree of zeal and energy which attracts universal attention. He is ably seconded by Cardinal Schwartzberg, and supported by no small number of bishops. It is humiliating to our national character to find that while the opponents of that system of spiritual despotism which the Pope and the Jesuits seek to establish are the prelates of France and Germany, the most abject and servile tools of the

Papacy are the English Roman Catholic prelates, headed by Archbishop Manning. It is he who is foremost in promoting this dogma of Papal infallibility, and he will assuredly not be allowed to leave Rome without a cardinal's hat. Before the Reformation, the bishops of England were distinguished by their courageous resistance of the encroachments of Rome. But modern Roman Catholicism seems to extract every particle of manliness from the English character; and it is in this spirit

of slavish subservience to ultramontane assumption and arrogance that the so-called "conversion" of England to Popery is prosecuted. Even the Emperor of the French has signified his disapproval of this dogma, which cannot fail to disturb the peace of society in France, and has instructed his representative to signify to His Holiness that if it passes the Council he will be constrained to reconsider the obligations contracted with the See of Rome by the Concordat.

M.

---

## Short Notes.

---

DR. TEMPLE.—The resistance offered to the appointment of Dr. Temple has been continued at every stage with a degree of rancour which shocks laymen. His frantic and infatuated assailants actually demanded that the Archbishop of Canterbury should at the last moment interpose his metropolitan authority to prevent the consummation of an act which they deem sacrilegious. They repudiated the *fact* that the appointment rests exclusively with the Crown, and that those who resist its authority incur the penalty of a *præmunire*; and, moreover, that it is within the Queen's prerogative to instal Dr. Temple at once by *letters patent*, instead of adopting the ceremonial of a *congé d'elire*. Their opposition at length assumed a phase which violated every feeling of decency. At Exeter their advocates were instructed to object to him on account of the deficiencies of his moral character, and it became necessary to rebut this scandalous charge by the

evidence of one of his oldest friends. Driven from this ground, they questioned whether he had been born in wedlock; and his sister, who is older than himself, was telegraphed for to vouch for the legitimacy of his birth. Notwithstanding these disgraceful dodges, his consecration took place on the 21st December, in Westminster Abbey, under a commission from the Archbishop of Canterbury issued (according to custom when he is unable to be present) to four bishops of the southern province. Those who, like ourselves, believe that the appearance of his paper in the bundle of "Essays and Reviews," formed no ground for condemning him as a heretic, or excluding him from the bench of bishops, will be happy to find that this opinion is powerfully supported by the Bishop of London, who, in reply to one of the most pertinacious opponents of Dr. Temple, Dr. Wordsworth, the present Bishop of Lincoln, stated:—

"It will, indeed, hardly be pretended that if the 'Essay on the Education of the World,' had appeared in any of the periodicals of the day, it would have attracted much attention, or have brought serious discredit on the author. It might have been fairly criticised perhaps as an ingenious and inconclusive theory, and as indicating principles which might be injurious if pushed without modification to their logical results. But no one would have dreamed of condemning the writer as a heretic, or even of pronouncing him disqualified for a bishopric. The truth is, serious errors, or doctrines contrary to the doctrine and discipline of the Church of England, can be discovered in Dr. Temple's essay only by a perverse ingenuity of criticism, which I should be sorry to see exercised on my own writings, or even on yours, or by reading it in the light of the other essays; which, as it was not written in their light, is unjust."

FATHER HYACINTH, the most fervent and eloquent of Roman Catholic preachers, and who has endeavoured to establish a kind of evangelical Catholicism which spurns all arbitrary rules, and acknowledges no authority but Christ, has just returned from America to France, and will, it is to be hoped, find his way to Rome. When the doctrines he preaches, and which attracted thousands to his pulpit, became known at the Vatican, its fears and its indignation were aroused, and he was ordered to repair to Rome to receive a fatherly admonition. He proceeded thither and received it in silence, but he returned with a much stronger detestation of Ultramontanism and Jesuitism than he had felt before. His feelings are said by those who enjoy his acquaintance, to have been similar to those of the devout and eloquent Lammenais, who went there in 1832 a credulous pilgrim, but returned with indignation, exclaiming, "At Rome they traffic in sacred things. If it

were in their power they would sell the Father; they would sell the Son; they would sell the Holy Ghost." After his return, Father Hyacinth was requested to preach before the Peace League. He spoke with great fervour and acceptance, and his discourse made a profound impression; but, at the same time, he expressed his sympathy with men who were truly religious, though not within the pale of Rome. This was resented by the Vatican, and on the 24th July he received a letter from his superior, written under its dictation, requiring him not only to abstain from appearing in promiscuous assemblies, but to give his preaching a new turn and avoid whatever savoured of liberal Catholicism. This produced his celebrated letter of the 20th September, in which he stated his determination to leave the convent and lay aside his religious habit. To this the general of his order, the barefooted Carmelites, replied, that a monk who forsakes his convent and puts off his religious garb without regular permission from competent authority, is considered an apostate, and incurs, *ipso facto*, the greater excommunication, and the brand of infamy. "As your superior, and in obedience to the apostolic decrees, I find it necessary to command you to return to the convent of Paris, which you have forsaken, within ten days of the receipt of this letter, assuring you that if you do not obey this order within the time specified, you will be deprived canonically of all the charges which you exercise in the order, and continue to live under the censures established by law and by our constitution." Three centuries ago he would have been assured that contumacy would be followed by his being made over to the tender mercies of the Inquisition. But censures by "our constitution" have no longer any terror, and

instead of obeying the mandate and returning to Paris, the father embarked for America, from which he has now returned, at the critical period of the Œcumenical Council; and we trust soon to see his marvellous powers employed in the condemnation of Romish errors. A mind of such originality, when once in movement, cannot remain stationary.

#### EPISCOPALIANISM IN SCOTLAND.

—The Scotch Episcopalians have just been holding their annual meeting in Edinburgh, when Dean Ramsay, at considerable length, urged the importance of their becoming more alive to the necessity of attending to the support of the clergy. Compared with its resources, no religious body has been more negligent of this duty. The report which was read, stated that the minimum stipend of £150, which it was their desire to attain, was still far from being reached. It appears singular that the Episcopal Church of Scotland, the church of the nobility, the aristocracy and the wealthy, should leave its ministers in a state of disgraceful penury, while the Free Church, which is supported by men in a much lower stratum of society, flourishes like a green bay-tree, and collects a sum little short of £400,000 a-year for the sustentation of the ministry. This Scottish precedent seems to augur ill for the vigorous maintenance of the Church of Ireland now that it has been deprived of State support. Its wealthy aristocracy own seven-eighths of the land, yet it is to be feared that they will be more disposed to follow the example of the Scotch nobility than that of the Free Kirk.

**THE PROSECUTIONS IN THE ECCLESIASTICAL COURTS** for innovations in ceremonies and doctrine with a view

to assimilate the Church of England to the Church of Rome, continue to occupy the attention and to increase the disgust of the public. Of those now on the roll, two refer to doctrine and two to rites and ceremonies; among these, the most interesting is that instituted against the Rev. Mr. Mackonochie. He was charged before the Judicial Committee with having disregarded its monition in three points. He had been directed not to use lighted candles on the communion-table during the Holy Communion. To this he replied that he has had them lighted up to the moment when the service began and then caused them to be extinguished. He was directed not to raise the paten and cup above his head. He has taken advantage of this last expression, incautiously introduced into the decision, to continue the practice, only taking care to raise them to a level with his head. It is evident that the congregation could not perceive the difference of the inch which Mr. Mackonochie had imposed on himself, but naturally concluded that they had been "elevated" as usual. Their Lordships could not say that he had committed a breach of the monition on that ground, but they desired it to be clearly understood that they gave no sanction to any elevation beyond the removing and taking the paten and the cup into the hands of the minister. The last monition was against kneeling before the consecrated elements. He pleaded that he had fully complied with it, but that in order to ascertain what kneeling meant, he consulted two English dictionaries and the plays of Shakespeare. Shakespeare says:—

"When thou dost ask my blessing,  
I'll kneel down and ask of thee forgiveness."

According to the dictionary of

Bailey, "to kneel is to stand or lean oneself upon the knee." According to Johnson, it is to "perform the act of genuflexion; to bend the knee." Mr. Mackonochie has abstained from kneeling in the sense of Bailey's definition; he has knelt in the sense of Johnson's definition. "I admit," he says, "that it is my practice reverently to bend one knee at certain parts of the said prayer, and occasionally in doing so, my knee momentarily touches the ground, but such touching of the ground is no part of the act of reverence intended by me." To such contemptible quibbling do men of high and honourable character consent to resort in the performance of one of the most solemn acts of devotion. If Mr. Mackonochie determines to remain in the bosom of the English Church, and to enjoy the social position and the distinction it confers, the least he can do is to exhibit an honest and unequivocal loyalty to its laws and regulations. If he desires to indulge in these ceremonies, there is another Church ready to welcome him, where he will be at liberty to keep the

candles lighted throughout the service, and to elevate the paten and cup even a foot above his head, and to kneel according to Bailey's definition. Why does he not continue his journey to Rome when his heart is there, and he has already got more than half-way to it?

In delivering the judgment of the Privy Council on this point, the Lord Chancellor said that there had "not been a compliance with the monition either in spirit or in a literal sense. Mr. Mackonochie had professed his obedience, but had not carried it out, and he would not be satisfied with such obedience from his flock. How he could reconcile the statement that he had endeavoured to obey the monition with his acts, was another question. The law was clear on the subject, and it was not to be tolerated that the monition should be evaded in the manner it had been with respect to kneeling; but their lordships would not do more to mark their disapprobation of the course he had pursued than to direct him to pay the costs of the present proceedings."

---

## Memoir of Mrs. Gray, of Bristol.

BY THE REV F. BOSWORTH, M.A.

---

MRS. GRAY was the eldest daughter of Joshua and Elizabeth Taylor, of Stokes Croft, Bristol, in which city she was born in 1776. In 1800 she joined the church at the Pithay, then under the pastoral care of the Rev. Mr. Sharp, whose deep interest in her welfare never ceased but with his death. In 1802 she was married

to Mr. Gray, then a student at the Baptist Academy in North-street, Bristol, and at once removed with him to his first sphere of labour as assistant to the Rev. Abraham Booth, Prescott Street, London. To her unobtrusive nature it was no slight trial to leave the retirement of her home for the new circle of

a London congregation. She was, however, most cordially welcomed as the young minister's wife, and became so greatly beloved, that friendships formed in that influential society were only severed as one after another was removed by death. To the thoughtful kindness of one friend especially, it was owing that twenty long years of widowhood were cheered with every comfort and blessing.

At Chipping Norton, Northampton, and Bideford, in which towns in succession Mr. Gray ministered, Mrs. Gray was his most true, sympathising, and zealous helper in all the duties that fall to the share of a pastor's wife. These many years of active service were not unaccompanied by trials. Of eleven children, five sons died in infancy and childhood. The remaining six lived to become the solace and comfort of her declining years, and to testify with grateful emotion that, whatever may have been their sorrows, a mother's gentle spirit and tender affection were ever at hand to soothe and sustain.

After more than forty years' absence from Bristol, Mrs. Gray, with her husband and family, returned to that city. She again became united to the church she had at first joined, then meeting in King-street, under the pastoral care of the Rev. G. H. Davis, hoping to spend the evening of her days in peace. A cloud, however, soon gathered over the promised happiness, and after nine months' residence she was left a widow. Her home in Bristol became henceforth the scene of many trials; sorrow followed sorrow, bereavement attended upon bereavement—the nearest and the most beloved preceded her to the grave. Husband, mother, sister, two sons and a daughter—all left her to mourn and follow. One of these sons, Dr. Gray, gifted with high intellectual attainments, was summoned away in

the midst of usefulness and in the prime of manhood. The other son, the youngest, having been a wanderer for many years in different climes, returned to his mother's home but to die. The daughter, Mrs. Fouracre, ever useful in her Master's cause, and endeared to all who knew her, was called upon to pass through long-continued and very painful sufferings to her rest. In all this affliction the aged mourner, with quiet dignity and un murmuring submission, bowed to her Heavenly Father's will. Every trial as it came seemed to prepare her for more patient endurance. Nor did any sorrow, even the greatest, overwhelm her faith or unduly disturb her Christian self-possession. She ever had what few possess, calm power.

During the last few years of her life, Mrs. Gray had many alarming illnesses. Once and again were the members of her family summoned to what was thought to be the final parting, when, to the astonishment of all, she revived. These attacks, however, were followed by such increasing weakness that she was altogether prevented from attending the house of God. Often would her eyes fill with tears as she felt that she should never again enjoy her long-prized privilege. With that strong clinging to life so frequently the accompaniment of a vigorous constitution and a cheerful temperament, Mrs. Gray would sometimes shrink from the thought of death, and look forward to it with trembling. Yet it was hers, as it has been the experience of so many, to feel that when she came to the last battleground, so often dreaded, no enemy was there. When she drew near the Jordan, so often turbid and swollen and cold, she "went over dryshod." "Even death itself took her by the hand and led her away in so inexpressibly gentle and tender a manner as if he too loved her." A week or



two before her departure, her mind was very tranquil, and the days and hours of waiting for the summons were chiefly spent in prayer and praise. Though then in her ninety-third year, whole passages from the Word of God were poured from her lips, and at one time or other during these last days as many as twenty-one of her favourite hymns were repeated by her. The week before her removal, she had several alarming faintings, from which it seemed as if she could not revive. When she did rally, consciousness was followed by painful paroxysms of breathing. Her sons were sent for. On their arrival she knew them, and spoke cheerfully to each. The following night was one of great suffering and restlessness. In the morning, though greatly exhausted, she repeated her much-loved verse, "Come unto me, all ye that labour and are heavy-laden, and I will give you rest," adding, "Rest

from sin, rest from suffering, and rest with Jesus. Yes, Thou art my Saviour, my hope, my spring, my joy." Then, as her voice would allow her, she repeated, "I am looking for that blessed hope, and the glorious appearing of the Great God, and my Saviour, Jesus Christ;" and, having said this, she "fell asleep." After hours of watching, it was hoped that she would wake up refreshed, but the night came and passed, and still she slept without any movement. The day and the night passed again, and there was no awakening. Another day and the third night passed in anxious hours of watching the unconscious one. The next morning about ten o'clock she slept into heaven.

"The sunshine of paradise beamed on her waking,  
And the song which she heard was the seraphim's song."

---

## Reviews.

---

### *History of the Christian Church.*

By PHILIP SCHAFF, D.D. Three vols. A.D. 1—600. Edinburgh: T. and T. Clark.

DR. SCHAFF is a most industrious man. His labours are continuous, and yet we are bound to say his productions betray neither haste nor immaturity. Having been, we believe, a pupil of Neander, it is hardly to be wondered at that he should be tempted into the paths of Church history. His aim has been, he says, "to combine fulness of matter with condensation in form and clearness of style;" and it may be conceded that this aim has to a large extent been realised.

The value of the work before us lies in the link which it supplies between the handbooks, compendiums, and the fuller histories. Our colleges, for example, might with advantage use it as the basis for lectures to the students. In one respect, Dr. Schaff presents an unfavourable contrast with his great master Neander. All our readers know with what candour this illustrious man concedes, indeed affirms the doctrine of believers' baptism by immersion. But Dr. Schaff on this subject is both confused and contradictory. It would almost seem as if he had taken the *Episcopalian Catechism* as his guide; for he sets out with stating that baptism is "the sign and seal of disciple-

ship under Christ, the rite of initiation into the covenant of grace;" that "the usual form of the act was immersion," and concludes with advocating infant baptism under "the guarantee of a Christian education," and "to be completed by a subsequent act like confirmation" (*vide* vol. i. p. 122 § 99). Surely this is departing from the simplicity of the truth. But we must not forget the author's Lutheran education. With this drawback the volumes may be consulted with advantage; and we venture to hope that Dr. Schaff will be spared to complete his larger project, for, a German by birth, well acquainted with our language, there are few so well qualified as he to render available for us the ecclesiastical stores treasured up by German students. It may be added that he commenced to write the present work in English, that afterwards, at the solicitation of a friend, he rewrote it in German, that this friend, Dr. Yeomans, then translated it, and that finally Dr. Schaff revised it in English with additions.

The paper and the type are hardly equal to the standard of the Messrs. Clark. We infer that the sheets were printed in America and sent over to them for publication; still, they are handsome volumes and very cheap.

*The Sunday Library*, Vol. vi. Christian Singers of Germany. By CATHERINE WINKWORTH. London: Macmillan and Co.

THE authoress of "Lyra Germanica" has established her claim to be heard when she addresses us on the Christian singers of Germany. She has already made us familiar with their sacred songs, and she now presents us with some account of the men who wrote them. We are glad to welcome these short biographies from one so imbued with the spirit of German poetry.

This volume covers the space of ten centuries. It commences with "the early dawn of German sacred poetry" at the beginning of the ninth century, and closes with Klopstock and Ruckert, the latter of whom died in 1866. The lives of some of these sacred poets, though told in brief, are well told. Most of them lived in troublous times,

and many of the salient points in the history of modern Europe, as through fire and sword she was struggling towards a new life, are traced in their influence on the quiet thought of the age, as expressed in poetry and sacred song. It is the work of a true poet to give expression to the deeper thought and feeling of national and individual life, and, at the same time, to guide those towards their higher developments. Hence, perhaps, it is, that poetry has flourished most in those formative periods, when nations have been struggling through chaos and twilight towards a fuller life. Most of the great poets of every land have been men who have themselves passed through severe conflicts, and the volume before us shows that the poets of Germany are far from being an exception to this rule.

The selections from different authors are well chosen. Some parts of the translation of Otfried's Return of the Magi are very beautiful; and this poem is valuable not only because it is the first rhymed poem we possess, but for its own worth. This, however, is but one of several that might be named.

The chief fault of this book seems to us to be the number of names that are introduced into it. Only the principal schools and authors are described, and specimens are selected from their works; but other writers of secondary rank are mentioned, to enable readers who may be inclined to do so to fill up the picture of any particular school or period more completely for themselves. This, doubtless, is a great advantage to the student, but we fear that general readers will sometimes find the multiplication of authors' names a little tedious, if not confusing.

*The Epistle of Paul to the Romans.*

By J. P. LANGE, D.D., and the Rev. F. R. FAY. With additions by P. SCHAFF, D.D., and Rev. M. B. RIDDLE. Edinburgh: T. & T. Clark. 1869. pp. 455.

THIS is not simply a commentary, but it is a library of commentators upon the Epistle to the Romans. Dr. Lange's labours in this department, thanks to the enterprise of the Messrs.

Clark, are well known and widely appreciated. But there is a speciality in this volume, which demands distinct notice.

Dr. Hurst, the translator, has enlarged the homiletical portion by judicious selections from the last English sources, while the general editor and Mr. Riddle, have greatly extended the Exegetical and Doctrinal Sections. The German edition, indeed, has been subjected to a thorough revision, and emendations and additions have been made wherever needed. The result is, probably, the best commentary upon the epistle for general purposes, in existence. Its place is as follows. First, a translation—then, textual notes—next, are the exegetical and critical—the doctrinal and ethical—and, lastly, the homiletical and practical portions. As might be expected, where so many hands are concerned, differences in the ability displayed in the several departments may be detected, and views are advanced with which it is not at all times possible to agree. But, almost every line bears the impress of industry, conscientiousness, and acquaintance with the subject. We are sorry to observe an unsatisfactory exposition of the words—"Who was raised again for our justification." (Rom. iv. 25.) Both Dr. Lange and Dr. Schaff support the view, which is becoming somewhat rife in a certain section of the Church, that justification flows from the risen Church. No fair exegesis can deduce this doctrine from the text, for the prepositions are the same in both clauses of the verse, and the true reading is necessarily—"who was raised again *because*, or *on account of* our justification." If this is not held fast, the doctrine of the imputation of the Saviour's righteousness to the believer will soon be, as it is already in the section of the Church referred to, most strenuously denied.

On pages 347 and 349, the Publishers may note a mistaken heading. Instead of Chapter ix.-i-33, it should be x.-i.-21.

We very much wish that every one of our ministers could receive this volume as a New Year's gift; for it contains a complete body of exegetical and doctrinal divinity.

*Jesus Christ.* Conferences delivered at Notre Dame, in Paris. By the Rev. PÈRE LACORDAIRE, of the Order of Friar-Preachers. Translated from the French, with the author's permission, by a Tertiary of the same order. Chapman and Hall. 1869.

If the translator of this volume wishes to win for it acceptance from English Protestants, he has certainly shown a lack of prudence in one or two points. The insertion of the "Panegyric of Daniel O'Connell" in a book on Jesus Christ is a violation of all good taste, and an act which Lacordaire would scarcely, we think, have sanctioned. The eulogium passed on the Christian character of the Irish nation is grossly exaggerated, and the patriotism it commends is not of the most unquestionable order—at least, in such a time of commotion as the present, it may easily be perverted to unjust and dangerous ends. The oratorical qualities of the panegyric are no doubt great, and it contains many inspiring sentiments; but here at any rate it is altogether out of place. To make matters worse, the translator says of it in his preface, it "is added for the same end and in further illustration of the same subject (i.e., as the conference on Jesus Christ), as a homage moreover to the great Christian hero and the faithful people whose testimony in honour of the Saviour of mankind has become one of the great glories of Christendom!" The "Tertiary" has really done his best to create against the book a needless prejudice, and to give a false idea of its contents.

As to Lacordaire himself, we frankly acknowledge our profound respect both for his character and his abilities. He was a sincere though misguided man, nurtured under the influences of Rome, and clinging to many of her extreme tenets. His belief and his practices were alike tainted with superstition, and there were "weak points" in his character, which we find it hard to reconcile with an intellect so keen and piercing, and a devotion so ardent. Notwithstanding this, however, his was a noble life, and exemplified in an uncommon degree the spirit of Christ.

We have read his orations with great delight and profit. Upon a discerning reader they cannot fail to exercise an invigorating influence. Their Romish principles do not appear more frequently than, from the position of the writer, we might have anticipated, although we regret that in any case his argument should be disfigured by a needless exhibition of them.

The subject of the "Conferences" here translated is of supreme importance, being in fact the divinity of our Lord and Saviour Jesus Christ. The first is on "The Inner Life of Christ, or His Consciousness of Deity and His Self-assertion." The second is on "His Public Power," and is for the most part a discussion of the question of miracles. The third and fourth deal with "The Reign of Jesus Christ; its Foundation, its Perpetuity, and its Progress." The fifth conference is on "Christ's Pre-existence; the Preparation of the World for His Advent by Prophecy, &c." The remaining three are devoted to a refutation of the various systems of rationalism in their efforts to "destroy" the life of Christ, by denying His actual existence; to "pervert" His life, by assigning to it a mythical origin; and to "explain" His life by representing Him as a kind of eclectic philosopher, who summarised the results of all previous thought and presented them in a new form as His own.

These various matters are discussed with marked ability and power, and, as it appears to us, with a most satisfactory issue. The thought is subtle and original, adorned also with the fruits of learning and culture. There are many passages of fine impassioned eloquence.

In view of its main object the work is really valuable, and may be of great service to those who are perplexed, either as to the historical truthfulness of the Gospels, or the divine nature and authority of our Lord.

*Cassell's Magazine.* Illustrated.  
Vol. iv. Cassell, Petter and Galpin, Ludgate-hill.

THIS magazine is deserving of high commendation, several serial tales of interest by authors of repute are contained in it, and various articles, to our

thinking, of still better style and interest. Its contents cannot fail to please all readers and do credit to its publishers. The illustrations are especially to be praised, though the whole get-up is so extremely attractive as to render an approval of any one branch invidious.

*The Ecumenical Council: What is our Interest in It?* A lecture delivered in New Park-road Chapel, Brixton-hill. By the Rev. D. JONES, B.A. Published by request. Elliot Stock, 62, Fater-noster-row. Price Fourpence.

THIS is a very valuable lecture; it will afford aid to those who are desirous of enlightening the people of England on the monstrous claims of the papacy, and will retain its interest long after the council of 1869 has passed away.

*The Young Man in the Battle of Life.*  
By W. LANDELS, D.D. London: Cassell, Petter and Galpin.

OUR brother, Dr. Landels, has written nothing more calculated to be useful than this invaluable book. We commend it to the attention of those who are desirous of doing the utmost possible good to young men. It is comprehensive in its scope, vigorous in style, affectionate in spirit, and close in its applications.

#### NEW YEAR'S GIFTS FOR THE YOUNG.

"*Old Merry's Annual, 1870*," HODDER & STOUGHTON, 27, Paternoster Row. Glittering with gilt on its exterior, and more brilliant still in its contents, this is a book which will be a most acceptable present in any nursery. "*The Franconia Stories*," issued by the same publishers, is a reprint of the well-known series of tales by that prince of story-tellers Jacob Abbott. "*Jem the Tinker and his Children*." By S. E. P. Edinburgh: W. OLIPHANT & Co. *Marian Temple's Work.* By M. G. Hogg. Edinburgh: W. OLIPHANT & Co. *Four Years in a Cave, a Tale of the French Revolution.* Edinburgh: W. OLIPHANT & Co. *Until the Shadows Flee Away.* Edinburgh: W. OLIPHANT & Co. These

are charming little books, the tendency of all is good, and strongly in the direction of real religion. Messrs. Hamilton, Adams & Co., Paternoster Row, are the London Agents of Messrs. Oliphant. *The Golden Fleece*, by A. L. O. E. NELSON & SONS, Paternoster Row, is quite worthy of the fame of its widely-known author. *Tales of Old Ocean*, by Lieut. C. R. Low, HODDER & STOUGHTON, Paternoster Row, is as full of pirates and wrecks and naval battles as the most pugnacious boy in England could wish. *A Book for Grandchildren*; by Grandfather FELIX FRIENDLY, London: NISBET & Co., 21, Berners Street. Abounds with saving truth in short sentences and winning words. *Kind Words*; H. HALL, 56, Old Bailey; is not surpassed by any of the numerous periodicals for the young. *The Young People's Pocket Book for 1870*; Religious Tract Society, 56, Paternoster Row; is invaluable, because in addition to the usual pocket-book conveniences, it daily supplies Scripture texts to its youthful owners. *The Child's own Magazine*, Sunday School Union is excellent. *The Moth and the Candle*, or *Lucy Woodville's Temptation*; Religious Tract Society; is well adapted for young ladies who are in danger of being fascinated with worldly pleasure. *Alone in London*; Religious Tract Society; is another pathetic story by the author of *Jessica's First Prayer*. Since the days of Mrs. Sherwood, no lady-writer has done better for youthful readers than Hesba Stretton. *Lilian's Happy Hours, or Talks with Mamma about the Stars, &c.* London: The Religious Tract Society. As its title imports is an introduction to Astronomy, but so ingeniously constructed, that any child of ordinary intelligence will not fail to be greatly delighted with its instructions.

*Frank Oldfield; or Lost, and Found.* A Tale by the Rev. T. P. Wilson, M.A., Rector of Smethcote. T. NELSON & SONS, London. The Band of Hope Union have through their adjudicators, two of whom are well-known Baptist Ministers, viz. the Rev. J. Clifford, M.A., and Rev. T. G. Rooke, B.A., awarded a prize of one hundred pounds to the author of this

book. With such an imprimatur it cannot fail to attract considerable attention, and we hope it will do much to secure the young from drinking habits.

*The Dawn of Light; a Story of the Zenana Mission*; by MARY E. LESLIE. London: J. Snow, Ivy Lane, Paternoster Row; we are glad to find, has reached a second edition.

*Topics for Teachers.* By JAMES COMPER GRAY. Vol. ii. Art, Religion. London: Elliot Stock, 62, Paternoster-row. *The Hive; a Storehouse for Teachers.* Vol. ii., 1869. London: Elliot Stock, 62, Paternoster-row. *Notes on Scripture Lessons for 1869.* London: Sunday School Union, 56, Old Bailey. *The Bible Class and Youths' Magazine.* Vol. ix. Sunday School Union, 56, Old Bailey.

ALL these and many similar aids will be required to keep our Sabbath-school teachers thoroughly up to their work. The Government system of education, which will be promulgated in the next session of Parliament, will give great impetus to the whole machinery of school life. It will be well for our Nonconforming teachers if they are thoroughly equipped for the improved and advanced era of instruction which we may shortly expect to enter.

## NEW BOOKS.

THE following volumes arrived too late for a more lengthened notice in this number of the magazine. They will be reviewed in February:—*The Rob Roy on the Jordan*; by J. MACGREGOR: John Murray, Albemarle-street. *History of the Inquisition*; by W. H. RULE, D.D.: London Wesleyan Conference Office. *Sermons*; by H. J. BEVIS—London: J. Snow. *Modern Christian Heroes*; by Rev. G. GILFILLAN—London: E. Stock, 62, Paternoster-row. *Light and Truth*; by H. BONAR, D.D.—London: J. Nisbet and Co. *Sermons*; By the late Rev. E. L. HULL; second Series: J. Nisbet and Co. *Christ in the World*; by Rev. F. WHITFIELD, M.A.: J. Nisbet and Co. *The Lord's Prayer; Lectures* by Rev. ADOLPH SAPHIR. London: J. Nisbet and Co.

## Correspondence.

### THE BAPTIST PASTORS' INCOME AUGMENTATION FUND.

*To the Editor of the BAPTIST MAGAZINE.*

DEAR SIR,—The Committee will feel greatly obliged by the insertion of the accompanying "appeal" and "statement" in the next number of your magazine. Will you permit me to add that your readers will confer a favour on us by regarding the appeal as addressed to them, and acting accordingly.—Yours very truly,

CHAS. WILLIAMS,  
Secretary.

*Accrington, Dec. 11, 1869.*

#### BAPTIST PASTORS' INCOME AUGMENTATION FUND.

To the Minister and Deacons of the Baptist Church at —.

DEAR SIRS,—You were asked last July to unite with others in forming a Society for the purpose of assisting churches to provide an honourable maintenance for their pastors.

A meeting of the ministers and deacons interested in this work, and desirous of commencing it, was held at Leicester during the recent Autumnal Session of the Baptist Union, and a society was constituted, "having for its object the increase of the incomes of well-accredited pastors, according to the claim that may be presented, and the means which may be supplied." For the information of friends who were not present at this meeting, we append a report of its proceedings.

The Committee have instructed me to ask you to bring the subject once again before your church, and to press upon you the claims of our poorer brethren. So soon as we have ascertained "the means which" will be "supplied," we shall proceed to the grateful task of increasing "the incomes of well-accredited pastors." We desire to secure, first, the promise of co-operation from the churches, and then the appointment in each contributing church of a corresponding secretary, with whom we may communicate on all matters relating to the fund. You will facilitate the realisation of our object by taking the earliest opportunity of submitting the question to your church, and by enlisting the services of a gentleman willing to aid the good work we have begun.

We shall be obliged if you will make cheques and post-office orders payable to the Treasurer, S. R. Pattison, Esq., 50, Lombard-street, London, E.C.

Earnestly commending to your sympathy the Society we represent, and requesting the favour of a reply to this circular,

I am, dear brethren,  
Faithfully yours in Christ's service,  
CHARLES WILLIAMS, Secretary,  
Accrington, Lancashire.

*November 30th, 1869.*

## Intelligence.

### MINISTERIAL CHANGES.

The Rev. T. Foston, of Norwich, has accepted an invitation to the pastorate of Marlowes Chapel, Hemel Hempstead.

The Rev. D. Jones has accepted the unanimous invitation of the church at Hanbury-hill, Stourbridge.

The Rev. W. Piggott has intimated his intention of resigning the pastorate of the church at Speen, Princes Risborough, Bucks.

Mr. W. M. Lewis, of the College, Bristol, has accepted the unanimous invitation of the church at Bridgewater.

The Rev. James Owen, of Soho-street chapel, Liverpool, has accepted an invitation to the church meeting at Mount Pleasant, Swansea.

The Rev. James Manning has accepted the unanimous invitation of the United Baptist Churches of Muckworthy, Hall-will, Germansweek, and Ashwater, Devon.

The Rev. J. Upton Davis, B.A., has resigned the pastorate of the church at Kingsbridge, Devon, and has accepted an invitation from the church at Onslow Chapel, Brompton, S.W.

The Rev. D. Rhys Jenkins, minister of the Baptist Church, Abertillery, has accepted the unanimous invitation of the English Baptist Church, Aberdare.

### MISCELLANEOUS.

**FLOWFIELD, PRESTON-ON-WYE, HEREFORDSHIRE.**—The opening services of the new Baptist chapel recently erected in this village in connection with the Baptist church, Peterchurch, were held on Sunday and Monday, November 14th and 15th.

**BLOOMSBURY CHAPEL.**—The twenty-first anniversary of Dr. Brock's pastorate was celebrated by very enthusiastic meetings held in the second week of December. A present of £1,000 was given to Dr. Brock as a token of respect and affection from numerous friends.

**NEW BAPTIST CHAPEL, STOKE ST. GREGORY, NEAR TAUNTON.**—On December 9th the opening services of the new chapel in this village were held. The Rev. Joseph Wilshire, of Taunton, preached. A public meeting followed. Thos. Penny, Esq., of Taunton, presided. A statement of accounts showed the chapel and schoolroom, capable of accommodating 250 persons, to cost £220, that £130 had been subscribed towards the building, and that a balance of £90 yet remained to be raised, which amount was contributed at the meeting. Revs. Thos. Baker (Borough-bridge), E. Curtis (Haleb), Jos. Wilshire, (Taunton), Messrs. Whitley and Sully, jun., of Bridgewater, delivered addresses.

**FAKENHAM.**—The opening services of the new Baptist chapel, Fakenham, Norfolk, were held on December 1st, 1869. In the morning, at 10, a meeting for prayer was held, at which there was a good attendance. Rev. J. A. Williams delivered an address. In the afternoon the Rev. G. Gould, of Norwich, preached the opening sermon, after which a meeting was held in the chapel presided over by the Rev. Chas. Stovell, who has been

pastor of the church for nearly two years. In his address he stated that the effort to build the new premises began about six months after his settlement, but a building fund was not commenced until December 1868. The old building was at first a barn, and had been used as a chapel for sixty-three years. It was very inconvenient, very ugly, very small, and very unsafe. In addition to the chapel, the committee had been obliged to rebuild the minister's house adjoining, because it was even more dilapidated than the chapel. The estimated cost, including fittings, &c., will be about £670, towards which £464 had been subscribed. Addresses were delivered by Revs. T. Turner, of Foulsham, G. Sears, of Doreham, J. Eaglen, T. A. Williams, and Mr. R. Lynn, who has been a member of the church since 1803. There was a crowded audience, and all the speakers referred in terms of great praise to the comfortable arrangements and neat appearance of the chapel, and expressed an earnest desire that the remaining £200 might speedily be raised. The proceeds of the services and tea amounted to £15.

**MILL-STREET, BEDFORD.**—It is gratifying to state that, through the exertions of the Rev. R. Speed and his friends, a most beautiful and commodious place of worship has been erected in the good old town of Bunyan. They have succeeded in raising, at the cost of £3,000, a chapel which is acknowledged by all to be both an ornament to the town and a credit to the Baptist denomination. On November 17th, sermons were preached by Rev. J. A. Spurgeon, and by Rev. N. Haycroft, D.D., of Leicester. On November 21st, sermons were preached by Rev. H. Dowson, President of the Baptist College, Bury; and the Rev. J. Bonsor, B.A., Wesleyan minister. On Sunday, Nov. 28th, these services were continued, when sermons were preached by Rev. H. J. Betts, of Manchester, and in the afternoon by Rev. J. Brown, B.A., of the Bunyan Meeting. These interesting services were brought to a close on Monday, Nov. 29th, when a public meeting was held in the Bedford Rooms, under the presidency of A. B. Goodall, Esq., formerly of Hackney, now of Bedford. Congratulatory addresses were delivered by the Chairman, Revs. R. Speed, H. J. Betts, J. Brown, B.A., H. P. Irving, B.Sc., J. Long, and J. Thompson. It is pleasing to state that upwards of £100 was realised at the above services, and that, in money and promises £2,300 have been received.

## THE MISSIONARY HERALD.

---

### The Late Rev. John Parsons, of Monghyr.

**I**T is with the deepest concern and sorrow that we have, at the commencement of a new year, to record the decease of one of the most distinguished and devoted missionaries the Society has ever had. At this time his loss is specially felt by our brethren in India, and by the Committee and friends at home. The particulars which we subjoin are chiefly gathered from a notice of our departed brother, which has been forwarded by the Rev. C. B. Lewis, of Calcutta, and from a letter written by the Rev. J. Lawrence, of Monghyr, detailing the circumstances of his illness and its fatal termination :—

Mr. Parsons was the child of most godly parents, and enjoyed the high privilege of seeing devoted piety exemplified in the persons of several members of his family. He himself early became a disciple of Christ, and from the commencement of the new life was diligent in attempts to do good to others. As a Sunday-school teacher and village preacher his labours were earnest and effective, whilst his endeavours after self-culture were so vigorous and unremitting, that his missionary brother George, when about to proceed from Calcutta to Monghyr, in the year 1839, proposed that he should be invited to become his fellow-labourer in the mission there, without any introductory college training. This proposal was sustained by the recommendation of Mr. W. H. Pearce, and so approved itself to the Committee of the Society, at home that immediate effect was given to it; and in November, 1840, he arrived in India. Only a few days before his landing his elder brother had been called away to his rest. Greatly gifted and devoutly consecrated, this excellent young man had won the hearts of the little church at Monghyr, and had desired to devote his life to its establishment and increase. When this hope faded in



death, it was his joyful confidence that what he was not to do himself would be done by his brother who should come after him.

Introduced to his work at Monghyr in circumstances so affecting, but so well adapted to stimulate his zeal, Mr. John Parsons promptly entered upon it,—and with what assiduity that work was pursued, with what patience its difficulties were surmounted, with what humble and prayerful desire he sought in it divine assistance, we who knew him are witnesses, and God also. Now that his missionary course of nearly twenty-nine years has been run, we can think of it all as presenting a uniform testimony to the holy and generous integrity of his character, and we doubt not that he has been received by our gracious Master with that ‘Well done!’ wherewith He greets his good and faithful servants.

Mr. Parsons excelled in many departments of labour. As a preacher in the vernacular languages of the provinces in which his missionary life was spent he was remarkably able,—as an itinerant evangelist, his labours were frequent and most extensive,—as a translator, his Hindi version of the New Testament has received the highest commendations from the most competent judges, whilst he also enriched native Christian literature with other valuable books,—and as a sound and practical English preacher, his ministry afforded both profit and delight to many congregations. And what shall be said of the manifold excellences of the character revealed in the familiar intimacies of his private life, as well as in his more public deportment?—of the gentleness, the kindness, the humility, the transparent guileless simplicity, the patience, the meekness of wisdom, the love unfeigned, the all-comprehending goodness, which those who knew him best most abundantly recognised? We devoutly thank God for the grace given to his servant and for the example his life has set before ourselves. Our memories of Mr. Parsons are troubled by no recollections of inconsistencies, of occasional deviations from his customary course,—his life was ‘steadfast, unmoveable, always abounding in the work of the Lord,’—he was ‘blameless and harmless, a son of God without rebuke.’

Mr. Parsons labours were not always given to the Monghyr station. At the close of 1856, at the request of the Committee, he left it to remove to Agra, where he patiently endured his share in all the troubles and the losses inflicted upon that city by the mutiny of 1857. On the restoration of quiet to the country, he removed to Benares, whence, in 1865, he came back to Monghyr. In every place his faithful and earnest labours were welcomed by all who witnessed them, and it is believed that the results of them, in many forms, will long survive him.

Most truly may Mr. Lawrence say, in giving us details of this sad event:—

Never have I begun a letter to you with such a heavy heart as now. The church here, and all the community at the station, have been filled with sorrow and mourning by the sudden death of our beloved brother Parsons.

On the 17th inst, he preached with even more vigour and earnestness than usual in the English chapel, and on the 18th he spent the evening at our house, and seemed in his usually good health and spirits; on the 19th he went to Jamalpore by the 4:10 p.m. train, and gave an address at a prayer meeting. That afternoon he first felt his throat uneasy, the speaking in the evening aggravated the complaint, and at night he complained of feeling feverish. He did not return home till the next morning, and soon after his throat became very painful. That day he applied his own remedies, which did him no good; he continued to grow worse, but did not send for Dr. Cameron till about 4 a.m. of the 21st. The doctor went immediately and prescribed for him, but all that day he continued in a very critical state. Ulcers of an aggravated kind had formed in his throat, so that he was unable to swallow even liquids without great difficulty, and he could speak only in whispers; but this gave him much pain, and the doctor strictly forbade it, so that he wrote what he wished to communicate to us on paper all that day. He was aware of his danger, and gave us to understand that if it should be the will of his Heavenly Father to call him away by suffocation, he was ready to acquiesce in the divine appointment. His friends hardly dared to hope that he would live to see another day; but about 8 p.m. the disease took a favourable turn, and the dear sufferer said he felt relieved. The next day he was better, and the doctor told us the crisis had passed, and he hoped his patient would do well. His throat gradually improved, and on Monday the 25th his medical attendant pronounced him out of danger. He thought himself better, and told me he should be well in a few days. To show me that he still retained his strength, he walked about his room with great firmness. When I reminded him that though his throat was better his breathing was not so well and he complained of pain in his chest, he replied that these were the effects of the acids the doctor was giving him, and if these were discontinued he should be free from these unfavourable symptoms. They were discontinued, but his breathing did not improve, and his countenance looked languid and heavy. I felt very apprehensive that something more serious ailed him than he seemed to be aware of, but no observable change took place throughout the day, and when the doctor saw him at 9 p.m. he considered him to be no worse, and intimated that there was no cause to be alarmed. Two friends had agreed to remain with him all night. During the evening he asked me to pray with him, but owing to the necessity of keeping his throat as free as possible from

all excitement and irritation, he seldom attempted to speak on any subject. Soon after 9 p.m. I took leave of him, and it proved to be the last time I had the privilege of speaking to him, or of seeing him alive. The friends who were with him say that he continued much as I left him, until about 2 a.m. of the 26th, when he arose from his couch and walked firmly round his room to his wash-stand, and there washed his hands and face and adjusted his hair without assistance. But the friends near him observing that he was becoming exhausted, helped him to walk to his easy chair. He sat down and began again to adjust his hair with a comb; while doing this he gently sank back in the chair, heaved one or two long sighs, and then breathed no more. His spirit fled from his earthly tabernacle to his heavenly home. Thus passed away calmly and peacefully from earth to heaven, one of the best of men, and the most eminent Christian I have ever known. One possessing such a combination of natural abilities and Christian virtues I never expect to see again on earth.

The church and people at Monghyr have lost a most faithful and affectionate friend and minister, whose like they will not see again. The Missionary Society has lost one of its most efficient and devoted agents, and India has lost a most useful and laborious missionary. In his critical and accurate knowledge of the Hindi language, and in his ability to speak it, he has left very few, if any equals. His translation of the New Testament into this language is a most valuable legacy to the native church, and will cause him to be had in grateful remembrance for generations to come.

We have, observes Mr. Lewis, lost in Mr. Parsons a tenderly affectionate and sympathising friend, and a fellow-labourer of inestimable worth; and in our grief we are sharers with many who have deep and special cause for sorrow. Amongst these mourners, we think especially of the son of our deceased friend. His father's God and the blessings besought for him in his father's prayers be his portion! May he inherit much of the excellence of his beloved parent. The venerable colleague of our deceased brother also has our warm sympathies. He has lost a long-tried, ever-loving, and most faithful associate, between whom and himself no envyings or jealousies have ever been permitted to come. We pray that the Lord may sanctify the heavy trial of this bereavement, and in His providence supply the wants our brother's removal has created. We condole, too, with the churches which enjoyed the ministry of our deceased friend. 'He being dead yet speaketh' in the example he has left them. May they follow his faith, and may his loving counsels bear yet more abundant fruit in their holiness of life.

While expressing their sympathy with the church at Monghyr, and Mr. Parsons' venerable colleague, our Indian friends are fully alive to the sense of loss which is felt by their colleagues at home. We are thankful for this expression of their sympathy. They may well say that the Society has lost one of its missionaries at a time when it can ill afford any diminution in their number. In former times the death of a distinguished missionary sounded like a trumpet-call to others to go forth, and the call was heard and often answered. And why should not such an event as we have thus recorded, produce a similar effect? May it fire some ardent spirits to give themselves to the work! and those patient and quiet ones, who, beneath an exterior of simplicity and stillness have a spirit of unfaltering courage and exhaustless energy like his whose death we mourn, may here see what such qualities as he possessed may accomplish when devoted to the service of Christ. Each class will find its own sphere, and in it may greatly glorify God, and do much to extend His kingdom, and make known His glorious gospel.

---

## India.

### MONGHYR.

**A**FTER reading the previous notice of Mr. Parsons' missionary life and character, some extracts from the last letter but one which he wrote to the Secretaries will be appropriate, and the account of his removal from the scenes of his long and faithful labours will be read with more than usual interest:—

"Though the translation of the New Testament is not now on my hands, I have still found work of that kind to do . . . . I have recently brought two editions of Mr. John Christian's Hindee hymns through the press, both of which required much time, one being in the Kythee, and the other in the Nagree character. I have also compiled and had printed a collection of verses, mostly Hindee, suitable for the use of missionaries and others in outdoor preaching, to confute Hinduism, or illustrate or confirm the truth. I am from time to time correcting the proofs as they come to hand of a third

edition of my Hindee hymn-book, which is used in many native congregations of different denominations. And now I have taken in hand, by request, to translate 'Peep of Day' into Hindee. The prose is very easy, but the poetry presents considerable difficulty. Of course there is, practically, no limit to this kind of work, and most important to be done.

"Somehow I cannot avoid considerable correspondence on a variety of business, mostly connected with missionary work or publications. All this precludes the expenditure of much time in visiting from house to house.

Excuse my explaining my own circumstances and individual hindrances to more social intercourse with natives, provided I could find entrance to them in that way.

"Since I last wrote to you I have been repeatedly from home for preaching purposes, and returned recently from a two months' tour with Mr. McCumby, in the course of which we attended a large fair near Fyzabad, in Oude.

"Recently our brother Soodeen has become acquainted with some Brahmos who appear to be in a hopeful state of mind. He sometimes attended their meetings, and was pleased with their devoutness and earnestness. Baboo Keshub Chunder Sen has been here for some time holding meetings. Soodeen took an European brother with him who was led to invite several Baboos, and Keshub Sen among them, to a

meeting in a private house, at which he requested me to deliver a lecture on John xiv. 6. I had the privilege of pressing the gospel way of salvation by the Atonement in a room full of deeply-interested hearers, chiefly Bengalee Baboos, who understood English. I have since had the opportunity of following up the subject in private interview with Baboo Keshub, and two other leading Brahmos, and am thankful to hear that the lecture has occasioned a good deal of discussion among the Brahmos themselves. My heart is much drawn to one of them, who seems, as far as we can judge, much nearer the kingdom of God than Keshub himself.

"Some of the Brahmos have requested me to give another lecture. I hope I may have grace and wisdom to make a good improvement of these opportunities. I have visited some of the Brahmos at their houses."

#### DELHI.

The recent proceedings of Mr. Smith have awakened so much attention and inquiry, both at home and in India, that his letters are looked for with a sort of anxious interest. He has "abated not one jot of heart or hope," and our readers, when they have read the following extracts from his last letter, will be disposed to regard the movement he has begun as presenting, just now, an encouraging aspect:—

"I am thankful in being able to write more hopefully than during the greatest part of last year. Our numbers are not quite so large at public worship, but they are increasing, and such an amount of self-help has never been developed before in our mission. It would have done you good to have been present at a gathering of native Christians at the house of our brother Fernandez. Chuni gave an account of his labours during his late wanderings in the villages. The people, in almost every place, fed him, and sometimes

gave him a few pice to help him on his way. He was ill in one place, and the Zemindar not only supplied him with food, but nursed him like a good Samaritan, and when he was able to leave, gave him something for the expenses of the road. In one large village he baptized a convert in the presence of a number of people, and several others will probably be baptized on his next journey. At first the people told them he was paid by some European missionary; but when they found he was no man's servant, their admiration was

at once manifested, and they said he was the first who had thus come out to them with the news of Christianity.

"We are getting a good deal of gratuitous labour from some of our people in Delhi. A good Sabbath-school has been commenced. Last Sunday morning, October 31, the bible-class contained fourteen young men, and Brother Mackintosh, son of our old missionary, kindly undertook the task of teaching it. Mr. and Mrs. Lancaster, and Mr. and Mrs. Fernandez are labouring to get a good school, and are succeeding remarkably well. I look to this school with great hope as to the future of our mission in Delhi. We want men to work from love to Christ, and the Sunday-school presents an opportunity all can avail themselves of. Another plan, which I hope will succeed, is the formation of night-schools. One or two have moved of their own accord in this direction, and I am giving them all the encouragement I can.

"You must, however, remember that this movement is so new that people

open their eyes, and smile at it. The fact of the paying system existing all around us, and in our own Society as well as in others, renders it more difficult to comprehend. Nevertheless, we persevere, and light is gradually breaking into the minds of the people on the subject, and I have no fear or hesitation as to the results. Not until a man's religion costs him something, do the people believe in it, or in him. I hail with delight every *real* native movement. Last Sunday, October 31, thirty-five sat down to the Lord's Supper, and there was more unity and solidity in the little church than I ever saw before. One member has given seven rupees to the church this year, and his mission-box contains nine rupees more. It is strange that where I expected most the least has come, and where I had no expectation, from that quarter has come the most. God has wonderfully sustained us. We must more and more fall back on first principles . . . . as regards mission work, and if we would learn to be missionaries we must go to Christ and to Paul."

## Female Education in India.

**T**HIS subject has of late attracted great attention, but not more than its importance deserves. Incidents are constantly occurring which indicate the progress of this good work. The great obstacle hitherto has been the utter apathy which exists in India in regard to female education; the desire for it had to be created ere the intense prejudice against it could be at all removed. It is with great pleasure, therefore, that we insert the following statement from a leading article in a recent number of the *Daily News* :—

"We are glad to call attention to another effort which is being made for the higher education of Indian women.

Dr. Burzorjee, a Parsee medical gentleman, has resided in England for ten years past, with his wife and two

daughters, in the hope that through them he might do something to introduce a higher culture among his countrywomen. He is now ready to return to Bombay, and the ladies of his family are willing to give their whole time and effort to the superintendence of a school in that city for native girls. There are no accomplished Indian women to keep schools, and as girls are therefore all taught by men, they leave school at ten or eleven, when the custom of the country withdraws them into the seclusion of the zenana. Dr. Burzorjee, therefore, proposes that the new school, to be conducted by Mrs. Burzorjee and her daughters, should receive girls at ten years-old, and give them the usual routine of a finished Western education without interfering with their religious scruples or their social prejudices. Dr. Burzorjee and his family give their services gratuitously, and it is proposed to raise subscriptions to start the school, with every necessary appliance of an Indian boarding and

day-school—the school fees low—and an endowment fund raised for free education, donors of £250 to have the privilege of nominating a free boarder, donors of £100 that of nominating a free day scholar. It is also proposed to found scholarships and prize funds, and especially a teachership fund, to encourage native ladies to become teachers of girls' schools. The scheme necessarily needs this support at first, owing to the apathy which exists in India as to female education. But an effort to which an accomplished native family are so generously and nobly devoting themselves ought to be well supported, and to succeed. The Bank of England and Messrs. Willis, Percival, & Co., have undertaken to receive subscriptions for it, and will transmit them through the Bombay Government to the Elphinstone Fund; and the money so raised will be used under the supervision of the Director of Public Instruction and a Bombay Committee for the purpose of founding the school."

## Ceylon.

### COLOMBO.

**M**R. AND MRS. PIGOTT are continuing their labours with their accustomed efficiency and zeal. Until lately they have generally enjoyed good health, but by a recent letter we learn with regret that they have had a very trying time lately. Mrs. Pigott had been very ill, but was recovering. The youngest child died of malignant sore throat, and a fortnight after the eldest boy caught the same disease, and was in danger for two days, but he was happily restored. Mr. Pigott, too, had suffered, and was about to seek the benefit usually derived from a change.

Mr. Carter, after a lengthened sojourn in this country, during which

time he has completed his translation of the Scriptures into Singhalese, Mrs. Carter affording him most valuable help, will have left ere these lines are read to rejoin the mission in Ceylon, and thus restore it to its former proportions. May they have a safe and pleasant passage.

Mr. Pigott writes on a subject of great practical importance, and we are glad to see him pursuing his object so perseveringly, and when one plan fails, not giving the thing up, but trying another. We cordially wish him success, for the churches will never be what they ought to be until this end is accomplished :—

“I have been thinking over the best plan to adopt in reference to collecting native contributions. Some time ago I fixed to visit all the stations at an appointed period, and talk to the people on financial matters. I have given that up, as I found it did not work well. The people made large promises, and in the majority of cases I believe, because I was present, but did not give the matter a thought *practically* afterwards. . . . I have now issued a circular to each preacher, requesting him to call a meeting of his people during the month of November, and to find out how much they are willing to give towards his support from January 1st, 1870. At present they contribute, not to the preacher, but to the Baptist Missionary Society. I expect this plan to succeed, for it will not only encourage the people to give, seeing that they will thereby contribute *directly* towards their own pastor's support, but also that it will make them more particular in paying regularly, as his rice and curry will depend on their doing so. And then, the preachers themselves being interested in the matter, will be more likely to come down from their spiritual ‘castles in the air’ to this practical matter at the end of each month.”

---

## Western Africa.

**A**DDITIONAL interest will be imparted to the communications of our brethren in Africa, partly from the visit of one of the secretaries, but more especially from the recent revolution in Spain, and the proclamation in *some* of her colonies of full religious liberty. We trust that Fernando Po will soon enjoy that blessing. We understand that SERRANO, who is at the head of the Spanish Government, is most ready to act whenever an opportunity occurs. We hope to hear shortly that our brethren will be able to resume work in Fernando Po, whence they were driven some years ago. Mr. Pinnock gives, among other intelligence, an account of his visit to the island, which we were sorry to have no room for in our last issue :—



"The presence of the brethren Smith and Fuller afforded us the opportunity of having, for the first time, a Missionary Meeting at Victoria. The meeting was opened with singing and prayer, after which Mr. Smith was called to the chair, and short addresses were delivered by the brethren Wilson, Brew, Johnson, Fuller, and myself. Mr. Smith, as chairman, had his full share of the time, and being himself so full of life, diffused much of it into the meeting. We had a

collection, of course, amounting to something over £2 that evening, but which was subsequently augmented to £3 10s. This, I should think, as our first missionary collection, is not such as we may be ashamed of, when there are taken into consideration the smallness of our number, and the pecuniary circumstances of the people generally. We sincerely hope that this will have been but the prelude to other missionary meetings, which shall be attended with far greater results.

#### A NEW STATION.

"It gives me much pleasure in being able to inform you that our little building at Fishtown, the finishing of which has been so much delayed for lack of boarding materials, is at last completed, and we were enabled to hold a first service in it on the morning of Sunday last, when some of the friends from Victoria accompanied us, which gave much interest to the event. On Monday, the 22nd inst., the school was opened with thirty-eight children. For the number of children in that place, there might have been double that number in attendance; but, as is the case at Cameroons and Bimbia, so here, the parents manifest no interest whatever in the education of their children, but leave it with them to do just as they please, either to go or not to the school.

But we would be glad if we could reckon upon having even thirty in regular attendance; for besides the good which these themselves would be sure to derive, their progress would likely tend to stimulate others also in future to attend the school. I do hope and pray that, with God's blessing upon our feeble efforts at that place, the work thus auspiciously began may continue and prosper abundantly. It being situated so near to this station, I shall be able to make frequent visits there myself, and shall call in all the aid procurable of the friends here, young and old, who all take a lively interest in the work there, being, in so far as the expense of the getting up of the building is concerned, all their own effort."

#### VISIT TO FERNANDO PO.

"I have just returned from a visit of nearly a fortnight to Fernando Po, having left Victoria in H.M.S. *Lynx*, which called in here on the day previous from Cameroons. I am sorry to say that, through the bigotry of the present Governor of Fernando Po, who is much under the influence of Romish

priestcraft, I was not permitted to hold any public services in the place while there, to the great sorrow and disappointment of myself and the people generally, who came the day after my arrival to enquire whether there would be any service. On seeing so many persons seemingly anxious for a ser-

vice, and willing, chiefly for the people's sake, to run the risk of violating the law of the place, I despatched a note to the acting consul, asking his advice in the matter. Mr. Wilson very kindly went himself to the Governor, to see if he could obtain permission of him for me to hold a service with the people; but no such permission would the Governor give, excusing himself that he had no orders from his government to that effect, and should he break the law once to gratify the people's wish, he might be required to do it again.

"Under these circumstances, I could have no public meetings with the people. All that I could do was to speak to a few in private, who came

to see me, or whom I went to see at their own houses; but the generality of the people and other strangers there, had not the benefit of my visit. This was the more to be regretted, as the people all seemed so anxious to hear me, and their loose manner of living in that place would have supplied me with so much matter in preaching to them. Not obtaining, therefore, this privilege, I was anxious to get back to my own people and work. However, I hope that my visit to Fernando Po will not altogether have been in vain. I may add that while there I had two couples married, but in each case the ceremony had to be performed in the night."

---

## Jamaica.

THE intelligence which we have lately received from our brethren in Jamaica is increasingly encouraging. Commerce has considerably revived, and the agricultural interest has also improved. The subject which is now exciting the greatest interest is the disestablishment of the endowed church. All parties in the island, except those belonging to that church, are opposed to its continuance in any form, as an establishment, and are not less hostile to the idea of concurrent endowment. Similar opinions prevail in this country. No doubt exists that an entire change must take place, and we cannot suppose, after what the Government has done in Ireland, that it will commit so great a blunder as to propose concurrent endowment, especially after the successful career which the Governor has hitherto pursued. Our brethren East and Phillippo are taking up the subject and calling public attention to it:—

### RESULTS OF GOOD GOVERNMENT.

"Sir J. P. Grant's great triumph, however, is in finance. This was a rock on which the best friend of the island feared he would make shipwreck.

Jamaica appeared hopelessly insolvent. The colony never had made ends meet, and the lamentable events of 1865 added at once £100,000 to the chronic deficit. What is the result of three years' honest and intelligent administration of the revenue? It is almost incredible. The customs for the financial year just closed have exceeded those of the preceding year by £87,772, and the excise by £11,166, making a total increase from these main sources of revenue of £98,938, and leaving a not very much less excess of income over expenditure. This partly arises, no doubt, from the disturbances in Cuba and Hayti, which have kept up the price of sugar, and diverted the demand for dyewoods from the latter island to Jamaica; and the consumption of imported goods has been augmented by the refugees from those islands who have taken up their abode in Kingston; but we unhesitatingly assign the improvement mainly to the restoration of confidence, to the honest collection of duties and taxes, and to the general wisdom of the changes made by the Governor and his council in the objects and incidence of taxation.

"Seriously, we think, this surplus will prove a crucial test of Sir J. P. Grant's claim to statesmanship. If it tempts simply to an increase of salaries, offices, and departments, it will be a calamity. If the splendid opportunity is made use of for a wise remission and readjustment of the public burdens, and for the execution of much needed public works, it may be made a great and permanent blessing. Bridges are an urgent want in many places. There are wide districts destitute of streams and springs. Owing to the cavernous rocky substructure, the copious rains sink into the earth, and form rivers and lakes underground, instead of on the surface. The suffering and loss of crops in these districts where the season rains fail, are very calamitous. The localities have neither intelligence, means, nor the habit of combination needful to remedy the evil. Let the Government supply engineering skill and a portion of the cost, and means would be found of raising the precious element of water to the surface."

#### A NEW THING IN JAMAICA.

At Trewlawny there was a maiden assize November 15, on which occasion the Custos presented to Judge Ker a pair of white gloves, accompanied by a very encouraging letter as to the general state of the parish. From Mr. Ker's reply to this letter we select the following sentences:—

"What can be more cheering or fuller of hope for your fine parish than that crime, which crowded the calendar in April, 1865, when the grand jury found seven-and-forty bills, left the last court a blank!

"And I am persuaded that this improved state of things, so far from being transient, will continue. I recognise causes manifestly tending to such a result. The most superficial observer cannot fail to be struck, among other happy circumstances of our recent condition, with the healthy and contented one of feeling latterly prevailing among our population. . . . This,

with the return of material prosperity, an event which I regard as certain, must have its effect in diminishing offences. I venture to predict, although by no means anticipating the total cessation of crime, that this is not the only maiden assize upon which I shall be able to congratulate my friends in Trelawny."

Mr. Clarke, of Mount Hermon, writes in October, and supplies the following most interesting intelligence :—

"The congregations are generally very large, and the attendance at inquirers' classes shows a desire to obtain instruction. I have usually, at Jericho, from forty to eighty on Wednesdays engaged in reading the Scriptures for four hours, giving an hour to general information by maps and diagrams. At Mount Hermon, on Tuesdays, from fifteen to thirty instructed in a similar way. I have this year gone through the forty-six classes in the two churches in order to find out who can read the Scriptures for themselves. There were in Jericho, 505, in Mount Hermon, 248. These amount to nearly half the members and inquirers.

"I am now examining for baptism about 120 applicants, and write down the principal answers each one gives; this I do for my own satisfaction; when satisfied with any I give their names to the deacons and leaders, and they examine into their character and conduct at home more closely than I am able to do. Those who pass, have their names read to the church one month before the baptism. In this way unsuitable persons are kept back from the fellowship of our churches."

#### DEATH OF MRS. CLARKE.

Since the foregoing lines were written we have received a letter from our honoured friend, dated November 20th, conveying the tidings of his heavy bereavement in the death of his wife. A few extracts from this letter will be read with sympathising interest. Mrs. Clarke was the daughter of the late Rev. W. Kirkwood, of Berwick, and sister to Mrs. Hume, now in this country. Mr. Hume left Southampton on the 17th to rejoin his venerable colleague, in the pastoral oversight of Mount Hermon and Jericho churches. His arrival will be a vast relief to Mr. Clarke in this time of trial :—

"How different must this letter be from my last, in which I informed you of our visit to Spa-Town to commemorate Brother Phillippo's completion of his 'three score years and ten.' A week after this my dear wife became very ill, and after two weeks of sore suffering, she has been released from the 'body of sin and death.' I need not tell you how I feel . . . and I now in my sixty-eighth year, may expect soon to follow her who has been my loving helper for more than forty years. . . . When I think of the sufferings she has

passed through in Jamaica and in Africa, on her weakly frame, from her youth up, it is wonderful that she escaped so long the shafts of death. . . . During her illness I was twice sent for from Jericho, distant twelve miles, once at midnight. It was a trying season to us all, chiefly from the great sufferings she had to endure. Her mind was in perfect peace. She often said, 'I have no fear of death, I desire to live no longer except for you, and my work for God.' Many words were uttered so low that we could not catch their meaning, and for ten hours before she drew her last breath, she could not speak at all. As the first streak of light appeared on the morning of November 5, my beloved wife ceased to live with us . . . . After more than forty years of happy companionship, I must feel the wrench of death which has parted us for awhile."

---

## Home Proceedings.

**T**HE Meetings held during the past month have been few. There was a slight omission in the statement of the previous month of the visit of the Revs.

J. Hume to Rickmansworth, and D. Rees to several churches in Essex. The Society has been represented during December at Abingdon and Oxford by the Rev. F. Trestrail; at Markyate-street, by the Rev. W. A. Hobbs; at Haverfordwest, Narbeth, Tenby, and churches in the district, by the Revs. J. Jenkyn Brown, Geo. Rouse, and J. Stubbins, formerly labouring in Orissa. In consequence of the Secretary's inability to be away from town for several days, the Rev. W. Sampson kindly supplied his place at Newhaven and Lewes.

## MISSIONARIES ARRIVED IN INDIA.

We have received the welcome tidings of the safe arrival of Mr. Campagnac in Calcutta, of Mr. Josiah Parsons at Alexandria, on his way to Bombay, of Mr. and Mrs. Kerry, Mr. and Mrs. Supper, and Mr. Jordan, in the good ship *Shannon*, which has carried to and from India so many of our missionaries, and of Mr. and Mrs. Saker, and Dr. and Mrs. Underhill at Cape Palmas, expecting to be in Cameroons early in December.

## DECEASE OF MISSIONARIES.

The pleasure we feel in recording the return of our esteemed friends to their several spheres of labour, and the strengthening our mission staff in India and China, is much damped by the tidings of the losses which the Society has lately sustained. In addition to that of Mr. Parsons, of Monghyr, of Mrs. John Clarke, of Jericho, Jamaica, of which there is a notice in the previous pages, we must now add that of Mrs. Robert Smith, of Cameroons, West Coast of Africa. The intelligence came to hand just as we were preparing for the

press. Having been for many years a confidential inmate in Mr. Saker's family, and cordially helping in the good work, she returned to England some two years ago, was married to Mr. Smith, and returned with him to his station, where she was a zealous helpmeet to her husband. For some time past her health has been failing, and she was urged to go up the coast for a change, but declined on account of the expense. At the latter end of October a small boil appeared on one arm, which ultimately proved to be a carbuncle, and though every remedy was tried which was at hand, and every effort made to support her under this formidable complaint, she sank under it, and quietly fell asleep on the 25th of October. Twice in five years has Mr. Smith been thus bereaved, and he is bowed down with distress. Some, he tells us, have urged him to leave, but he abides at his post, and long ere this has been cheered and encouraged by the arrival of our friends from England. To these bereaved ones the Committee have sent messages of affectionate sympathy and condolence, and we doubt not that especially those to whom they are personally known, will remember them at the mercy-seat. And those who may not know them, will also unite in prayer on their behalf, moved by the impulses of Christian sympathy, and by the lively interest they take in the welfare of the mission.

#### WIDOWS' AND ORPHANS' FUND.

As the annual circular is now in the hands of all the pastors of contributing churches, they will not fail to call the attention of their friends to the subject. We hope to receive a substantial proof of their unabated interest in the comfort and welfare of those whose dearest earthly friends have fallen in the field of labour.

## Contributions.

*From November 19th to December 18th, 1869.*

*W. & O. denotes that the Contribution is for Widows and Orphans; N. P. for Native Preachers; T. for Translations; S. for Schools.*

ANNUAL SUBSCRIPTIONS.		S s. d.		S s. d.	
Martin, Mrs. W. ....	£ s. d. 1 1 0	Woodrow, the late Miss H., by Rev. S. Voller, Sydney, New South Wales .....	17 8 5	Poplar, Cotton Street, per Y. M. M. A. ....	3 8 2.
DONATIONS.		Worts, the late Mr., by Messrs. Blake, Keith and Blake, Norwich ...	10 0 0	Upper Holloway Sunday School .....	10 14 4
Bible Translation Society for T. ....	300 0 0	LONDON AND MIDDLESEX.		Upton Chapel Sunday School, per Y. M. M. A. for N. P. George McKus W. Africa .....	12 0 0
J. S. ....	4 0 0	Abbey Road. St. John's Wood .....	24 0 0	BEDFORDSHIRE.	
Do., for W. & O. ....	1 0 0	Camberwell, Cottage Green, for U. P. Call Prussens at Baraset ...	14 0 0	Biggleswade .....	13 12 6
Per "Record." .....	1 0 0	Camden Road Sunday School .....	10 0 8	Sandy .....	4 17 9
R. O. I. ....	5 0 0	Good Shepherd Sunday School, Mape Street, Bethnal Green .....	1 0 0	Stotfold .....	3 16 6
Stradley, Mr. B. ....	2 0 0	John Street, on account Kensington Assembly Rooms .....	3 10 0	Less County and deputa- tion expenses. ....	3 9 3
LEADERS.					23 17 6
Rogers, the late Mr. W., of Fossebury, by Mr. Thomas Imeson, and Rev. T. Evans, Fossebury, executors .....	50 0 0				

BRACKSHIRE.		KENT.		OXFORDSHIRE.	
	£ s. d.		£ s. d.		£ s. d.
Wallingford .....	30 6 9	Sevenoaks .....	26 11 0	Banbury .....	4 0 0
Do., for China .....	0 10 0			Bloxham .....	1 4 0
Do., Benson .....	0 18 5			Chipping Norton .....	8 0 0
Do., Warborough .....	0 13 4				
Do., Slade End .....	0 14 6				
Do., do., for China ..	1 0 0				
BUCKINGHAMSHIRE.		LANCASHIRE.		SHROPSHIRE.	
Dinton .....	7 0 0	Colne .....	25 0 0	Snailbeach, Lord's Hill... 3 3 0	
DEVONSHIRE.		Liverpool, Annual Meeting .....	23 9 11		
Brixham .....	21 3 4	Do., Atheneum .....	4 13 9		
Rudleigh Salterton .....	2 3 0	Do., Athol Street (Welsh) .....	10 5 6		
Exeter, South Street .....	27 4 1	Do., Egremont .....	1 13 5		
King's Kerswell .....	1 0 0	Do., Everton Village, (Welsh) .....	3 6 2		
Newton Abbot .....	8 12 0	Do., Ebenezer Church .....	7 0 6		
Plymouth, George Street ..	26 9 0	Do., Myrtle Street .....	58 14 0		
Do., for African Orphans .....	5 18 2	Do., Old Swan .....	2 14 6		
Do., Lower Street Station .....	7 0 1	Do., Richmond Chapel .....	42 13 7		
Tavistock .....	0 3 0	Do., Soho Street .....	7 0 0		
Telgmouth .....	3 17 0	Do., Stanhope Street, (Welsh) .....	10 3 6		
Torquay, on account .....	76 3 0		171 14 10		
DUREM.		Less Expenses and amount acknowledged before .....	120 8 3		
Stockton-on-Tees .....	6 9 6		51 6 7		
Do., Welsh Church ..	0 12 0	Oldham, King Street .....	24 18 4		
ESSEX.		Do., Glodwick .....	6 3 4		
Loughton .....	3 14 11	Do., Royton .....	0 12 0		
Waltham Abbey .....	0 15 8	Ramsbottom .....	1 0 0		
GLOUCESTERSHIRE.		East Lancashire Union, on account, by Mr. L. Whitaker, jun., Treasurer .....	199 10 6		
Arlington .....	2 4 10				
East Gloucestershire, on account .....	50 0 0				
Shortwood .....	0 9 0				
HAMPSHIRE.					
Ashley .....	1 10 0				
Beaulieu .....	2 15 1				
Blackfield .....	1 6 7				
Lymington .....	4 9 3				
Milford .....	0 16 9				
Poole .....	9 0 0				
Poulner .....	0 13 4				
Sway .....	0 16 0				
	21 17 0				
Less expenses and amount acknowledged before .....	20 12 0				
	0 15 0				
Gosport, Union Church ..	6 16 6				
Romsey .....	11 10 0				
HERTFORDSHIRE.					
Rickmansworth .....	11 10 10				
Do., for Rev. R. Smith, Africa .....	1 4 0				
Do., for do., for orphan girl Fanny .....	2 10 0				
Watford, on account .....	50 0 0				

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Joseph Tritton, Esq., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, LL.D., Secretaries, at the Mission House, 2, John Street, Bedford Row, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John MacAndrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, Twells, and Co.'s, 54, Lombard Street, to the account of the Treasurer.

THE  
BAPTIST MAGAZINE.

---

FEBRUARY, 1870.

---

*The Church and Her Dangers.*

BY THE REV. EDWARD DENNETT.

---

THE course of the Church has been far otherwise than might have been expected. Starting amid the flashing sunlight of heaven, she has since been surrounded more or less with the clouds and mists of earth. Transfigured by that wonderful outpouring of the Spirit which first called her into existence, her glory, like that on the face of Moses, soon waned, and the fear which had come upon every soul as they gazed on her face at once departed. She commenced her voyage with all the breezes of heaven in her favour, but speedily passing into a rough and stormy sea, has oftentimes seemed—as, indeed, at the present moment—at the mercy of the wind and the waves.

No contrast, indeed, can well be greater than that which is presented between the Pentecostal Church and that of the nineteenth century. Separation from the world, unity, fervour of spirit, and most intense love, distinguish the former; while worldliness, discord, lukewarmness and indifference as plainly characterise the latter. We are by no means insensible to the gleams of light which, as golden promises, play upon the darkness which now overhangs the Church; but still, measuring ourselves by the Jerusalem standard, we have, with shame and confusion of face, to confess that we are very little like our Divine pattern. Into the causes of this de-



clension we do not now enter. Some of them will appear in the course of our discussion. But we may not forget that there is no reason, except in ourselves, why our testimony should not be as distinct, ample and blessed, as was that of the first children of faith. For Christ is not changed; He is as all-sufficient now as then; and His treasures of grace and power are no less accessible and inexhaustible than they were when the cloven tongues of fire sat on the disciples' heads.

But, what do we understand by the Church? The readers of this periodical do not need to be reminded that it is not a building. There is, however, no more objection to the application of this term to places of worship than there is to the term "house of God," for the two are exactly synonymous in the Scriptures. That thou mayest know, writes Paul to Timothy, how thou oughtest to behave thyself in the *house of God*, which is *the church* of the living God. Christ is also said to be high-priest over "the house of God." The term, indeed, "the house of God," is the key to the meaning of "the Church." It is the habitation of God on earth. In other words, by "the Church," is meant the whole body of believers existing in the world, together with Christ. For the Church cannot be independent of

Christ, it being the body of which He is the Head. But, in the general use of the expression, we mean by "the Church" all believers. Everyone who believes in Christ—sincerely believes in Christ—whether in name a Roman Catholic, Ritualist, Lutheran, Protestant, or anything else, is a member of the body of Christ, and therefore of the Church. It is, consequently, wrong—a grief to the Spirit, and an offence against Christ—for any one section to arrogate to itself the title of *the Church*, whether it is "the Church" of Rome, "the Church" of England, or "the Assembly of God." One is our Master, even Christ, and all we are brethren, and 'no one, however lofty his pretensions, can deprive us of the grace of our position.

Having, then, clearly defined the nature of the Church, we may proceed to indicate the dangers by which she is threatened. These we propose to classify under two divisions—dangers *ab extra*, and dangers *ab intra*.\*

The dangers that are to be apprehended from without are summed up in two words of Christ

\* This distinction may appear more fanciful than real. But the reader will note that it is founded on the fact that in the one case the warning given had reference to external perils, and in the other to those actually existing in the Church. There are, of course, points of contact.

to his disciples; "Take heed," He said to them on one occasion, "and beware of the leaven of the Pharisees and of the Sadducees." Matt. xvi. 6. Again, "Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod." Without discussing the difference in the reports of the two evangelists, we may state our belief that the two reports—we might say the three, including that of Luke—embody in their combination the Saviour's exact words. Hence we have three dangers, or classes of dangers, indicated against which we are to be on our guard from without—Pharisaism, Sadduceeism and Herodianism.

I.—Pharisaism. Who were the Pharisees? They were those who made clean the outside of the cup and platter, while they left the inside filthy and polluted. Those who tithed the mint, the anise and the cummin, while they neglected the weightier matters of the law; those who made broad their phylacteries, summoned the recipients of their alms with the sound of a trumpet; loved the chief seats in the synagogue, and for a pretence made long prayers; men who thanked God they were not as other men; men who made the Word of God of none effect through their traditions. In a word, they were Ritualists.

And need we remind our readers that this is one of the gravest of the dangers that now menace the Church—that the lineal descendants of these men are covering the land with ritual and ceremony, and thereby fast obliterating the truth of God?

But what is ritualism? When we name the Pope the man of sin, we forget that the deadly principles which will be finally embodied in this "son of perdition," and arch-enemy of the Church of Christ, are at work in our midst, and emitting their pestiferous influences here at home. So when we name any party, *par excellence*, ritualistic, we forget that the same tendencies less fully developed, may be found in quarters where they are little suspected. What, then, is Ritualism? It is form for the sake of form—form allied with æsthetics or superstition—form not needed for the expression of the worship of God's people—form otherwise than indicated by God's Word. A dissenting minister's gown is ritualistic, the same in kind, if not in degree, as the chasuble of the Anglican priest. Organ voluntaries in chapels must, again, be classed with the superb Gregorian chants in churches and cathedrals.

The reader will perceive that we attempt no distinction between what may be good or evil in

ritualism; we simply call attention to the fact that our Lord warns us against Pharisaism—Ritualism; and the obvious inference is, that it behoves us to guard most vigilantly against the introduction of anything and all things in our worship, which, not required, may be considered necessary for its adornment, or to make our services more palatable to unspiritual minds. The more simple, the more pure, and the greater the precaution against the leaven of the Pharisees.

II.—Sadduceeism. This is at the other extreme from Pharisaism. The Pharisees added to, while the Sadducees subtracted from, God's Word. They rejected all but the Pentateuch—everything which they could not understand, and hence did not believe in the Resurrection, Angels, or Spirits. If, therefore, the Pharisees were the Ritualistic, the Sadducees were the Rationalistic party of their day. And does it not still exist? It were hardly too much to say that its followers are daily increasing in number, devastating the Church and destroying the faith of God's children. Professed teachers of the Word are beginning to eliminate the supernatural from the divine record—to reject the essential doctrines of the gospel, and to proclaim the universal restitution of

all men whether they believe in, or despise the Christ of God. This error is perhaps more deadly than Ritualism, for it is more subtle, insinuates itself into all sections of the Church, conceals itself under carefully chosen phrases, "altar-terms," and thereby sapping the foundations of our faith and hope, will, in the end, reduce Christianity to the level of a human system.

In support of these strong words, we venture to cite a passage or two from a sermon by a Congregational minister, which appeared in a weekly publication of the date, December 24th, in the last year. It is entitled a "Christmas Meditation." The passage descanted on is Luke ii. 8—16, with especial reference to the words of the angel, "Behold, I bring you good tidings of great joy, which shall be to all people." He says:

"This phrase 'all people' must have, I am persuaded, a far wider application than that which would confine it to the scanty remnant of humanity that has been brought under the full influence of the gospel during the eighteen centuries of the Christian era. The words seem meaningless; they sound almost like a mockery if they are restricted to the few amongst the generations of the past *who have tasted in this life* the joy of Christ. The history of the Church supplies but a partial illustration of the words. Eternity alone can reveal the fulness and the grandeur of its (*sic*) meaning."

Again :—

“There can be no monopoly of Christ, and one of the grand truths which we need to testify in this age is that Christ does not belong to a priesthood, *Christ does not belong to the Church, Christ does not belong to the baptized, Christ does not belong to the elect,—Christ belongs to humanity.* In one form or another the monopoly has been proclaimed for generations past, and we see to-day what has become of it.”

Once more:—

“Let us rejoice, too, that He is to ‘all people’ what we, through faith, know Him to be to ourselves, and let us try so to present Him to our fellow-men that they shall not be repelled from, but attracted to Him.”

To our minds the passages we have italicised, if they mean anything, proclaim nothing short of universalism. Sad beyond utterance is it, to see men among our Congregational churches, endorsing sentiments which are completely subversive of, what we are still old-fashioned enough to call, the doctrines of grace. The worst of it, however, is that this is but an indication of the spreading influences of Rationalism and Broad-Churchism, which constitute one of the greatest perils of the present time. It was not, therefore, without reason that the Saviour said to His disciples, and through them to us, “Beware of the leaven of the Sadducees.”

### III.—Herodianism—the leaven

of Herod—is the third external danger against which we are warned. We need not recapitulate the various views which have been advanced respecting this somewhat obscure sect. One thing seems tolerably certain—that its followers were willing, in order to rid themselves of the reproach of Roman rule, to ignore their expectations of the Messiah, and to accept the Idumean Herod in His stead, in order thereby to preserve the semblance of the monarchy. Two titles might be affixed to this tendency, according to the aspect from which it is viewed. On the one side it was state churchism; on the other it was secularism. But these two are one; for whenever a church accepted the reigning monarch as its head, it of necessity secularised itself, because national comprehension is the condition of its state alliance. This is not, perhaps, one of our dangers now; but the indication of it by our Lord reveals His prescience and the loving care with which He has provided for every difficulty and forwarned His people of every danger which has to be encountered.

We now pass to the dangers which are apt to arise from within—and not only apt to arise, but which are, in a greater or less degree, always existing in the Church. In specifying these we take as our guide the letters to

the seven Churches of Asia, because, as the number *seven* shows, they have both a catholic and an enduring application. From a careful collation of these epistles we find that there are five or six dangers incident, we had almost said, to the course of the Church in this dispensation.

(1.) Among the foremost of them is false doctrine. This is denounced in four, perhaps five, out of the seven churches. The apostolic epistles likewise reveal the same prevalency of error in teaching and profession. But what, we inquire, is false doctrine? Less than the truth, additions to the truth, and perversions of the truth. So measured, shall we not find the Church as full of error as at any former age? What as to Inspiration? the Atonement? the Fatherhood of God? Eternity of Punishment? the Person of Christ, etc.? But we are grown tolerant. Towards evil we are taught to exercise the charity that hopeth all things and endureth all things. We are to think less of *what* than *how* a thing is proclaimed. This was not the teaching of the Apostles. "Though we or an angel from heaven preach any other gospel to you than that which ye have received, let him be accursed." It will be better for our churches when we are all imbued with the same spirit, care-

fully testing every doctrine proclaimed by, and instantly rejecting all that falls short of, the Word of God. "To the law and the testimony."

(2.) Reducing Christianity to a mere profession. "I know thy works that thou hast a name, that thou livest and art dead." (Rev. iii. 11). Is not this precisely the one danger by which we are now threatened? For are we not being schooled, in influential quarters, to believe that the church and the congregation are identical? All tests—all demands for confession of faith in the Lord Jesus Christ must be abrogated. It requires no foresight to predict, if this new teaching meet with acceptance, a large increase of nominal Christians, and, by consequence, a large decrease in the life and power of the Church. If the past teaches one lesson more plainly than another, it is that when the Church has been unfaithful in this direction, God has imposed His own tests, sifted His people with storms and tempests, and ringing them about with the blazing fires of persecution, has thereby deterred the unregenerate from taking His name into their lips.

(3.) Loss of Fervour. The Lord charges upon the church at Ephesus that they had "left their first love." To that at Laodicea He speaks in still sterner language. "Because thou art neither

cold nor hot, I will spue thee out of my mouth." To this danger every individual Christian is peculiarly liable. We speak, however, now of the Church as a whole. Conceding to the full, its manifold activities—the zeal which, in many instances, excites our admiration; yet, if we compare, once more, our state with that of the Jerusalem church, there are few—even the most optimist—who will not confess that we have left our first love.

A fervent Christianity is the want of the times—an enthusiasm of love to Christ, and in *His* cause which shall inspire such acts of heroic self-denial and sacrifice as will command the attention, as well as challenge the admiration, of our bitterest foes. In order to this, we need a very baptism in the Holy Ghost, and in fire. Shall we not, then, in order to avoid our danger, "ask," "seek," and "knock," until we obtain it?

(4.) *Worldly Prosperity.*—This was a feature of the Laodicean Church. "Behold, thou sayest I am rich, increased with goods, and have need of nothing, and knowest not that thou art wretched and miserable, and poor and blind, and naked." All down the line of church history, there has been the repetition of the same experience. Persecuted with fire and sword, the Church has gleamed

with the brightness and purity of her Lord's presence and blessing. Caressed and petted by the world, she has been like Samson, shorn of her strength; and her spiritual riches have been in an inverse ratio to her temporal wealth and splendour.

Why cannot we learn the lesson? Respectable congregations and churches desired, and the poor avoided. Ministers are esteemed, with some rare exceptions, in proportion as they can attract the genteel and refined. Places of worship growing ever more and more beautiful, until, if the means and the architects be within reach, they will vie at length with the Gothic structures of the middle ages; long lists of splendid and beneficent donations whereby we proclaim our wealth and the affluence of our adherents. Well, but there is another word of our Lord's "*I know thy works and tribulation and poverty, but thou art rich.*"

Our space warns us to draw to a close. We have not attempted to do more than to indicate some of the dangers which beset the Church. To go through the whole catalogue, or indeed to deal satisfactorily with those mentioned, would demand a treatise, instead of a short paper in this magazine. We may, however, in order to give something like completeness to what has been written ask one

final question, and that is, under the circumstances pointed out, "What is our duty?" First to keep personally near to Christ, to be satisfied with nothing short of being filled with the Spirit.

Secondly, to tolerate nothing that is not sanctioned by God's word, to make it the guide of all our arrangements and procedures.

Thirdly, to remember our double responsibility to every member of Christ's Church, and to preach the gospel to every creature. Finally, never to forget that God is our refuge and strength, a very present help in trouble; that Jesus is all-sufficient to defend us from danger and to guide us into perfect peace.

## The Trades and Industrial Occupations of the Bible.

### No. II.—THE POTTER.

BY THE EDITOR.

**F**EW of the industrial occupations of men are the subject of such frequent reference on the part of the inspired writers as the curious and ancient art of the potter. The comparatively worthless character of the material which composed his stock-in-trade;—the dependence of its manufactured value on the skill of the manipulator;—the frailty of the choicest, equally with the commonest, productions of the art;—the rapid revolutions of the potter's wheel;—and the abundance of the sherds or fragments that surrounded the scene of his labour, are all repeatedly mentioned by the Bible writers.

Egypt was the great workshop in which Israel served the long and weary apprenticeship to this

as well as other arts. "I removed his shoulder from the burden: his hands were delivered from the pots." (Ps. lxxxi. 6.) The catacombs of Thebes and Beni-Hassan which have been proved to have existed thirty-eight centuries, exhibit in great variety the processes of the manufacture as practised by the ancient Egyptians. A recent traveller in that country—Mr. Macgregor—tells us that on the banks of the Nile the potters pursue their labours in precisely the same manner as they were carried on in the days of the Hebrew patriarchs:—

"I spent an hour to see the potters at their work, near Semenood, the town being celebrated for this ancient art. Among the tombs, in low clay huts, the nimble-fingered and prehensile-toed successors of old Egypt's

potters were plying the busy wheels. The wheel that flies round by that man's naked foot is the same as when Amenophis died, and the vase that is now spinning swiftly is of the shape that Sesostris drank from—for 'why should they change?'—that is what the people always ask me. Yet they willingly go by railway even in the Delta.

The practice which was adopted by almost all the nations of antiquity of depositing specimens of their ceramic skill in their tombs has been the means of preserving the history of this manufacture in greater completeness than any other branch of human industry. In Campania, where an ancient colony of Greeks had established themselves, sepulchral chambers have been discovered containing great varieties of Samian ware. The celebrated cup of Arcesilaus, which is in the Bibliothèque Impériale at Paris, was found in one of these at Camino; it is said to be the work of Cyrenian potters, and dates from the sixth century before the Christian era. The names of forty of the old Grecian Wedgwoods have been preserved to us, and their ware was prized as an article of *luxure* at Rome in the days of Julius Caesar. Even of Roman Walpoles it might have been written:—

"China's the passion of his soul :  
A cup, a plate, a dish, a bowl  
Can kindle wishes in his breast,  
Inflame with joy or break his rest."

One most important result of a diligent inquiry into the arts and sciences of the Bible, is that a branch of internal evidence comes prominently into view which has been hitherto as far as we know entirely unworked. The inventions of men can be dated with

remarkable accuracy; far more so than the deposit of rivers or the formation of strata on the earth's surface. It will be worth while for us to notice that the Bible is true to the recorded epochs of scientific discovery. Let us take for instance the book of Job—that ancient book—and we shall discover no anachronism in its references to the arts and sciences of the people whose history it records. The reader must bear in mind that there is scarcely a work of art in the world which is not out of the perpendicular in this respect. Rubens has the patriarchs in Dutch attire, a great living painter gave foxgloves in full bloom in lambing-time, and the prodigal son has even been represented with a cigar in his mouth. Turn to the book of Job. It says nothing of the forty potters of Greece whose names have been preserved to us during the last twenty-four centuries. It makes no mistake by ante-dating the discoveries in mechanical power, or colour, or form which belong to later days. The writer tells us that man dwells in a house of clay (Job iv. 19,) the brittleness of the sun-dried argil being a faithful representation of human frailty. We are, as Aristophanes puts it (Av. 587) *πλασματα πήλου* vessels of clay. The writer of the book of Job says, (x. 9, xiii. 12, xxxiii. 6) that God has moulded the human frame as the potter does the clay. One passage in this ancient book demands special notice. (Chap. xxxviii. 14) says of the dawn of day, "It is turned as clay to the seal." That is, the light reproduces its own cheerful reflection on all objects which it



touches. Clay, as the matrix of a seal, is known in all oriental nations. On the Babylonian cylinders, on the tombs and dwellings of Egypt, on the bricks of Thebes which bear imperial names and ensigns, this metaphor is vindicated:

"Each tomb, and sometimes each apartment, had a wooden door, either of a single or double valve, turning on pins, and secured by bolts or bars, with a lock; which last was protected by a seal of clay, upon which the impress of a signet was impressed. Remains of the clay have even been found adhering to some of the stone jambs of the doorways in the tombs of Thebes; and the numerous stamps buried near them were probably used on those occasions."—*Ancient Egyptians*. Sir J. G. Wilkinson, ii. 364.

Although many previous references are made to ceramic ware, the first explicit indication of a Jewish pottery occurs in 1 Chron. iv. 23, wherein it is alleged of some of the royal lineage, "These were the potters, and those that dwelt among plants and hedges; there they dwelt with the king for his work." We have, however, no specimens from the kilns of Jerusalem which will compete with the greatly-prized productions of Sevres and Dresden, and we doubt whether the far-famed collection of Queen Victoria has either soft or hard ware bearing the cypher of a Jewish potter.

The prophets, Isaiah and Jeremiah, make frequent mention of this manufacture as it was carried on in their day. The former of these compares the crude plans of unprincipled men to the irregular, ill-defined mass of earth thrown hither and thither before it felt the plastic power of

the potter, and teaches the wilful sons of men that they are as compliant to the will of God as the unconscious clay to the bidding of the moulder's hand, "Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?" (Isaiah xxix. 16.) He compares the victorious path of Cyrus to the trampling of the labourers whose feet reduced the clay to consistency fit for the wheel. "I have raised up one from the north, and he shall come: from the rising of the sun shall he call upon my name: and he shall come upon princes as upon mortar, and as the potter treadeth clay." (Isaiah xli. 25.) When he would show forth the frailty of man, in contrast with the sovereignty and omnipotence of Jehovah, he says, "Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherds of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?" (Isaiah xlv. 9.) The same argument is employed by the apostle Paul (Rom. ix. 20, 21.) "But now, O Lord, thou art our father; we are the clay, and thou our potter; and we all are the work of thy hand." (Isaiah lxiv. 8.)

Not less exact was Jeremiah's acquaintance with this subject. One of his most instructive warnings to his countrymen is based upon a visit to the potter and his wheels (Jer. xviii. 1—17). He likens the reprobate Coniah, whom God had

forsaken, to a vessel marred in the making. "Is he a vessel wherein is no pleasure?" (Jer. xxii. 28); and, in common with many other Scripture writers compares the destruction of God's enemies to the easy and complete demolition of earthenware (Jer. xix. 11, Ps. ii. 9, Ps. xxii. 15.)

The most remarkable allusion, however, that is found in the Old Testament to the potter is that prophetic forecast of the crime of Judas which is found in Zechariah xi. 12, 13: "And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver. And the LORD said unto me, Cast it unto the potter: a goodly price that I was prised at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord." The mention of the exact amount of the wages of iniquity, and the remarkable appropriation made by the Sanhedrim of the thirty pieces of silver after the suicide of the traitor, seem to be the salient points of the prediction. (Matt. xxvii. 3—10 Acts i. 18, 19.) There are some precious germs of truth to be seen shooting up among the sherds of past ages in that Acedama. It would seem, from a comparison of the accounts given by Matthew and Luke that this field was the scene of Judas's self-destruction. Probably deteriorated in value by the exhaustion of its clay-bed in the work of centuries—an almost worthless waste—it would have incurred a greater odium as the spot of the self-murder of the apostate. Let the cursed money and the cursed ground combine to

solve a Jerusalem-difficulty, and provide a slumbering-place for uncovenanted aliens. Never was freehold bought with such a wage. Machpelah was less costly when Abraham had weighed out his four hundred shekels. The catacombs of David and Solomon were not so magnificent as this enclosure garnished with burrs, and core, and sherds, in which the strangers slept.

China, which has given its name to the most delicate productions of ceramic art, was probably the birthplace of porcelain. Kaolin, which is a compound of silica and alumina, with small admixtures of magnesia, potash, soda and iron, and an earth called petung-tse, are the bases of the material which, shaped by the delicate manipulations of the Chinese workman, were for ages objects of wonder and envy to the western world. In the ruder works the wheel in China is kept rotating by a man who holds the ends of a flat strap, which he presses lightly against the edge of the wheel, pulling with one end while he feeds the momentum by gently yielding with the other.

The Moors, during their tenure of the Spanish peninsula, fabricated much earthenware covered with glaze. An establishment in the Balearic islands is supposed to have conferred its name upon the ware called *majolica*, from a corruption of Majorca. As early as the 14th century, Italian artists were busy in perfecting the productions of their potteries. The greatest of their painters supplied designs for the gorgeous altar-pieces and sumptuous table-services which a modern eye would

deem strangely incongruous with the rude apparel and comfortless dwellings of the period. The father of the art in France was the well-known Bernard Palissy, not less eminent for his attachment to divine truth than his devotedness to his peculiar studies. His productions must have been exceedingly numerous, for they are to be found in great quantities in the various European museums. The story of his struggles is one of the finest chapters in the great history of the conflict of noble minds with adverse circumstances. Palissy died in the Bastille at a great age a confessor of Christ, after telling Henri III., who went to visit but did not release him: "I am prepared for death, and your whole people have not the power to compel a simple potter to bend the knee before images which he has made."

No country has been more favoured by reason of natural advantages as the home of manufacture, than England. The rich stores of coal which underlie our island home in close juxtaposition with the precious ironstone, the humid atmosphere of the western coast, which favours the weaving and twisting of the exotic cotton, that forms so important an item of our national wealth, and the great varieties of clay and flint, are only a few of the circumstances which have contributed a mighty impulse to English commerce. Relics of rude Saxon earthenware supply abundant evidence of the efforts made by our ancestors to mould and shape utensils for domestic use. The well-known red Roman ware, and traces of

potteries set up by the conquerors, are familiar to all students. Until the seventeenth century, however, our forefathers were much better acquainted with pewter, beechwood, and even leather, as the materials from which their cups, platters and ewers were made, than with earthenware. At this last-named date, the Staffordshire potteries begin to be heard of. The contiguity of the coal favoured the advance of the manufacture. For a long time it is said that two Germans who were brothers carried on a factory, most rigidly keeping the secret of their art. An astute Staffordshire man named Astbury feigned idiotcy, and sustained his deception through years, until he discovered that they were working clay dug from beneath their own warehouse, and made himself familiar with the processes they adopted. The disclosure appears to have caused the emigration of the original manufacturers to Chelsea, where the china works ultimately acquired great celebrity. The son of the pretended idiot made a great stride in the art when, once at an inn in the town of Dunstable, having complained to the ostler of some inflammation in his horse's eyes, the stableman made a powder of calcined flint, and blew it into the animal's optical organs. The extreme whiteness of the powder gave Astbury a lesson worth many a horse, for he thus learnt to bleach English clay, and harden it with silica. Kentish flints, Dorset, Devon, and Cornish clay, have since those days rivalled the most cunning *chefs-d'œuvre* of foreign lands. Josiah Wedgwood was the prince of English potters, and

beneath his hands and those of his successors, the wares of England have equalled those of Sevres in colour, of Dresden in form, and of mediæval Italy in artistic design.

The young student will find much to gratify him and reward his perseverance, in following the steps of past races of men, through all their strenuous efforts after perfection in shape, richness of colour, and delicacy of material. The author of *The Manners and Customs of the Inhabitants of Northern India* thus describes the rude efforts of his fellow countrymen:—

“These people make, as their name (*Koomhars*) imports, all sorts of earthen pots, dishes, pitchers, and a hundred other things. They collect into a vast heap all kinds of dry dung of certain quadrupeds, and other things that can be burned, bury their earthenware in it, and then set fire to it. In the course of a few days their earthen things are perfectly baked, removed from the heap, and sold. About all large towns, cities, and villages, there are one or two vast piles of ashes resembling hillocks, which are the successive accumulations of the dung and other rubbish burnt there for a great number of years. This is one of the poorest classes, and gets along with a bare subsistence. Their earthenware is sold from one-fourth of a pice to two or three annas apiece. While these pots, pitchers, and other things that potters make, are with them just fresh as they were brought out from

the heap, they are considered undefiled, but when the least drop of water falls on them, they are immediately polluted, and cannot be used by any other person or family but that from whose member the drop of water has fallen.”

Great the distance between these and the little Barberini vase, which was bought by the Duchess of Portland for 1,800 guineas, and the Rose Du Barri vases, sold at the Bernal sale for £1,940.

The old Roman potters have left us a rich legacy in the word *sincere*. Its original is *sine cerâ*, i.e., without wax. When the furnace had yielded up some thing of beauty, marred, fleamed, and flawed by the fire, impostors were wont to fill up the defects with wax: the perfect vase was sold *sine cerâ*—that is, without wax.

Reader, let us not quit the potter's house without a homily. If our rude, worthless clay be purged from defilement, the fires of discipline will make us “vessels unto honour, sanctified and meet for the master's use, and prepared unto every good work.” That brittle clay the heavenly artificer will carefully guard in its grand transformation, and when a touch of His shall have completed its comeliness, He will bring it forth, amidst the plaudits of angels, to be for ever filled with the fragrant stores of His grace.

## Scenes and Characters of Scripture History.—No. 2.

### JACOB'S DYING FAITH.—GEN. XLVIII. 15, 16.

BY REV. D. KATTERNS.

**M**ANY divine oracles were uttered by dying patriarchs, and among the rest none are more worthy to be remembered than that of dying Jacob. Joseph with his two sons, Manasseh and Ephraim, came to his father to receive his blessing, according to the custom of their age. The aged saint, collecting all his remaining strength, relates the mercies which he had received from God in the course of his experience, and lays his hands crosswise upon his two grandsons, placed by Joseph in the order of their birth, to receive the patriarch's benedictions. He put his right hand upon Ephraim the younger, his left hand upon Manasseh the elder, guided by the prophetic spirit which revealed to him that the posterity of Ephraim would become more illustrious than that of his elder brother. The form of his prayer is recorded in these words: "The God before whom my fathers Abraham and Isaac did walk, the God that fed me all my life long to this day, the angel which delivered me from the hand of all evil, bless the lads."

Now, the first thing that we wish to observe is, that there must have been something more than ordinary in this last act of Jacob, because the Apostle Paul, in his epistle to the Hebrews, takes especial notice of this, and produces it as the only and most signal instance of the patriarch's faith. Heb. xi. "By faith Jacob when he was dying, blessed the two sons of Joseph." He passes by the vision of the ladder and all

the transactions of Bethel. He makes no mention of his memorable struggle with the angel, when he went to meet his brother Esau, and there wrestled a man with him till the break of day. He is totally silent as to these and all other signal instances of Jacob's faith, and fastens upon this one dying scene—as if to assure us that there was something more in it than meets the common eye—and that after all, this was the most illustrious instance of faith which his history could furnish. If this be so, it is worth while to look into it closely and ascertain, if we can, what should induce the apostle to take no notice of anything but this; and whereas in every other case he selects the most obvious and prominent circumstance, here he passes by everything in Jacob's life but this one act, "By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff."

Now we will not go so far as to say that the patriarch here intended to recognise the doctrine of the Trinity. There are, however, interpreters who think that this place is no obscure testimony of Jacob's faith in that particular; for here, they say, we have God the Sanctifier, in whose sight his fathers are said to have walked, that is, the Holy Spirit, who sanctifies believers and directs them in the way of the Lord. We have also, they say, God our Shepherd, that is, God the Father, who feeds us daily—from our childhood all through life. Thirdly, we have the angel our

Redeemer, that is, the Son of God, who delivers us from all evil. Finally, of these three we have but one essence—for the patriarch does not say in the plural, may They bless, but in the singular, may He bless; thus pointing out, after mentioning three, but one author of the benediction. Without saying that all these distinctions were in the mind of the patriarch, we do think that the last observation is a sound one; and that God, who is twice mentioned in the blessing, and the Angel whose guardianship is commemorated, are one and the same being. In short, that the angel here spoken of and conjoined with the true God is no other than the Angel of the Covenant, the true Redeemer and Deliverer of His saints; and we take the introduction of this name into the benediction as the very instance of faith which leads the apostle to choose this scene before all others as the noblest commendation which he could produce of the patriarch's piety and dependence upon the word and promise of God.

It would seem that the patriarch here has reference to the promised Messiah whom he calls by this name, Angel, because he speaks only of one being, not of many. But the angels are many, they are a great multitude—and they must be, to be ministers of God's providence throughout the world. They are represented in Scripture as an innumerable host. The chariots of God are twenty thousand, yea, thousands of angels. They are declared to encamp round about them that fear God. The prophet Elisha's servant, when his eyes were opened, beheld all the hills around his master covered with them. "Thinkest thou," said Christ, "that I cannot now pray to my Father, and He shall presently give me more than twelve legions of *angels*." The Psalmist says, "He shall give his *angels* charge over thee." But here it is evident that Jacob has reference

to one particular angel, not the general guardianship exercised over God's servants; and if he has respect only to one being, who can this angel be but the Interpreter—one of a thousand who truly delivers from the hand of all evil, temporal and spiritual, yes, and from the wrath to come!

That Jacob had in view the promised Mediator, and not a mere created angel, the minister of Providence, is wonderfully confirmed by his using the word *Goël*. This was the name given among the Jews to that person who, by the rights of relationship, and by the payment of a price, redeemed anyone, or his estate, or even avenged his blood. But it must be evident that this office does not agree with angels. They are not related to us—they are not our Redeemers—theirs is not the right and office of redemption. They do not pay a price for us. But all this exactly agrees with the character and office of the Son of God—of the very genealogy of Jacob, destined to be numbered among his seed, and to pour out His own precious blood that He may be the author not of a temporal, but of an eternal redemption for us. Hence this is the very name given to the Messiah. As for our Redeemer, the Lord of Hosts is his name, the Holy One of Israel. "And the Redeemer shall come to Zion, and to them that turn from transgression in Jacob, saith the Lord." Further, this Angel is said to have redeemed him from the hand of all evil. There is, perhaps, a special reference to that deliverance from the wrath of Esau which he obtained in answer to his memorable prayer. But can we suppose that Jacob was insensible to those still worse evils that arise from sin, and that are involved in its penal consequences? Is the Redeemer, whom he recognises in that solemn hour when he was soon to depart out of the world,

no more than a providential guard with whom he should soon be able to dispense? Surely we cannot doubt that the angel Jehovah of the Old Testament is the Saviour—Christ of the New. Who but He has been in every age the Redeemer of men—the friend, guide, and brother of His faithful people? What name but His is fit to be joined with that of God in the invocation of a prophetic blessing? We could multiply proofs drawn from every part of the Old Testament history, were it needful: but enough has been said. This is our first illustration of the patriarch's faith. Though his eyes were dim with age, so that he could hardly distinctly recognise those children whom he loved, yet his spiritual eyesight is clear and piercing; he sees what none else can see, by a prophetic spirit. He beholds and embraces the expected Messiah, recognises His guidance and protection in all the events of his life, and now in death solemnly commits his posterity to His benediction, and his own soul into His hands.

A second illustration of the patriarch's faith is seen in the tenacity with which he holds fast the promise and word of God. All the blessings promised consisted for the most part of temporal good—a numerous progeny, a good land for their inheritance. But what are all these to a dying man if his mind had not spiritualised these promises, and accepted them as types of an everlasting good? Besides, it is to be remembered that the fulfilment had been even now long delayed, and was destined to be still delayed for ages yet to come. What then? Does Jacob let go the promise as though he had no further interest in it? No; it is the glory of these holy men that they all died in faith, as they had lived. If it were lawful for us to travel beyond this immediate blessing upon Joseph to the

blessings pronounced upon the tribes, we might point attention to that remarkable parenthesis in which the patriarch, as if pausing for a moment to collect his strength, betrays the state of his soul in this noble ejaculation, "I have waited for thy salvation, O Lord!" It shows where the affections of his heart were fixed, and where his trust was reposed. It shows that he did not regard the hopes of his race as limited by and centred in the present world. It shows that there was a rich vein of spirituality running through all the temporal promises to which he was giving utterance; and that while he was solemnly bequeathing to his descendants, in faith, a country which he never possessed, nor should they possess it for several generations, there was a consciousness in him that he was going to a better country—that is, a heavenly one. What but this spirituality and heavenliness of mind could have enabled him to hold fast the promise, the earthly fulfilment of which he should never see? Surely he looked for a spiritual fulfilment, and in this hope he closed his eyes.

A third illustration of the patriarch's faith may be collected from a review of the whole drift and scope of his address to Joseph and his two sons. It was evidently his chief intention to guard them against the temptations of Egypt, and to warn them from any idea of a permanent settlement there. This was the very thing which he had most to fear. Joseph occupied a high station in that strange land; and his two sons, who had a princess of Egypt for their mother, might have reasonably expected to enjoy prosperity and dignity as a consequence of their birth. The first and chief thing which Jacob is intent upon, therefore, is to call back the attention of his son and grandsons to the promise made to their fathers, and to impress upon

them that their permanent home must not be Egypt but Canaan. The whole tenor of his address is, "This is not your rest."

With this view he recites again the appearance of God to him at Luz or Bethel, and the gracious covenant renewed with him there, symbolised by the ladder, whose top reached to heaven, the angels ascending and descending upon it. It was possible that in their circumstances they might think it better to enjoy the dignities of Egypt than to suffer reproach and affliction with the people of God. He would, therefore, let them know that their prospects of worldly prosperity must not be suffered to eclipse the great and glorious promises of God; that it was a higher dignity to be in His favour than in favour with Pharaoh; and that to be lord of Egypt was an incomparably smaller thing than to be the servant of the Most High God, and to be assured of those eternal blessings that spring from His special love.

It is with the same view that he proceeds immediately afterwards to adopt the two sons of Joseph as his own, thus giving him a double portion, and making both his sons the heads of separate tribes in Israel. There can be no doubt that this kind proceeding towards the two young men would be a powerful attraction to their hearts, and a means of persuading them that it would be far better to cast in their lot with the people of their father's God, rather than with the family of Potipherah, priest of On. With the same view, he goes so far as to make provision that if Joseph should have any other sons, they should take their stations in Israel under the banners of their brethren. It is easy to see that it is the same motive which prompts him to make pathetic mention of Rachel's burial-place, as though he would engage his heart by

the ashes and sepulchre of his beloved mother, for it is certain that the remembrance of the dead exercises a vast influence over the characters and conduct of the living. Let us put all these things together, and we shall be convinced that one great and paramount intention runs through all this discourse of the dying saint. It was to induce Joseph and his family to sit loose to Egypt, to look upon themselves only as strangers and sojourners there, as we are in the present world, and in the meantime to be looking forward to their departure from it, in dependence on the word and promise of Him who was known to them as the God of Abraham, God of Isaac, and God of Jacob. All this review is full of inferences profitable to ourselves, but the prominent one is undoubtedly this, that wherever our lot in this world may be cast—whether in prosperity or adversity, whether in the palaces of Egypt or the tents of the desert, we are never to forget that we are citizens of another country. That we are the heirs of an immortal promise, that this is not our rest, that here we have no continuing city, and that if the choice must needs be made, it will be far better for us afterwards, like Moses, to choose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season.

It is thus abundantly evident that the leading principle of Old Testament piety was faith in the Messiah, and that the patriarchs had some very considerable and distinct knowledge of Him. Look at this Redeeming angel in the text, joined with God Himself in one united act of benediction, and to whose guardian care, Jacob ascribes his preservation from all evil. It appears on the very face of it, that the dying saint was aware that he had walked all his life long under the guidance of Him who is the Captain of our



salvation. Who can wish to believe that the patriarchs were profoundly in the dark; nay, who *can* believe it, who reads our Saviour's testimony? "Your father Abraham rejoiced to see my day, he saw it and was glad." Admit this inference, and then it must be seen that the nature of true religion has always been the same. At first good men only knew the Messiah as the seed of the woman which should bruise the serpent's head, but they believed and were saved. The patriarchs knew Him only as the angel Jehovah, the Messenger of the covenant, but they embraced that covenant, and received the blessing from His hands, and they were saved. The Jews knew Him by their typical victims, and offices and institutions, and afterwards as a second David, but they believed and were saved. We know Him fully, but still there is no other way of redemption for us than there was for them. There is one word (*Goël*) in the text which belongs to all ages, and one principle evidenced in the text which is the religion of all ages. *By faith* Jacob, when he was dying, blessed the two sons of Joseph.

It is also apparent that the practical part of true religion is the same in all ages. "The God before whom my fathers did walk." There can be no doubt that these words of Jacob contain an implied admonition to the sons of Joseph that they must follow the example of those pious patriarchs if they desired to be blessed with faithful Abraham. They had the fear of God before their eyes, and they had the light of His countenance to cheer and direct their ways. What a picture is there here at once of a holy and happy life! They walked before God, that is, they served Him. They walked before God, that is, they were accepted before Him. They rendered Him obedience, He repaid them with

His love: they honoured Him, and He clothed them with His favour, and gave them communion with Him. What an idea of incomparable blessedness does this description convey! what notions does it give us of their spirituality! what an opinion of their steadfast integrity! Who does not know that this is almost verbally the state of heaven; and to realise it it must be something like a heaven upon earth.

Here is further the delightful character which God assumes in reference to His people. "The God which fed me, which acted the shepherd toward me." Contemplate the grateful manner in which he commemorates all the goodness and mercy that had followed him through life. He traces it back to its very beginning. Hence, perhaps, arose, in the first instance, that delightful comparison which afterwards became so common in Israel. "The Lord is my Shepherd." "Give ear, O Shepherd of Israel, thou leddest Thy people like a flock." We find this sweet and soothing illustration of the divine providence and love continually spring up before us in the pages of divine truth. It leads us among the green pastures and by the still waters. It shows us a guard set around us against our worst enemies—a gracious government exercised over us. It teaches us what we should be,—meek and gentle, patient and submissive, as well as what God is to us: it suggests to us what shall be our future rest—

"Sweet fields beyond the swelling  
flood,  
Stand dressed in living green."

Can this ever become antiquated? No, not while our Saviour's voice is heard in the world: "I am the Good Shepherd." I see no difference between the sentiments of Jacob and those which Christ requires from His disciples. He commemorates a shep-

herd God, a divine redeeming angel, an all-sufficient friend. O, may we have grace to approve ourselves as the sheep of His pasture,—to follow where He leads, be contented with His provision, till He brings us to that fold—to that blessed land of promise of which it is said, “No lion shall be there nor any ravenous beast shall go up thereon; but the Lamb shall lead them to living fountains of waters, and God shall wipe all tears from their eyes.”

It is also evident that the dying sentiments, and even words, of eminent saints have been always nearly the same. The promise made to Abraham, though the shell of it, if the expression may be used, consisted so much in temporals, yet it really involved all the grace intended to be bestowed upon the world in the redemption of Christ. And it is upon this internal fact that Jacob's mind is evidently fixed. It was the same with Joseph, after him, who, by faith, made mention of the departure of the children of Israel, and gave commandment concerning his bones, not that it was of much consequence where his bones were laid, but it was a dying profession of his faith. It was so with David long ages after when he drew near his end: “Although my house be not so with God, yet He hath made with me an everlasting covenant ordered in all things and sure.” No sooner had good old Simeon taken the infant Saviour in his arms,

than his spirit falls into an ecstasy of gratitude and joy—it longs to break its prison: “Lord, now let me die. Now I am satisfied. Now lettest thou thy servant depart in peace.” Temporal good may minister to us much comfort while we live, but nothing will do in a dying hour but everlasting hopes.

No greater blessing can be wished or desired for any, young or old, than adoption into the family of God—the house of Israel, even though it involves the abandonment of what the world calls desirable. We daresay that in Egypt at that time the name of the mother's family was esteemed far greater than that of Abraham or Jacob. Calling one by the name of another was, as all know, a sign of adoption. By it is to be understood his being enrolled in the stock, community, or polity which is considered as in some way originating from or governed by the person whose name it bears. Thus God's people are said to have His name called upon them. Can we doubt that this is the main purport of Jacob's blessing the great end of his adoption. Admire, then, this specimen of faith which an apostle commends above all others, and which it has been the object of this paper to illustrate, “By faith Jacob, when he was a-dying, blessed the two sons of Joseph, and worshipped leaning upon the top of his staff.”

---

## Baptist Mission among the Garrows.

---

WE are happy to be enabled to present our readers with a very interesting narrative of the success which, during the last five years, has attended the efforts of our Ame-

rican brethren to introduce the blessings of Christian truth and Christian civilisation among the Garrows.

The Garrow tribes of barbarians  
6\*

occupy a triangular and mountainous tract of country in the north-east of Bengal, lying between the Berhampota and the Cossiah hills. Seen from the confines, the whole appears to be a confused assemblage of hills from 100 to 3,000 feet high, watered by numerous small streams, and containing little level ground. The hills, though steep, consist of a rich deep soil, which produces a most exuberant vegetation, while the mountains are covered with noble untrodden forests, in which a botanist would luxuriate. The area of this region is computed at about 25,000 square miles, and it is inhabited by a population of 65 or 70,000. These mountaineers have for the last six centuries, if not for a longer period, enjoyed their wild independence without interruption from the Mogul, or the British Government, and, like all mountain tribes, have, from time immemorial, made bloody raids on the inhabitants of the plains below. When Government took the lower Garrow landowners under its protection, and confined the hill tribes to their own fastnesses, these inroads ceased. Fifty years ago, Mr. Sisson, in charge of the adjoining district in Bengal, from whom our first account of these tribes is derived, recommended that intelligent natives of rank, supported by an armed force, should be appointed to the superintendence of this region; but the Government has latterly improved on this plan and appointed a European military officer to this charge. Before Mr. Sisson's proposal was acted on, they were in the habit of coming down to the foot of the hills, to barter their chief produce, cotton, for the articles of which they stood in need. The fair exchange was considered 80 lbs. of salt for double that weight of cotton, but the Bengalee, who practises adulteration to a greater extent than is known in England, mixed earth with his salt,

and weighted it with moisture. On the occurrence of any dispute on this subject, the assembled Garrows united in arms and slaughtered all within their reach. The presence of an armed force was, therefore, considered necessary to keep the peace during the progress of the traffic; and a body of matchlock men, with matches ready lighted, was paraded round the market while the sale continued, and discharged their matchlocks at short intervals, to remind the savages that they were on the alert.

The Garrows rear cattle, goats, swine, fowls and ducks, dogs and cats for their food, and from their own hills procure deer, wild hogs, frogs and snakes, of all of which they partake, rejecting no food but milk, which is considered an abomination. They are extremely partial to puppies, but their mode of cooking them is the highest refinement of diabolical cruelty. They prepare a fermented liquor, which is equally agreeable to men and women, and the inordinate use of it leads to constant broils and often to bloodshed. Whenever, in former times, they succeeded in assassinating a Bengalee zemindar and his servants at the foot of the hills, the relatives and neighbours of the assailants assembled around the reeking heads brought back as trophies, which were filled with liquor and food, while the Garrows danced around, singing songs of triumph. The heads were buried, that the flesh might putrify, and then dug up and washed; then there was another song and dance; and the skulls were finally suspended in the houses of those who had been engaged in the murder. The value of the skull depended on the risk encountered in obtaining it, and on the rank of the victims. Thus, in 1815, the cranium of a Bengalee landholder who had purchased an estate at the foot of the hills, was priced at 1,000 rupees, while that of

the agent of another zemindar was valued only at 500 rupees, and that of one of his followers fetched barely 10 rupees. This custom of hoarding skulls and making them the circulating medium of the country is peculiar to the Garrows; but the silver coin of the British Government is still the standard of exchange. As a Garrow never travels without his sword, murders are of common occurrence, though falsehood is held in abhorrence. Among the southern tribes the youngest daughter is the heiress, and the females, who work as laboriously as the males, enjoy many privileges, and in the village debates have as much to say as the men.

When the husband dies, the widow marries the brothers, and if they all die, their father. The dead are burned. Formerly, if the deceased was a chief of ordinary rank, the head of one of his slaves was burned with him; if a man of higher dignity, a body of his slaves sallied from the hills, and seized some Hindoo, whose head was cut off and consumed with the body of the chieftain.

The Garrows do not appear to possess any traditionary legends of their origin. They have no written language. They are a peculiar race, distinct in manners, customs, and language from all the races around them. They imagine that there are several female deities, one of whom brought forth the waters, another the earth, and so on. The sun is supposed to be God, and is worshipped by the name of *Saljong*. They have no notion of the destiny of man after death. They have neither temples nor images, and if they can be said to have any ideas of religion, it is simply the religion of fear. The inferior deities are considered malignant spirits, of whom they live in continual dread. These demons are soon offended, and, in

their wrath, are supposed to send sickness and misfortune. It is they who withhold rain and destroy the harvests. To propitiate them, offerings are made of fowls, hogs, liquor, dogs, and other articles, and a rich man is often impoverished by these oblations. The only one redeeming point in their superstitions is, that the deities do not require human sacrifices, which, for India, is a grand lineament of humanity.

It is among these wild savages, upon whom neither Hindooism nor Mahomedanism has made any impression for twenty-five centuries, that the American Baptist missionaries have for the last five years been endeavouring to introduce Christianity. Their mission originated with the labours of the Rev. R. Bion, of the Baptist Mission at Dacca. About six years ago he proceeded on a missionary tour to Goalpara and Gowhatty, in Assam, and preached and distributed tracts in the bazaars. Some of them were torn up, others trampled under foot, or consigned to the shops; but several fell into the hands of the Garrow youths, some of whom had been induced to attend the Government school. They were read and pondered over, and the Garrows were led to attend the Mission chapel. After several months of inquiry, two embraced Christianity, and were baptized in February, 1863—the first-fruits of the Garrow tribes. They continued in Government employ for several months, when they evinced a strong desire to visit their own countrymen, and tell them of the way of salvation. They were appointed missionary assistants in March, 1864, and sent out under the immediate supervision of Captain Morton, then deputy Commissioner of Goalpara—the one to establish a Garrow school, the other to travel and preach in the villages. At first they met with constant ridicule. "What!" the people would exclaim,

"you a Garrow, the son of a Garrow mother; do you presume to know more than all the Garrow nation, and come to teach us religion?" "True," the assistants replied, "we are only Garrows, but hear a moment what none of our nation ever heard,—the way to be saved." Thus they patiently worked on for two years. In August, 1866, a third Garrow, who had been studying at Nowgong for several months, was baptized, and added to the assistants. On reaching the field, he wrote to the missionaries to express his delight at seeing seventy of his countrymen kneeling in Christian worship on the Sabbath. About this time, Dr. Bronson, the senior missionary, received a letter signed by eight Garrows of different villages, stating that they had heard from the lips of their two countrymen the way of salvation through Jesus Christ, and wished to hear from his own lips whether these things were really so; and they begged him to visit them. During this journey, Dr. Bronson found that a most interesting and surprising work was in progress among the tribes. At the first station there was a school of fifteen Garrow boys; at the next, a neatly-built village of about twenty houses, the largest and best of which was a chapel, where Christian worship was maintained every Sabbath. During his stay it was crowded with eager listeners. Some of the villagers had quitted their friends and relatives in the mountains and settled at the foot of them, because they would not practise heathen rites. They requested baptism, and, after a careful examination through the assistants, he baptised twenty-seven Garrow men and women, formed them into a church, appointed a pastor, and instructed them in the Christian forms of marriage and burial. The next morning he went to the chapel to bid farewell to the little community.

The chapel was crowded. One of the principal men of the village was weeping and expostulating with the native pastor: "I, too," he said, "am a Christian. When the heathen Garrows threatened to kill us, I was obliged to fly for my life; but I did not turn back. I detest heathen practices. I believe in Jesus Christ the Saviour; why may I not be baptized and be numbered among his disciples?" Others made the same request; and ten persons, well reported of by the assistants, were, after due investigation, received into the Church by baptism. Then in a body they made entreaty for a school: "We wish our children to be taught. Here are forty-nine boys and girls for a school. We wish to have our girls taught as well as the boys." Dr. Bronson then appointed one of their number, who had been a pupil in the Government school as pundit, and supplied him with elementary books. In the months of January and February, in 1868, Dr. Bronson and his colleague, Mr. Stoddard, made an extensive tour along the Garrow frontier, visited all the *hauts*, or markets, examined schools, and provided needful school-houses and chapels. At the Christian village established by the Garrows themselves, they celebrated the Lord's Supper for the first time, and were delighted to see no less than seventy-two Garrow communicants. Some of them rose and addressed the missionaries. One said: "How unworthy am I to be here, I whose sun is almost set; who have known no worship but that of devils, how wonderful that I should have been called to hear of this new religion, and be numbered with the disciples of Christ."

To sum up the result of five years of labour. The missionaries, Dr. Bronson and Mr. Stoddard, while engaged in the duties of the Assam Mission, reduced the Garrow language to

writing, and printed two elementary books in it; a third is in the press, and a vocabulary is nearly completed. The sphere of operation lies along the Garrow frontier, where the Garrows have established various *hauts*, or markets, for the barter of the produce of the hills and the plains. The tribes in the hills, who would at present resent any attempt to penetrate them, are constantly in the habit of coming down to the markets for traffic, and through this intercourse the missionaries hope eventually to work their way into the interior. Four schools have been established, conducted by six teachers, and attended by 21 Garrow girls and 111 boys; 81 adults have been baptised, and the churches are superintended by four native pastors and catechists. These efforts to impart the blessings of Christian civilisation to these im-

memorial barbarians, have been duly appreciated by the Government, and assisted by grants in aid for the normal class and village schools. The Christian residents in Assam have also rendered prompt and liberal aid. But the opportunities of usefulness are becoming developed so rapidly as to outstrip the resources of the mission, and any donations from British Christians in our wealthy island would materially assist the good cause. Dr. Bronson, who has laboured in Assam for thirty-three years, after a recent visit to America and England has now returned to the sphere of duty, resolved to die in harness; and we should be gratified to forward to him any tokens of sympathy in his evangelical labours which may be transmitted to the Editor of this journal. M.

---

## The Œcumenical Council.

---

THE Œcumenical Council has now been assembled seven weeks without any apparent practical result. It was generally understood, that on the 6th of January, the feast of the Epiphany, some decree would be made public, but when the day arrived, it was notified that the labours of the Council in reference to dogma, had not made sufficient progress to allow of any promulgation of its decisions. This is supposed to have reference to the Syllabus,—the fulmination against modern science, progress and civilisation,—which has raised a storm of opposition among the French, Austrian, and American bishops. The pro-

ceedings in the various congregations are most scrupulously guarded from public view. The prelates are bound not to divulge anything connected with the debates, and a few days ago the Pope is said to have sharply rebuked them for not having maintained secrecy. There was little ground for such a remonstrance, for there has seldom, if ever, been an example of such reticence in a body of 750 men. There are some so devoid of generosity as to attribute this remarkable fact in a great degree to the celibacy of the clergy. Be that as it may, scarcely any authentic information has been gained of the deliberations. That which is given

as a fact one day is often contradicted by the same correspondent soon after, and no two versions of a statement are found to agree. All that is known for certain is, that the debates are stormy beyond what the Pope and his Jesuit advisers calculated on. To many of the propositions it is known that the most strenuous resistance has been offered by some of the most distinguished of the assembled prelates. Hence, every effort is made to restrain freedom and to stifle opposition. The bishops cannot but perceive that the main object of the convocation is to curtail episcopal authority and to strengthen the absolutism of the Papacy; and propositions which might otherwise have passed with little notice are regarded with an eye of suspicion. They have been driven, therefore, to concert measures to defeat the designs of the Pope, and his Holiness has consequently forbidden them to meet at each other's residences, and denounced such meetings as Jacobinical. They are, moreover, not allowed to check, to correct, or even to see, the official reports of the speeches they have delivered, and the papal scribes are at liberty to garble them at their own pleasure, without the risk of contradiction. Their books and pamphlets also are rigidly proscribed. But while this system of coercion is practised towards the independent bishops, more than 800 of the indigent prelates are dependent on the Pope for their daily subsistence, and, according to the *Vatican*, cost the papal treasury £3,000 a-week.

The two great questions which the Council is convened to settle, are the *Syllabus* and Papal Infallibility. The latter is the salient point at issue, and the greatest amount of antagonism is concentrated upon it. The Pope himself conscientiously believes it. "I believed it," he is

reported to have said, "when I was plain John Mastai Ferretti, and am I to doubt it now that I am Pope Pius the Ninth?" The most strenuous advocates of it have always been the Jesuits, the unscrupulous champions of the Holy See. One of their most eminent writers, Cardinal Bellarmine, affirms that "whatever doctrine it pleased the Pope to prescribe, the Church must receive; there could be no question raised about proving it. She must blindly renounce all judgment of her own, and firmly believe that all the Pope teaches is absolutely true, all he commands absolutely good, and all he forbids simply evil and noxious; for the Pope can as little err in moral as in dogmatic questions." The Cardinal goes so far as to maintain that if the Pope were to err by prescribing sins and forbidding virtues, the Church would be bound to consider sins good and virtues evil, unless she chose to sin against conscience; so that if the Pope absolve the subjects of a prince from their oath of allegiance—which, according to Bellarmine, he has a full right to do—the Church must believe that what he has done is good, and every Christian must hold it a sin to remain any longer loyal and obedient to his sovereign. Another of the divines has asserted that "a thoroughly ignorant Pope may very well be infallible, for God has before now pointed out the right way by the mouth of a speaking ass." And the predecessor of the present Pontiff, Pope Gregory XVI., affirmed that a pope, as a private person, might conceivably be a heretic. The general belief of Roman Catholics is stated by one of their own communion to be, that the Pope is infallible when he defines a point of faith or morals with the concurrence of the bishops of the Church, and even when He speaks apart from them *ex cathedra*. "The Pontiff speaks *ex cathedra*,"

says a Roman Catholic writer, "when, as supreme pastor and head of the Church, he publishes anything regarding faith and morals for the whole Church, obliging all the faithful, under pain of heresy, to believe it with a divine faith. This is called speaking *ex cathedra*, that is, from the plenitude of power," but when speaking in any other capacity than as supreme head of the Universal Church, he is liable to err like any other bishop, and in his conduct, his life, and his acts, he may go wrong like other people.

This tenet has hitherto been simply a doctrine which, though accepted by devout Catholics as furnishing a basis of confidence and a centre of unity for their faith, has been controverted by others with impunity. The Pope and the Jesuits now seek to make it an article of faith, and to clothe it with the authority of a dogma. And as Janus has justly observed :—

"If this desire is accomplished, a new principle of immeasurable importance, both retrospective and prospective, will be established—a principle which, when once irrevocably fixed, will extend its dominion over men's minds more and more till it has coerced them into subjection to every Papal pronouncement in matters of religion, morals, politics, and social science. For it will be idle to talk any more of the Pope's encroaching on a foreign domain. He, and he alone, as being infallible, will have the right of determining the limits of his teaching and action at his own good pleasure, and every such determination will bear the stamp of infallibility."

We cease, therefore, to wonder that, in this age of universal fermentation, when Austria is struggling to be released from the Papal yoke, and Spain and Portugal and Italy are "turning church lands to lay," and the Pope is bent on pronouncing marriages other than by a priest uncanonical, immoral, and invalid, the bishops, who have to confront the

rising tide of national opinions, should shrink from arming him with so despotic and tremendous a power. It was at first proposed to carry the dogma by acclamation, which might be represented as the irresistible inspiration of the Holy Ghost; but, in the temper of the bishops, this was found impracticable. Then it was hoped that it might be proposed in Council and carried with sufficient unanimity; but this prospect was also dispelled. And now the emissaries of the Jesuits and the Pope are busily employed in obtaining signatures to an address, beseeching him at once to pronounce the dogma of Papal infallibility. It is said by one of the correspondents of the journals to have received 200 signatures; by another, to be already accepted by a majority of the Council: but the whole transaction is shrouded in mystery. As the Pope, however, has sixteen cardinals' hats at his disposal, and three hundred bishops dependent on him for eleemosynary doles, it will be no matter of surprise to find the dogma triumphant.

The most important question connected with the Council is, what will France say to the dogma of the Syllabus and of Papal Infallibility? It has been well remarked that the contest between Rome and all Roman Catholicism is to be settled between Rome and France. Rome cannot hope to obtain from other Roman Catholic countries what France denies, nor can the Pope hope to obtain submission from other states if France should hold her own, which is sure to be the case. The Yellow Book just published regarding the foreign affairs of the Empire, is very significant on this subject. It hints that the tranquillity of the Papal States, which renders the assembly of the Council possible, is due to imperial favour. Withdraw French bayonets, and the Council melts



away. Two reasons are assigned why the Emperor is not represented at Rome. One is, that he has not been invited, but the right to be represented is distinctly reserved. In the present case it has been foregone, because "it has appeared to the Government that this determination was not only the most conformable to the spirit of the times, and the nature of the actual relation between Church and State, but that it was deemed best to keep itself free from all responsibility in respect of the decisions which will be made. The ambassador of the Emperor at Rome will be charged, as occasion may arise, to make known to the Holy See our impressions on the course of the debate. The Emperor will exercise a *moderating* influence on the Council, and we shall be in a position to decline those of its decisions which may not harmonise with the public rights of France." Since the publication of the Yellow Book, France has exchanged personal rule

for constitutional government; and the foreign minister under the new regime, Count Daru, stated on the occasion of a discussion respecting the relations of the Court at the Tuileries and the Holy See, that France boasts of a civil law totally independent of ecclesiastical institutions. In that law the Court of Rome acquiesced since the Concordat of the year 1801. The French Government engages to resist any encroachment either on the Concordat itself, or on the rights guaranteed by it. The Pope and his bishops, the Minister hoped, would attempt no trespass upon these grounds; but were they to do so the Church would be simply outlawed, were even the State, as a necessary consequence, to be excommunicated. Were the French prelates to vote for Infallibility and the Syllabus, an antagonism might arise between Church and State leading either to utter separation, or internecine conflict. M.

---

## Short Notes.

---

**THE HIERARCHICAL SYSTEM.**—A singular scene has just been enacted at Liverpool, which exhibits in a strong light the difference between Episcopal union and Christian unity. The unity of the Christian spirit depends, according to Holy Writ, on the Head, even Christ. The union of Christians on the episcopalian platform is based on the "hierarchical system." The Greek Archbishop of Syra had come to Liverpool to consecrate

the splendid church which the Greek merchants of that town have erected. The services were of an elaborate character and occupied eight hours. There were present the Rev. Dr. George Williams, as the representative of the Archbishop of Canterbury, the Rev. Dr. Butler on the part of the Archbishop of York, and the Bishop of Chester. Forty "priests and deacons of the English Church of Liverpool and Birkenhead" em-

braced the opportunity of presenting him with an address, in which they stated that "the Holy Church of which his Grace was so distinguished an ornament, the mother of such great saints as Chrysostom, Basil, Athanasius, and Cyril, had ever been regarded by the Church in this country with profound reverence and sympathy. That they were the clergy of a church which had ever earnestly expressed her desire to stand in the old paths, and felt a deep concern at the divided state of Christendom, and whose constant prayer to Almighty God was that He would of His mercy remove all hindrances to a speedy union. They offered their sincere congratulations to his Grace on the high and holy object of his visit, and earnestly requested him to remember them in 'his celebration of the divine mysteries.'"

The Archbishop graciously thanked them for the greeting they had afforded him, saluted them in return with a "holy kiss," invoked on them the blessing and mercy of the Lord, and then proceeded to anathematise the Church of Rome, and all dissenting churches, in these glowing terms: "The Anglican Church having for a long time shaken off the yoke of the Papal power—a heavy yoke, curtailing the liberty which is in Christ—but by the preservation of the hierarchical system fortifying herself against that Babel confusion of tongues which is introduced by unbridled individual license in the investigation of the most sacred things, could not but preserve profound reverence and sincere sympathy for that church whose glory it is to be linked in uninterrupted succession with that ancient church of the East in which the Gospels were preserved, in which the Ecumenical Councils were held, in which shone forth the great fathers and

doctors of the faith,"—and it may be added, which holds the doctrine of transubstantiation, of the invocation of the Virgin and the saints, of priestly absolution, and sacramental efficacy.

At the request of the deputation the Archbishop pronounced the benediction, the Anglican "priests and deacons" kneeling and crossing themselves. They had assured the prelate that their constant prayer to Almighty God was that, in His mercy, He would remove all hindrances to the speedy union of the Church of England and the Greek Church. They know well that it is the prayers of the righteous which are of avail, and what value, it may be asked, can they therefore attach to their supplications when, thirteen times in the year, they stand up in the presence of Almighty God and consign the whole Greek Church to everlasting perdition in conformity with the creed of "that great saint," Athanasius?

THE TWELVE DAYS' MISSION attracted no ordinary attention a month ago. The zeal of the clergymen engaged in it, and the fervour of their addresses, intended to kindle a religious feeling in the minds of those whose only church had been the alehouse, was commended by many who disapproved of the pantomimic ceremonies which accompanied them. It is with pain we are driven to the conclusion that the object of the movement was not so much the revival of religion as the revival of Romanism. The cloven foot has discovered itself from beneath the garment of zeal. Among the most energetic of the preachers was the Rev. Mr.—or, as he styles himself, the Father—O'Neill, a Protestant clergyman of the Established Church. On a recent occasion he preached a sermon in the church of St. Barnabas, which was consecrated

in October last by the Bishop of Oxford, now of Winchester, and is said to have already outstripped all other churches in the diocese in the ostentation of ritualistic observances. He warmly advocated the invocation and the intercession of saints. After detailing the miracles wrought by the body of St. Stephen four centuries and a half after his death, he begged the audience to pray to the saints to intercede with God for them. He lamented the loss of the shrines and relics of the saints which once enriched England, but were sacrilegiously swept away at the Reformation. In the middle of his discourse he clasped his hands, and lifting up his eyes to heaven, invoked St. Paul to intercede for him if he had said anything amiss, and to give him power to express himself with readiness and favour. But what response could St. Paul have made from above to such an appeal but to refer the Father O'Neill to his epistles: "For there is one mediator between God and man, the man Jesus Christ; and if an angel from heaven preach any other Gospel to you than that which we have preached, let him be accursed."

**RELIGIOUS TOLERATION IN SWEDEN.**—We stated some time back that the Swedish Parliament had passed a vote in favour of religious liberty, notwithstanding the earnest opposition of the Minister of Justice. We are now happy to learn that the King has given his sanction to the Act passed in that assembly, and that the organisation of Dissenting communities without the interference of the Lutheran clergy, is now admitted by law. Secession from the Established Church is no longer prohibited. The children of mixed marriages need no longer be brought up in the Lutheran creed, and marriages may be celebrated as well by civil officials and Noncon-

formist ministers as by the Lutheran clergy.

**OUTRAGE ON MISSIONARIES IN CHINA.**—Sir Rutherford Alcock, the British representative at the Court of Peking, has proceeded to the town of Ngan-King, on the northern bank of the Yang-tse, to investigate an outrage which has recently been committed on Protestant Missionaries. This small town contains a population of only 20,000, but it is the head-quarters of the Government literary and military examinations, and is crowded with *literati*, who have always been foremost in exhibiting their hatred of foreigners. Two missionaries, Messrs. Meadows and Williamson, together with Mrs. Meadows and her two children, have been residing in it since the spring of 1868. When the examinations were about to take place, one of the Chinese magistrates called on them, and requested them to discontinue all public teaching while they lasted. He was informed that they had not commenced preaching, and that their labours were confined to the reception, in their own house, of those who desired to receive information and instruction. It was then suggested that they should quit the town for three months; but they stated that it was not convenient for them to do so. Soon after the examinations commenced an inflammatory placard was exhibited in the Hall, denouncing the missionaries as a seditious and ungovernable set, and calling on the students to destroy the mission house on the 5th November. The missionaries applied for protection to one of the magistrates, but he refused to see them. They then sought the house of another official, but on entering the outer court were assailed by a large number of students, who shouted, "Beat the foreign devils! kill the foreign devils!" They had

to fly for their lives, and took shelter in the magistrate's house. In the meantime the mob of students attacked the mission house, destroyed the furniture, and carried off all the books and MSS.; Mrs. Meadows's wedding-ring was torn off her finger, and her person was rudely searched for money. She herself was conveyed, with her children, one an infant, by a faithful servant, amidst the yells of the assailants, to the house where her husband and his colleagues had sought refuge. The mission house was then demolished. The missionary party remained in the magistrate's house till dark, and were then supplied with a hundred dollars to compensate them for the destruction of their house and property, and embarked, under the protection of a small military party, in native boats for Kin-Kiang, which they reached in five days.

Lord Clarendon, it will be remembered, in a recent despatch forbade the use of powder and shot by naval officers of their own spontaneous impulse, to exact reparation for the outrages committed on English missionaries, and desired that application should, in such cases, be made to the Cabinet at Peking for the protection guaranteed by the treaties. This judicious despatch obtained the concurrence of all right-minded men in this country, though those who were acquainted with the oriental character, and more especially with that of the Chinese, entertained serious doubts of its efficacy in a Court susceptible only of fear. This is the first occasion, we believe, in which the Envoy has been required to act on his instructions; and we await the result of the inquest with no little interest, but without the least anxiety, fully aware that the Christian public in England will demand in a voice which no Ministry will resist, the most ample

and continuous protection of its missionary agents, when no acts of misfeasance or indiscretion can be laid to their charge.

**THE ESTABLISHED CHURCH IN JAMAICA.**—On the 1st of January, in the year of grace 1870, the Church established by law in the days of Charles the Second ceased to exist. The papers have just published the very interesting correspondence between the Governor and the Colonial Office. Sir John Grant's letter, like everything he writes, is distinguished by its clearness, solidity, and impartiality, and may be taken as a fair symbol of an administration which forms a happy contrast with the bigoted and sanguinary rule of Governor Eyre. In his letter of the 23rd July, 1869, Sir John states that on his arrival, three years before, he found that, out of a colonial revenue of £314,000, about £38,000 were appropriated to the support of the Establishment, in addition to £7,100 of the Parliamentary grant, making in all £45,000. But so ill arranged was this system that, under any tolerable arrangement, less than half the money would have effected a more satisfactory result. Practically, the clergy were under no efficient control. In some places there was a great abundance of them; while extensive and populous districts were destitute of all religious instruction. An empty church was sometimes to be found close to a fully-attended meeting-house. During Sir John's administration, the number of the clergy had been reduced from eighty-one to sixty-six, and the cost of the Establishment by £11,000. The religious statistics of the island stand thus:—

The Episcopalian congregations number . . .	31,638
Baptist . . .	26,488
Wesleyan . . .	25,253
Moravians . . .	10,000

United Presbyterians	. 6,467
Independents	. 5,630
Roman Catholic	. 4,484
United Methodist	. 1,070
All others	. 612

---

 111,637

The population of the island is estimated at 500,000.

The Act which authorised the payment of the Establishment expired with the last year, and the question arose whether it should be renewed or not. Under the impression that unaided voluntary exertions would not be strong enough to prevent a large portion of the coloured population from relapsing into barbarism, Sir John was disposed to supplement them by assistance from the colonial treasury, impartially distributed among all denominations. It has thus come to be said that he was in favour of "concurrent endowment," a proposal of evil omen, which, though patronised by Mr. Disraeli and Earl Russell, has been rejected and reprobated by the House of Commons. But Sir John had not the remotest intention of endeavouring to save the Establishment by propitiating the other denominations with a sop. His sole object was to save the colony from the growth of a dunghill and brutish population. His design was benevolent, though he was aware that there existed strong conscientious objections to all State aid among some of the Nonconformist bodies; but he was not without hope that all communions might be induced to accept it, in one shape or another. In reply to this letter, Lord Granville stated that "the purely voluntary system had failed to reach large masses of the people, and the Baptists confess that, since they ceased to avail themselves of pecuniary aid from this country, the number and influence of their missions have decreased." He was by

no means opposed to the plan suggested by the Governor; but if a general concurrence in the offer of pecuniary aid could not be obtained, the objections to the scheme seemed to be insuperable. As such concurrence was hopeless, the Act has been allowed to expire, and another is to be introduced to save vested rights, and to continue to the dignitaries and clergy of the Church the stipends they now enjoy during their lives or the discharge of their duties.

The Bishop of Jamaica has not for more than ten years seen his diocese, and the chief, if not the only professional function he has performed has been the signature of his monthly pay-bill, which could be as effectually performed in London or Paris as in Kingston. His suffragan and substitute, the Bishop of Kingston, on being informed by the Governor that Her Majesty's Government had determined on the disestablishment and disendowment of the Church in Jamaica, called a general meeting or convention of the clergy and laity of the island to be held on Thursday, the Feast of the Epiphany, to discuss the composition of the future governing and representative body of the Church in Jamaica; but finding that the Epiphany fell on a mail-day, postponed the meeting for a week. We have thus two bodies—the one in Ireland, the other in Jamaica—engaged simultaneously, but independently, in framing a constitution for Count Cavour's "Free church in a free state."

**BAPTIST MISSION IN JAMAICA.**—The following is the graceful testimony borne by Sir John Grant to the labours of our mission on the island:—

"After the great era of emancipation the Baptist ministers entered the field with advantages of which they made good use. In consequence of their worthy

exertions in the two great causes of making the slaves Christians and of making them freemen, they had gained their love and their unbounded confidence. The mad and bitter days which immediately followed emancipation could not but add to the just influence of such friends of the emancipated class as were the Baptist missionaries. Consequently, wherever Baptists congregated, large and very costly chapels arose, paid for by voluntary contribution; and very ample provision for the ministers was made by unstinted voluntary contributions. In this flourishing state of things the Baptist missionaries here abandoned all pecuniary connection with the Baptist community at home. But gradually as time wore on, as wiser and better courses were adopted by others, and as the old generation which remembered the bad days died out, the peculiar advantages of the Baptists dropped away. For some time past it is not doubtful that the power for good once possessed by this communion here has been to some extent crippled from want of adequate means. The number of the members of their communion has admittedly been much reduced; but what I regard as a far greater evil is, that as their best ministers die out, they find it always difficult, indeed, sometimes impossible, to replace them by men of the same stamp. A worthy

and much-respected Baptist minister has been named to me, who was literally starved out of a populous and thriving parish, where for years he had been exercising his ministry to very great advantage. When such a case can occur, the difficulty of obtaining an adequate supply of new men of the best class must be apparent. The fact is to be lamented, but it is not the less a fact, that even in respect of the old Baptist negro connection, the voluntary system has become a losing experiment; whilst its continuance will render the expansion over new ground of the legitimate and useful religious teaching of this communion I fear hopeless."

It is impossible to peruse these remarks without a feeling of regret that this field of evangelistic labour should be allowed to run to waste for want of assistance from the denomination which was the foremost in cultivating it. Our communion at home is doubled in numbers and strength since the pecuniary connection with this once flourishing mission was dissolved, and it is worthy of consideration whether in the altered circumstances of the Jamaica churches it has not become a Christian duty to extend our aid to this drooping cause.

---

## Extracts from New Books.

---

### PRESSENSÉ'S "EARLY YEARS OF CHRISTIANITY."

#### GIFTS AND OFFICES.

**A**FTER referring to the gifts of tongues, of prophecy, and healing, which last "was largely on the early churches, not on the apostles alone, but indiscriminately among all Christians," M. Pressensé says:

"These peculiarly supernatural gifts abounded, for obvious reasons, in the early history of the Church—the period of creation and formation. They may re-appear, but in a subordinate degree, in times which have some analogy with the first century;

but these miraculous endowments must never be regarded as the necessary manifestation of the Divine Spirit upon earth. The gifts which abide are not those of a specially miraculous character; they are those which blend in beautiful harmony, nature and grace, the human element and divine—the very gifts by which the apostles were themselves pre-eminently distinguished. We place in this second category the gift of teaching\* and that of government.† The former is applied sometimes to the practical side of Christianity, and then it is called the word of wisdom; sometimes to the theoretical side, and then it is called the word of knowledge.‡ The gift of government must be accompanied by the gift of the discernment of spirits;§ for at a period when the manifestations of the supernatural world were so frequent, it was of moment to discern between the true inspiration and the false. The gift of teaching, like that of government, obviously implied certain natural aptitudes, and could not be exercised without the concurrence of moral and intellectual activity.

“Such were the principal gifts bestowed on the Church. They preceded the various offices; it is utterly false to pretend that they depended in any way on those offices, and were manifested only within the limits of a fixed organisation. The wind bloweth where it listeth, and the Spirit of God never surrenders its sovereign freeness. The advocates of the hierarchy do not deny that miraculous gifts were bestowed on the Christians generally; but they assert on behalf of the ecclesiastics a monopoly of the gift of teaching, the use of which must, they maintain, be regulated by official and

sovereign authority, or doctrinal anarchy will inevitably follow. This distinction, however, is wholly arbitrary. The synagogue already acknowledged, under certain limitations, the right of every pious Jew to teach. It is not surprising that the sight should have been extended by St. Paul to all Christians, with the exception of women, who were to be silent in public worship. ‘When ye come together,’ he says, ‘every-one of you hath a psalm, hath a doctrine, hath an interpretation. Let all things be done unto edifying.’ This right was long acknowledged in the Church. We read in the eighth book of the ‘Apostolical Constitutions:’ ‘Let him who teaches, if he be a layman, be versed in the Word.’ It is impossible then to trace a clear line of demarcation between the gift of prophecy and that of teaching. The latter, like the former, belonged to the Church without distinction of clergy. It remains an established fact that all believers had the right to teach in public worship. All alike took some share in the government of the community. They were summoned, as we have seen on the occasion of the conferences at Jerusalem, to take a part in important deliberations. The letters of the apostles laid upon all the duty of caring for the great interests of the congregation. Discipline was an act of the community, not of the clergy. To the Corinthian Christians, Paul writes with reference to the man guilty of incest: ‘I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed, in the name of the Lord Jesus Christ, *when ye are gathered together, and my spirit, with the power of the Lord Jesus Christ.*’ The entire Church is supposed to be assembled, with the apostle, as a council of discipline, under the in-

\* Rom. xii. 7.

† *Κυβερνησεις* (1 Cor. xii. 28).

‡ *Λογος σοφιας, λογος γνωσης* (1 Cor. xii. 8).

§ *Διακρίσις πνευματος*.

visible presidency of our Lord Jesus Christ. No distinction is made; all the believers are called together to pronounce, as a sovereign tribunal, the sentence of condemnation. The excommunication is spoken in their name. In the same manner it is in their name that the repentant sinner is re-admitted into the Church. The Church, as a body, pardons the wrong he did to it by bringing dishonour upon it, and permits him to return to the communion of the brethren. The power of the keys thus belongs, according to St. Paul, to all Christians.

"The sacraments are equally far from being a monopoly of the clergy. These principles were so deeply rooted in the Church, that long after, at a time when it had undergone most important changes, they received striking testimony from the lips of St. Jerome. He says: 'The right of the laity to baptise has often been recognised in cases of necessity, for everyone may give that which he hath received.' We read in the Commentaries attributed to Ambrose, that 'in the beginning all taught and all baptized on every opportunity.' With reference to the Lord's Supper, Paul attributes to all Christians the breaking of the bread and the blessing of the cup. 'The cup of blessing *which we bless*, is it not the communion of the blood of Christ? The bread *which we break*, is it not the communion of the body of Christ?' From all this it follows that the idea of a sacerdotal order was altogether foreign to the churches founded by Paul."

#### EPISCOPACY.

"Episcopal pretensions have frequently been founded on the passages in Paul's Epistles where the word bishop occurs. But an attentive examination of the text shows that the two word elder and bishop are used interchangeably, and that in

the language of Paul they are synonymous, representing one and the same office. He never mentions three degrees in the ecclesiastical hierarchy; he recognises two only—the office of elder or bishop, and that of deacon. It is equally clear that several bishops were found at once in the same church, which is incompatible with the notion of there being one bishop superior to the elders. St. Peter, in his first Epistle, carries this identification of the bishop with the elder so far as to charge the latter to use well the episcopal office, taking watchful oversight of the flock. This identity of the office of bishop with that of elder, is so very apparent in the New Testament, that it was admitted by the whole ancient Church, even at the time of the rise of the episcopate, properly so called. 'The elder is identical with the bishop,' said St. Jerome, 'and before parties had so multiplied under diabolical influence, the churches were governed by a council of elders.' The name of bishop was more frequently used in the churches founded among the Pagans, because the ancient Greeks were accustomed thus to designate the magistrates, whose functions in the State had some analogy with those of the elders in the church, since it was their office to exercise vigilance over the interests of the republic.

"In the failure of the attempt to establish the episcopate upon the Words of the Apostles, an effort has been made to uphold it by giving an exaggerated significance to certain facts of an exceptional and transitory character in the primitive Church. Reference is made to the mission of organising the churches committed by Paul to Titus and Timothy; the part taken by James at Jerusalem is urged in confirmation of the same theory. But these facts, rightly understood, ought to tell against hierarchical notions,



instead of lending them any support. With reference first to Timothy and Titus, they bear no likeness whatever to bishops governing a diocese; they are missionaries, or, as Paul calls them, evangelists,\* whose mission it is to direct the first steps of young and inexperienced churches. They exercise a truly apostolical power, wherever that power is necessary. They derive their exceptional authority from an exceptional situation. They are no apostolical legates, invested with official dignity; they are simply the representatives of St. Paul, his friends and fellow-workers.† They do the work of missionaries. They exercise over the young churches the vigilance indispensable in the period of creation and formation; but, as we shall observe, they never infringe the inalienable rights of Christian liberty. They are no more bishops than were the Apostles. They are, like them, the founders of churches, nothing more and nothing less. Their claim rests on the important duties undertaken by them in connection with those churches, or rather on the great love they bear them. Their authority

is entirely moral, and is vindicated by its effects; it resolves itself into influence. The Apostolic missionary cannot acquit himself faithfully of his task without using his authority; he must needs water that which he has planted, and cultivate and cherish that which he has helped to create. He feels bound to uphold the frail plant which has not yet had time to gather strength, to sustain itself unsupported against the shock of storms.

"We have already stated our views of the ministry of James at Jerusalem. In spite of the assertions of the father, we maintain that it presents no analogy to the episcopate of subsequent ages.\* He also is an apostle, and one of the most influential, though he can show no formal nomination to the office. He is an Apostle, as Paul was by right of his lofty piety, and of the divine power manifested in him. His diocese extends as far as his influence and his word can reach. Thus a careful examination of facts destroys all the chimeras of an episcopal organisation of the first century."

## "THE ROB ROY ON THE JORDAN."

### WANT OF A GOOD MAP OF PALESTINE.

OF PALESTINE itself we are shamefully ignorant, though the whole area of the country is not larger than Lancashire and Yorkshire together. Jerusalem, in a sense the metropolis

of the world, has still many nooks not even visited by men who can use their eyes and pens, and yet all that is left of that city would easily be contained in Hyde Park. In full keeping with this unaccountable ignorance of the Holy Land and the Holy City, would be our acquiescent

\* Έργον ποιησον ευαγγελιστου (2 Tim. iv. 5, compared with Eph. iv. 11).

† Συνεργός (Rom. xvi. 21; 1 Thess. iii. 2; 2 Cor. viii. 23.)

\* See Hegesippus in Eusebius ii. 23, Ιακώβος Ἱεροσολύμων ἡγιστάτος. "Const. Apost." book vi. chap. xiv; Epiphani.; "Hæreses," lxxvii. of "Jacobus, qui ap-

pellatur frater Domini, post passionem Domini, statim ab Apostolis Hierosolymorum Episcopus Ordinatur" (August., "Catal. Script. Eccles."): All these testimonies are without weight, because we know that the fathers transferred to the past the ecclesiastical constitution of their own time.

permission for the Holy River to run on with any portion of it still untraced. Jordan is the sacred stream not only of the Jew, who has "Moses and the Prophets;" of the Christian, who treasures the memories of his Master's life upon earth; of the cast-out Ishmaelite, who has dipped his wandering bloody foot in this river since the days of Hagar; but of the Moslem faithful also, wide scattered over the world, who deeply venerate the Jordan. No other river's name is known so long ago and so far away as this, which calls up a host of past memories from the Mahomedan on the plains of India, from the latest Christian settler in the Rocky Mountains of America, and from the Jew in every part of the globe. It is not only of the past that the name of Jordan tells, for in the more thoughtful hours of not a few, they hear it whispering to them before, strange shadowy truths of that future happier land that lies over the cold stream of death . . . . . Yet, in the brief run of this venerated river, so looked upon by mountains, so watched by ancient tribes, and so often pencilled by travellers, there are actually portions which no map delineates rightly, because no observer has been privileged to see them. For ten miles the course of the Jordan is almost unknown, or its description at any rate is not published, and three miles of this interval have most probably never been seen before.

#### A CROCODILE IN THE KISHON.

Once more in the Kishon, we had open water, and the weather suddenly cleared up, with bright sunshine at noon. It was time now to breakfast, so my bag was drawn out, and the viands spread on deck, while the canoe floated gently about twenty feet from the southern bank. Here an event happened which was totally unexpected, and exceedingly interesting. My paddle was at the time

across the deck, and I was lolling in the "well" as if on a couch, for it was found quite impossible to land on any part of Kishon's banks. I was dipping a little tin drinking-can, with my hand dabbling in the water, when a strange sound was heard quite near—a measured breathing, gurgling, hissing sound. After this had been repeated. I turned quietly round to look. Within a foot of my paddle, and close to my boat, and just by my hand, I saw the nose and mouth of—a crocodile! For a second or two my eyes were fixed on this extraordinary apparition as if spell-bound by a serpent's gaze. The nose was dark grey in colour, smooth and rounded, and it stuck out above water. The mouth was open, and the water gurgled out and in. Not the slightest doubt had I, that this was the face of a crocodile, though from its position behind me in the muddy water, and because my head was low, I did not see its eyes. A crocodile's head had long ago been familiar to me, for I had seen, quite near, at least fifty of them on the Upper Nile, and for twenty years the face of one of them I shot, has been resting exactly opposite to the seat where this is written. The manner of swimming also, with the nose out of water, and the mouth opened towards the flowing stream, was precisely what is so often noticed on the Nile, and the very first crocodile I had met in Egypt was exactly in the same position, having come to the surface, like this one here, to bask in the sun. Hastily rising from my lounge, I grasped the paddle, but was doubtful what to do with it. If I struck the animal, he might lash his tail and injure the boat. If I dipped the paddle gently, it would bring my hand quite close to his mouth, and an unsophisticated crocodile would very probably snap at such a tempting morsel, though those more knowing ones on the Nile are

sly, because they learn from experience that men mean guns, and guns mean bullets, and though bullets do not always mean death, or even wounds to the crocodile, yet they sometimes scratch his sleepy scales. Cautiously, then, I dipped the blue paddle-blade, and the nose and mouth went down, and the *Rob Roy* dashed to the middle of the river, for there it would be safer, as the crocodile prefers to attack near the shore.

Then the thought came painfully, "How important a discovery is this, and yet how indistinct are its details! How wrong it was not to get out my pistol—how culpable now if I do not sift the matter further." So the canoe came close to the bank to examine the muddy shores. There we found numerous footprints, which seemed to be those of crocodiles. The shores were in patches, and in the most favourable condition for inspection, because for a long time there had been no rain until last night, and the river had not yet been swollen much. Many of the footmarks were in little bights, entirely cut off from the land above by banks quite vertical, so that no ox or other cattle would go there, especially as at the flat mud-banks further down there are regular places for cattle to drink at. The footprint of the crocodile is very like the impression made by the human hand if you strike that into the mud, with the wrist lowered and the finger bent. These were what I saw,

but to make more sure, I very slowly ran the canoe upon one of the banks, where her bow touched the shore, and her stern swung slowly round in the stream. Just as I began to lean over to take a sketch of the footprints, I felt something hard under the boat's bottom, which began *behind* me (not floating with the stream), and it went bump, bump, all along, exactly under my seat.

For three years I had been well accustomed to sit on the floor of the canoe (never using a cushion or even a mat), and at once to apprehend the various knocks and vibrations, and grazings received, which are quite distinguishable as the boat passes over rocks, boulders, shingle, gravel, sand, mud, or weeds. This *feeling* of the object outside, through the thin oak plank (not an inch from your body), is almost as easy as by the hand itself, and therefore I knew in a moment that some hard, smooth, heavy substance was knocking below against my boat, and moving forward. The most likely of all things was that this was a crocodile, who had seen the large object above him—a total novelty here—and being an animal of curious mind, he had risen underneath it to examine what was shading the light from his eyes. In much less time than it has been necessary to put all this on paper, the *Rob Roy* fled from the spot at the top of her speed, and went on until we came in sight of the Mediterranean Sea.

---

## Reviews.

---

*The Life of Our Lord.* By Rev. WILLIAM HANNA, D.D., LL.D. In Six Vols. Edinburgh: Edmonston and Douglas, 1869.

THE great want of our age in view of

its religious controversies, is unquestionably a fuller understanding of Christ. Of all spiritual religion, He is the centre, and other problems, however important, are strictly subordinate to our estimate of Him. If

on this point we are right, we cannot go vitally wrong on others, whilst a proper apprehension of it will clear numberless difficulties out of our path. No duty is more incumbent on the churches of our day than that of preaching Christ (using that term in its largest and most literal sense), not something about Him, but Christ Himself. And in all questions of Biblical and scientific criticism, of church organisation and discipline, we should find it to our advantage to argue, if we may so speak, *from*, rather than *to*, Him.

For this reason among others, we estimate very highly the work of Dr. Hanna, mentioned at the head of this article. It admirably answers an ideal, which has long been present in our minds, and meets an acknowledged want in the literature of the Christian Church. Other works of great ability and power have been written with the same end in view: but we question if any of them combine so many excellencies as this. We have not seen a more clear and comprehensive survey of the life of our Lord than is found in these pages.

The series, as many of our readers are aware, has not been published in chronological order. The volume first issued was *The Last Day of Our Lord's Passion*, which has met with remarkable success. We have in our hands the *seventeenth edition*; besides which, it has been translated into three or four of the principal European languages, and largely circulated on the Continent. Then followed *The Forty Days after the Resurrection*; afterwards, *The Earlier Years of Our Lord*; then *The Passion Week*; *The Ministry in Galilee*; and lastly, *The Close of the Ministry*. The volumes are now issued in a neat and attractive form (in green cloth, with gilt edges, &c.), as a complete *Life of Our Lord*, but

they may still be had separately in their original form.

The aim of the work may be described as an attempt to weave the facts of the Evangelical history into a consecutive and harmonious narrative, to present the latest results of Biblical scholarship in a clear and popular form, and "to bring out as vividly as possible, not only the sequence of the incidents, but the characters, motives, and feelings of the different actors and spectators in the events described." Dr. Hanna does not therefore, enter into any formal discussion of the great questions of religious criticism and scientific theology. Nothing is said, except incidentally and in the course of the exposition, as to the authenticity of the Gospel history—the possibility of the miraculous, nor even as to the problems of Christian doctrine. Such matters are purposely avoided, unless as they are inevitably suggested by the narrative itself; and the author has endeavoured to show, by a simple recital of the life of Jesus, that the facts recorded are their own witness, consistent with themselves, and utterly inexplicable apart from the supposition of our Lord's deity. Within these limits, we consider the work to be eminently successful and entitled to the warmest commendation. Whether the author has acted wisely in so restricting his purpose, and whether he might not with advantage have compressed some parts of the narrative, so as to make room for a brief systematic discussion of the above points, may perhaps admit of doubt. But there can be no doubt, that in view of its specific design, this work occupies the foremost rank, and is sure to win for itself a hearty recognition from all who are interested in the progress of Christian truth. For our own part, we deem the course which Dr. Hanna has pursued the wisest open to him. No book can,

by any possibility, embrace all the aspects of so great a subject. To begin, in every case *ab initio* would be simply absurd, fatal to thoroughness in anything, and obstructive of all progress. Even within the limits specified, the work our author has accomplished is of no common magnitude, and must have entailed a large amount of earnest and persistent labour. To arrange the Gospel history in strict chronological sequence, to present a consistent view of all its details, to bring out the force of our Lord's teaching and actions, more especially in relation to the interests and wants of the living present, to expound the purpose and methods of his Mission, is assuredly a task which few are competent to fulfil, but to which Dr. Hanna has proved himself in every way equal. The old story is here related with wonderful freshness, and so as to afford many a new and beautiful glimpse into the perfect and infinitely complex character which the story reveals. On a first perusal, the work reads with such an easy and graceful flow, that we are scarcely aware of its deep and vigorous thought. A careful student will never go back to a sentence in these volumes to see its meaning. He will often do so for the sake of pondering its meaning, and of making himself master of its suggestions. There is no parade of learning, though each successive chapter gives ample proof of it. We have everywhere the result of patient research, and of calm, reverent contemplation. Dr. Hanna is evidently an extensive reader, and his reading has in some measure determined the tone and complexion of his thought. But his mind reacts on what he reads, and presents it in diversified and more beautiful forms. His chaste and classic style adds greatly to the worth of all that he writes.

We know of few things which excel the vivid and picturesque

beauty of some of the descriptive pieces, *e.g.*, in the account of Nazareth, of Caesarea-Philippi, of Jericho. The writing is quiet but effective, a powerful help to the imagination, enabling us to realise the scenes described as if they were actually before us. In this respect, Dr. Hanna has derived immense advantage from his visit to the Holy Land, to which he several times refers. Or take the following account of the Feast of Tabernacles :—

"The Feast of Tabernacles was instituted to commemorate the time when the Israelites had dwelt in tents during their sojourn in the desert. To bring the remembrance of those long years of tent-life more vividly before them, the people were enjoined, during the seven days that it lasted, to leave their accustomed homes, and to dwell in booths and huts made of gathered branches of the palm, the pine, the myrtle, or other trees of a like thick foliage. It must have been a strange spectacle when, on the day before the feast, the inhabitants of Jerusalem poured out from their dwellings, spread themselves over the neighbourhood, stripped the groves of their leafiest branches, brought them back to rear them into booths upon the tops of their houses, along the leading streets, and in some of the outer courts of the Temple. The dull, square, stony aspect of the city suffered a singular metamorphosis as these leafy structures met everywhere the eye. It was the great Jewish harvest-home, for this feast was celebrated in autumn, after all the fruits of the earth had been gathered in. It was within the Temple that its joyous or thanksgiving character especially developed itself. Morning and evening, day by day, during sacrifices more crowded than any other of the great festivals, the air was rent with the praises of the rejoicing multitudes. At the time of the libation of water, the voice of their glad thanksgiving swelled up into its fullest and most jubilant expression. Each morning a vast procession formed itself around the little fountain of Siloam down in the valley of the Kedron. Out of its flowing waters

the priests filled a large golden pitcher. Bearing it aloft, they climbed the steep ascent of Moriah, passed through the water-gate, up the broad stairs and into the court of the Temple, in whose centre the altar stood. Before this altar two silver basins were planted, with holes beneath, to let the liquid poured into them flow down into the subterranean reservoir beneath the Temple, to run out thence into the Kedron and down into the Dead Sea. One priest stood and poured the water he had brought up from Siloam into one of these basins. Another poured the contents of a like pitcher filled with wine into the other. As they did so the vast assemblage broke out into the most exulting exclamations of joy. The trumpets of the Temple sounded. In voice and upon instrument the trained choristers put forth all their skill and power. Led by them, many thousand voices chanted the great "Hallel" (the Psalms from the 113th to 118th), pausing at the verses on which the chief emphasis was placed to wave triumphantly in the air the branches that they all bore, and make the welkin ring with their rejoicing. This was the happiest service in all Judaism. 'He,' said the old Jewish proverb, 'who has never seen the rejoicing at the pouring out of the waters of Siloam, has never seen rejoicing all his life.' All this rejoicing was connected with that picturesque proceeding by which the Lord's providing water for His people in their desert wanderings was symbolised and commemorative. And few, if any, have doubted that it was with direct allusion to this daily pouring out of the waters of Siloam, which was so striking a feature of the festival, that on the last, that great day of the feast, Jesus stood and cried, 'If any man thirst, let him come unto me and drink.'

Another thing we have noticed in these volumes is a clear, discriminative knowledge of human character. The author is not content with depicting the outer life, but pierces to its hidden recesses. *The Last Day of the Passion* abounds in instances of this. Perhaps one of the finest examples is in the contrast between

the apostles Peter and John, in the last volume (pp. 126—148). By a few touches of exquisite delicacy, the inner feelings of their hearts are portrayed, and each of them stands out boldly in his own individuality. The whole picture strikes us as being in its way perfect, both in its outline and colouring, and in the light of subdued brilliance with which it is surrounded. How true the following remarks of John:—

"Let us not confound John's yielding gentleness with that spirit of easy compliance which shuns all contest because it does not feel that there is anything worth contending for. Beneath John's calm and soft exterior there lay a hidden strength. In the mean vulgar strife of petty earthly passions John might have yielded when Peter would have stood firm. But in more exciting scenes, under more formidable tests, John would have stood firm, when Peter might have yielded. This was proved on the night of the arrest and the day of the crucifixion. And there was latent heat as well as latent strength in John. As lightning lurks amid the warm, soft drops of the summer shower, so the force of a love-kindled zeal lurked in his gentle spirit. . . . Nor let us confound John's simplicity with shallowness. If it be the pure in heart who see God, John's was the eye to see farther into the highest of all regions than that of any of his fellows. If it be he that loveth who knoweth God—for God is love—John's knowledge of God must have stood unrivalled. We reckon his as belonging to the highest order of intellect; not analytical nor constructive; the logical faculty, the reasoning powers, not largely developed; but his the quick bright eye of intuition, which, at a glance, sees farther into the heart of truth, than by the stepping-stones of mere argumentation you can ever be conveyed."

Dr. Hanna has expressly avoided doctrinal discussions, and perhaps wisely. We have, however, sometimes wished that he had illustrated more largely his thoughts on the great doctrinal themes which are of

the very essence of the Christian system, and therefore essential factors in our knowledge of Christ; such truths, for example, as he enumerates in the *The Earlier Years*, p. 303. It would be a mistake to suppose that on these matters, Dr. Hanna preserves a guarded silence. His doctrinal views are well defined and decided, and clearly expressed. Nor can an appreciative reader imagine that any of the capital facts and principles of Christianity have been overlooked. He will rather feel that there is here a faithful portraiture of Christ in all the aspects of His character, and in all His relations to mankind. Perhaps, however, the author might have somewhat widened his purpose without detriment to the work as a whole. Where he has ventured upon an elaborate and lengthened statement of doctrine, he has done it so well that we should have been glad if he had done it more frequently. His spiritual insight is so deep, and his judgment so sound and practical, that we cannot fail to derive profit; and it this feeling alone which has prompted the above remark. What more do we need to enable us to pierce to the heart of our Lord's great saying, "I am the resurrection and the life," than the thoughtful and impressive exposition of it given in *The Close of the Ministry*, pp. 282—291? We will transcribe a short extract from it:—

"The life of the soul lies, first, in the enjoyment of God's favour; in the light of His reconciled countenance shining upon it; in the everlasting arms of His love and power embracing it. The great obstacle to our entrance upon this life is conscious guilt—the sense of having forfeited the favour—incurred the wrath of God. This obstacle Christ has taken out of the way by dying for us, by bearing our sins in His own body on the tree. There is redemption for us through His blood, even the forgiveness of our sins. Not that the cross is a talisman which

works, with a hidden, mystic, unknown unfelt power; not that the blood of the great Sacrifice is one that cleanseth past guilt away, leaving the old corruption untouched and unsubdued. Jesus is the life in a further and far higher sense than the opener of a free way of access to God through the rent veil of his flesh. He is the perennial source of that new life within which consists in communion with God—likeness to God, in gratitude, in love, in peace, and joy, and hope, in trusting, serving, submitting, enduring. This life hangs ever and wholly upon Him; all good and gracious affections, every pure and holy impulse, the desire and the ability to be, to do, to suffer—coming to us from Him to whose light we bring our darkness, to whose strength we bring our weakness, to whose sympathy our sorrow, to whose fulness our emptiness. Our natural life, derived originally from another, is for a season dependent on its source, but that dependence weakens and at last expires. The infant hangs helplessly upon its mother at the first; but the infant grows into the child, the child into the man—the two lives separate. Not such our spiritual life. Coming to us at first from Christ, it comes equally and entirely from Him ever afterwards. It grows, but never away from Him. It gets firmer, more matured; but its greater firmness and maturity it owes to closer contact with Him—simpler and more entire dependence on Him, deeper and holier love to Him. It is as the branch is in the vine, having no life when parted from it; not as a child is in its parent, that believers are in Christ. There is but one relationship, of Son to Father—one wholly unique, which fitly represents this union, which was employed by Christ Himself to do so (John xvii. 21, 23). It is indeed but the infancy of that life which lies in such oneness with the Son and the Father that is to be witnessed here on earth. Yet within that feeble infancy are the germinating seeds of an endless, an ever-progressive, an indestructible existence, raised by its very nature above the dominion of death; bound by ties indissoluble to Him who was dead and is alive again, and liveth for evermore; an ex-

istence destined to run on its everlasting course, getting ever nearer and nearer, growing ever liker and liker to Him from whom it flows."

We have left ourselves little room to speak of another excellency of these volumes, viz., their apologetic worth. Without attempting anything in the shape of a direct answer, Dr. Hanna has successfully rebutted the latest and most specious assaults of scepticism. He has strikingly illustrated the saying of Rousseau to the effect that the delineation of such a character as Christ's by the fishermen of Galilee would be a greater miracle than its actual existence. Many apparent discrepancies and contradictions are removed, and considerations (suggested by the narrative), are adduced to show that according to the laws of rational belief the Gospels cannot have had a later origin than that which is commonly assigned to them. The asserted antagonism (of which Rénan makes so much) between the earlier and later stages of Christ's history, is opposed by the exhibition of a "fixed, pre-established and unvarying design," which distinguishes the life of Christ from all others. And, which is perhaps a still greater service, Dr. Hanna has demonstrated the sheer impossibility of eliminating the supernatural from any valid conception of the Saviour's history, and the kindred impossibility of denying His deity. Various illustrative instances of this assertion might be adduced. We must, however, be content with simply referring to such chapters as *Christ among the Rabbis*, *The First Miracle*, *The Trial before the Sanhedrim*, *The Great Commission*, &c.

Our review has already exceeded the limits we had prescribed for it, and we must hasten to a close. There are other points we should like to have noticed, in regard to some of which we entertain a different opinion

from our author. But we have said sufficient to justify the estimate we have formed of the work, and to give our readers a general idea of its character. *Finis coronat opus*; and we sincerely congratulate Dr. Hanna on the completion of his undertaking. We have no hesitation in pronouncing it the best and most valuable work of its class. It presents in a lucid and well-arranged manner, the fruits of the most recent scholarship, and the most laborious investigation in the field of Biblical criticism, and is at the same time the work of a devout and earnest mind. It would afford us sincere pleasure to know that it was in the hands of every minister and every Sunday-school teacher in our land. Let us hope, that by some means or other, it will ere long be so.

*The Pope and the Council.* By JANUS. Authorised Translation from the German. Second Edition. Rivingtons: London, Oxford, and Cambridge. 1869.

THIS book deals with the principal questions that are now being discussed in the General Council at Rome. It proceeds from the pen of a Roman Catholic belonging to the liberal school; and appeals to the first sources of information regarding the questions at issue:—

"We—and the plural must not here be understood figuratively, but literally—we confess to entertaining that view of the Catholic Church and her mission which its opponents designate by that much-abused term, so convenient in its vagueness for polemical purposes—liberal; a term in the worst repute with all uncompromising adherents of the Court of Rome and of the Jesuits—two powers intimately allied—and never mentioned by them without bitterness. We are of their opinion who are persuaded, *first*, that the Catholic Church, far from assuming an hostile and suspicious attitude towards the principles of political, intel-



lectual, and religious freedom and independence of judgment, in so far as they are capable of a Christian interpretation, or rather are directly derived from the letter and spirit of the Gospel, ought, on the contrary, to be in positive accord with them, and to exercise a constant purifying and ennobling influence on their development; *secondly*, that a great and searching reformation of the Church is necessary and inevitable, however long it may be evaded.

"To us the Catholic Church and the Papacy are by no means convertible terms, and, therefore, while in outward communion with them, we are inwardly separated by a gulf from those whose ideal of the Church is an universal empire spiritually, and, where it is possible, physically, ruled by a single monarch—an empire of force and oppression, where the spiritual authority is aided by the secular arm in summarily suppressing every movement it dislikes. In a word, we reject that doctrine and idea of the Church which has for years been commended by the organ of the Roman Jesuits as alone true, as the sole remaining anchor of deliverance for the perishing human race."

This extract, taken from the preface, indicates the position of the author, and the decision with which he is prepared to pronounce judgment on the errors of Rome.

The *first* chapter deals with certain propositions of the syllabus which the present council are to constitute dogmas of the Romish Church. Such as: The Church has the right of employing external coercion; she has direct and indirect temporal power, the power of civil and corporal punishment. That popes have never exceeded the bounds of their power or usurped the rights of princes. That it is a wicked error to admit Protestants to equal political rights with Catholics, or to allow Protestant immigrants the free use of their worship; on the contrary, to coerce and suppress them is a sacred duty. "That they are in

damnable error who regard the reconciliation of the Pope with modern civilisation as possible or desirable."

The second chapter, which is a very short one, refers to "the new dogma about Mary." To the proposal to make the "pious belief" respecting the resurrection of the Virgin, and the high position she has attained to, since her Assumption, into a dogma, which every Romanist *must* believe if he is to be saved.

The third chapter, which occupies most of the book, treats on Papal Infallibility. The history and consequences of this doctrine are fully discussed. This chapter shows us that there has been, and is, anything but unity in the Church of Rome, and it makes some terrible disclosures of deceit, misuse of power, and forgery of documents by the Papal party in that Church.

This volume will be of great service to any who wish to obtain trustworthy information on those subjects to which it refers. It is refreshing also to meet with such outspokenness in members of the Church of Rome, which reminds us again of the plain language in which the Pope was addressed by some of his bishops when he made the Immaculate Conception a dogma. The following words, with which this book closes, are somewhat ominous:

"The recently-proclaimed Council is to be held not only in Italy, but in Rome itself, and already it has been announced that, as the sixth Lateran Council, it will adhere faithfully to the fifth. That is quite enough,—it means this, that whatever course the synod may take, one quality can never be predicated of it, namely, that it has been a really free council."

"Theologians and canonists declare that without complete freedom the decisions of a council are not binding, and the assembly is only a pseudo-synod. Its decrees may have to be corrected."

I.—*The Treasury of David*: Containing an Original Exposition of Psalms; a Collection of Illustrative Extracts from the whole range of Literature; a series of Homiletical Hints upon almost every Verse; and Lists of Writers upon every Psalm. By C. H. SPURGEON. Vol. I. Psalm I. to XXVI. London: Passmore & Alabaster, 18, Paternoster-row. 1870.

II.—*The Psalms: Their History, Teachings, and Use*: By W. BIRNIE, D.D. London: T. Nelson & Sons, Paternoster-row. 1870.

III.—*Studies in the Psalms*. By HETTY BOWMAN. London: Book Society, 28, Paternoster-row.

IV.—*The Book of Psalms*. Translated from the Hebrew. By CHARLES CARTER, Missionary to Ceylon. London: Yates & Alexander, Symonds Inn, Chancery-lane.

IN this goodly series of books on the Psalms, the first is a Commentary; the second an Introduction to the study of the Psalter; the third is, as its name indicates, a collection of thoughts limited to some of the Psalms, and the fourth is a new translation. Each of them will make its own way, and attract to it its own class of readers: for convenience sake we group their title-pages together, but shall award to each, in their order, as much of our attention as our limited space will admit: far less we fear than their importance and value deserve.

The arrangement which Mr. Spurgeon has adopted, is as follows:—the text of the authorised version is accompanied by an exposition; at the close of each Psalm explanatory notes and quaint sayings are appended; these are succeeded by hints to the village preacher, and the discussion terminates with a list of separate publications on the

Psalm under treatment. Like all that proceeds from their author, the comments are both fresh and forcible; rich in sound doctrine, and fragrant with saving truth. But one aim is manifestly before the writer,—the lasting, everlasting benefit of the reader, and the glory of God thereby. And what object short of this is worthy the pen or the tongue of the Christian teacher? The wit, the unction, the imaginative play, the solemn earnestness of the Puritans he loves so well, all meet in our brother. Had he lived not in the days of steam-presses, but when knowledge had to travel like the packhorses with small parcels, he would have been a maker of proverbs. We cull at random a specimen or two of the racy apophthegms with which these expositions abound:—

“‘Sooner could a fish live upon a tree than a sinner in Paradise.—’ God does nothing by halves, and He will never cease to help us till we cease to need.—’ Christ will not live in the parlour of our hearts if we entertain the devil in the cellar of our thoughts.’—‘Tenderness of conscience, like the bloom on the peach, needs gentle handling.’”

Yet it is in no efforts at learned conceits that the writer indulges; these pithy words are part of himself, and they are set in the midst of wondrous consolations to God’s people, and deep views of God and His truth. The quotations from other writers collected under the head of “Explanatory Notes and Quaint Sayings,” occupy even a larger portion of the work than Mr. Spurgeon’s own comments. More than five hundred authors are summoned to assist in the great work he has in hand. Writers of all ages and from all sections of the Christian Church are contributors to this brilliant museum of consecrated thought and burning words. The “Hints to the

Village Preacher" are full of valuable homiletical suggestions, which both in town and country will be helpful to humble, painstaking preachers of the Word. The list of writers on each Psalm gives completeness to the scheme. An additional charm in the volume is its cheapness; nearly five hundred pages of large octavo, closely printed and elegantly bound in cloth, for eight shillings and sixpence. Will not our deacons and the well-off members of our congregations give this goodly volume to their pastors, with an intimation that its five successors shall follow in due time?

Dr. Binnie's is the work of a scholar: it does not treat of the Psalms in detail, but seeks to facilitate their study, and promote intelligent acquaintance with their literature and design as a whole. "The History and Poetical Structure," "The Theology," and "The Use of the Psalms in the Church," are the three books into which the volume is divided. In each of these departments invaluable contributions are made to the respective subjects. The Christology of the Psalms is treated with the skill of a master mind, and their Messianic prophecies are most luminously defended. The doctrines which they contain are exhibited, and many incidental subjects, such as the authorship—poetic structure—the imprecatory tone of some Psalms are made the theme of most thorough research. It awakens no surprise in our minds to hear that this volume has been the work of many years. It is a monument of sanctified learning and toil. Our readers shall have the benefit of some extracts from its contents next month.

"The Studies in the Psalms" are fragmentary; their author seems to us not to have gone deep down into the mine, but to have chipped off some fine specimens in which the

vein of the true metal is very visible. Written for the afflicted and for those who conduct Bible-classes, it contains some precious truths, and is suggestive rather than exhaustive.

Mr. Carter's translation has grown out of the work in which he has been engaged for several years, of giving to the inhabitants of Ceylon a new version of the Scriptures in the Singhalese tongue. In the course of his labours he had preserved a large number of emendations of the English version; and in this modest little book they are published for the benefit of all Christians. Mr. Carter has not ruthlessly dealt with the authorised version, but is evidently far more anxious that the reader should have an *exact* rather than a *novel* reading. We commend this work also, neatly and economically prepared by our publishers, to all the readers of the BAPTIST MAGAZINE.

*The Rob Roy on the Jordan, Nile, Red Sea, and Gennesareth, &c. A Canoe Cruise in Palestine and Egypt, and the Waters of Damascus.* By J. MACGREGOR, M.A. With Maps and Illustrations. London: John Murray, Albemarle-street.

THE captain of the *Rob Roy*—which celebrated craft, with paddle, masts, and sails, weighs exactly 72lbs., is 14ft. in length, and 26in. in her greatest beam—narrates with great vigour his experiences during six months of paddling on the ancient waters of the Bible lands. Enthusiastic in his love of the canoe and its solitary pleasures, Mr. Macgregor combines with his nautical skill more important qualities, and subordinates his own amusement to loftier objects. He is scientific as an explorer, devoted as a philanthropist, and zealous as a Christian. Add to these ingredients of character the literary ability possessed by most English professional gentlemen, and we obtain an

explanation of the many charms which are to be found in the records of his travels. The last is in all respects the most important of them. It opens up to us much of the physical geography of Palestine; and specially contributes valuable additions to our knowledge of its rivers. The descriptions of natural scenery and of human character are forcible; and the escapes from manifold dangers are rehearsed in a spirit of gratitude. Our readers will find this in all respects a delightful book; a specimen or two of its pages will be found in another portion of this Magazine.

*The Martyr Church of Madagascar.*

By Rev. WILLIAM ELLIS. London: John Snow and Co., Ivy-lane, Paternoster-row.

In this volume Mr. Ellis has brought down to the present time the interesting annals of the Madagascar Church. In no land have the labours of modern missionaries of the Cross been attended by more signal successes. Mr. Ellis thus describes the spiritual condition of the metropolis:—

“We have reached the fiftieth year since Christianity first entered the capital of Madagascar, and the results of its progress during the intervening years demand our unfeigned thankfulness to God. Multitudes of the people have renounced their household idols. The national idols have been removed from the palace; the priests no longer form part of the court; and the astrologers and the diviners are no longer recognised; some of these have since found a place in the missionaries’ Bible-class, at the Christians’ prayer-meeting, or among the members who have, by baptism, publicly renounced heathenism, and avowed their faith in Christ. A royal sanctuary for the worship of the living God is in course of erection within that palace which was deemed so sacred to idolatry that the head of everyone who crossed it was uncovered, and obeisance rendered

to the tombs of the deified dead which it contained. Christianity, in the person of the Queen, now sits enthroned in the royal palace, which resounds with the preaching of the everlasting Gospel, and with Christian prayer and praise.

“Every Christian household in the city has its family altar, and ten or twelve thousand of the citizens publicly worship their God and Saviour every Sabbath-day. The towns and villages in the province share these privileges, which are extending to remote regions of the country, and the Christians are expected, by the close of 1869, to number 80,000. Other results have followed. The standard of morals is surely, though gradually, rising. The laws are becoming less sanguinary, and greater care is taken in the appointment of those who administer them; a large portion of the judges at the present time being Christians.”

A postscript to this interesting volume contains a letter from the Malagasy Prime Minister, narrating the public burning of the national idols.

*The Leisure Hour.* 1869.

*The Sunday at Home.* 1869.

*The Cottager.* 1869.

Religious Tract Society, 56, Paternoster-row.

AGE has not hitherto impaired either of these useful and popular publications. Their editors seem to be on the alert to secure all that will blend the attractive and the useful. “David Lloyd’s Last Will” in the “Leisure Hour” is a superior story, and the biographical articles are especially excellent. The coloured illustrations of the “Sunday at Home” are very effective.

*The True Catholic.* Price one penny. London: 65, St. Paul’s Churchyard.

This is a new monthly, intended to counteract the numerous publications of Romanisers and Ritualists. Its first number promises a useful work, and by its tone, as well as title, is likely to find readers even among the members of the Romish Church.

***The Rules of Rhyme.* By TOM HOOD.**

Hogg and Son, York-street, Covent-garden.

Writers of magazine lines and other poetasters would be the better for a study of this work. The dictionary of rhymes, which forms the second part of the volume, is remarkably perfect and pure, and many of the harsh terminations passing as rhymes will be exploded thereby. But the first part of the work may be read as an introduction to all English poetry. It is as well to understand the composition of English as of Latin verse, and many who can scan the latter cannot the former. This is an especially creditable feature of the work. We regret, however, to observe such a misprint as "*sonittu*," occurring as it does in a passage where such an error materially injures the rhythm it is intended to illustrate. As we said above, this is a work decidedly to be recommended to those who "do" the poetry for our periodicals.

***The Story of our Colonies; with Sketches of their Present Condition.***

By H. R. F. BOURNE. London: James Hogg and Son, York-street, Covent Garden.

THE history of the British colonial possessions, their present condition, commercial products, and the respective advantages which they offer to emigrants, are carefully set forth in Mr. Bourne's work. The varied information which it contains is such as every intelligent Briton should acquire, and is indispensable to an accurate acquaintance with the extensive resources of the lands which own the sway of Queen Victoria. The student will find materials to his hand, derived from numerous resources, and the ordinary reader will be charmed with the easy and pleasant style of narrative Mr. Bourne has adopted.

***Life of the Rev. D. J. Draper.*** By the Rev. J. C. SYMONS. Second Thousand. London: Hodder and Stoughton, Paternoster-row.

MR. DRAPER will long be remembered in all sections of the Christian Church as the consistent and courageous Wesleyan minister who, with hundreds

of his fellow-voyagers, met with a watery grave, four years since, in the steamship *London*. In his early Christian life "he was accustomed to give out and sing, with a zest never to be forgotten—

'Happy, if with my latest breath,  
I may but gasp His name;  
Preach Him to all, and cry in death,  
Behold, behold the Lamb!' "

The wish was wondrously gratified, and the heroism of his last moments has been rarely equalled, never surpassed. In addition to the memoir of Mr. Draper, this volume contains a minute account of the history of the Wesleyan churches in the Australian colonies.

***The Lord's Prayer.*** Lectures by the Rev. ADOLPH SAPHIR, B.A. London: James Nisbet and Co., Berners-street.

MR. SAPHIR is a ready writer on the things of "the kingdom," and never happier than when expounding the words of the King. These lectures indicate the privilege of the congregation to which they were addressed; and by reason of their varied learning, earnest Gospel teaching, and vivid style, will richly gratify the attention of the Christian reader.

***From Egypt to Sinai.*** From the French of Professor GAUSSEN. London: Religious Tract Society.

ORIGINALLY delivered to young people in Geneva, these lectures on the Exodus of the Israelites have been translated for the benefit of the young people of England, in compliance with the request of many friends of the Religious Tract Society. We do not doubt that the great excellence of the work will make it as useful here as it has been on the Continent.

***Anecdotes of the Wesleys.*** By Rev. J. B. WAKELEY. London: Hodder and Stoughton, Paternoster-row.

NEARLY four hundred pages of amusing stories respecting members of the Wesley family testify to the large share of human attention they have deservedly attracted to themselves and their work.

*Light from the Catacombs; or, Stars in a Stormy Night.* By E. L. M. London: Nelson & Sons.

A STORY of the early Roman Christians, showing the modes by which the gospel was promulgated, the cost at which it was embraced, and the rewards which it conferred.

*Priest and Nun.* A story of Convent Life. London: Hodder and Stoughton, Paternoster-row.

AN American tale illustrative of the pernicious evils of monastic life. The author states that it is strictly based on facts. It is by no means equal to Mrs. Sherwood's story, "The Nun;" but we hail every ray of light and word of warning aimed at the dark designs of the Papal Church.

*The Mothers' Friend.* 1869. Hodder and Stoughton, Paternoster-row.

RETAINS all the excellences which have distinguished it in former years.

*Eden, and other Poems.* By G. WASHINGTON MOON, F.R.S.L. Second edition. London: Hatchards, 187, Piccadilly.

WE thoroughly appreciated Mr. Moon as a critic when he entered the lists against the doughty dean of Canterbury; his appearance as a poet is not less welcome. There are some choice stanzas in this little volume. An extract will be found in our next magazine.

## Intelligence.

### MINISTERIAL CHANGES.

Rev. T. Howell Davies has signified his intention to resign the pastorate of the Baptist church, Rugby, in March next.

The Rev. James Davis, of Teignmouth, Devon, has intimated his intention of resigning his present charge.

The Rev. W. H. McMechan, after a pastorate of two years, has intimated to the church in Over Darwen that he intends to resign his office in April next.

The Rev. S. Nash has resigned the pastorate of the Baptist church at Neatishead, Norfolk: his present address is Stantonbury, Bradwell, Bucks.

The Rev. J. R. Chamberlain, late of Bath-street, Glasgow, has accepted the unanimous invitation of the Baptist congregation, Bath, until recently under the pastoral care of the Rev. Dr. Leechman.

The Rev. E. J. Rodway, minister of the Baptist church, Wadham-street, Weston-super-Mare has resigned his pastorate after a long continuance of ill-health.

The Rev. W. A. Beckett has intimated his intention to resign the pastorate of the Baptist church, North Newbald, Brough, Yorkshire, in March.

The Rev. Thomas Hands, of Luton, Beds., has accepted the unanimous invitation of the church at Park-road, Middlesborough, Yorkshire.

Mr. Charles Bright, of Rawdon College, has accepted the unanimous invitation of the pastorate at Church, near Accrington.

### RECENT DEATHS.

#### MRS. PARKER, OF FARSELEY.

With regret we have to record the decease of Joannah, wife of the Rev. E. Parker, of Farsley, near Leeds. She was baptized in May, 1850, when but fifteen years of age, by the Rev. R. Holmes, of Rawden. After leaving school and resuming her residence under the parental roof, she became an active and useful member of the church under the pastoral care of the late venerable J. Foster, of Farsley, of which church she continued a member until her death. She was exemplary in her zeal for the house of God, and regularly filled up her place in the sanctuary. Her attachment to the people of God was exceedingly strong, and she always rejoiced in their prosperity. Both her position and disposition fitted her above many for visi-

tation amongst the poor, whose wants she was ever ready to relieve, and in whose trials and sorrows she manifested the deepest sympathy. She also took a great interest in the cause of missions to the heathen, being for many years not only a diligent collector for, but likewise a liberal giver to, the Baptist Missionary Society. As a teacher in the Sunday-school she was both punctual and regular in attendance, ever taking a great interest in her youthful charge, and giving aid to her fellow-teachers to the best of her ability. In September, 1866, she became the wife of the Rev. E. Parker, who found in her a partner pre-eminently adapted to become a helpmeet in all the duties and responsibilities of a pastor's life. Her illness was short but exceedingly painful, and was borne with much meekness and submission to the will of God. Her death up to the last half-hour was unexpected, and gave a great shock not only to the members of her household, but to the whole neighbourhood. She departed this life on Monday, January 3rd, aged thirty-four years, and was interred by the Rev. R. Holmes, assisted by several neighbouring ministers, on January 6th, in the burial-ground connected with the Baptist Chapel, Farsley. The funeral was largely attended, and a concourse of people gathered round the grave as a token of their respect for the deceased, and of their sympathy with her bereaved partner.

#### MRS. ELLIS.

JANE SARAH ELLIS (late Cave) who died December 3rd, 1869, in her twenty-second year, was a member of the Baptist church worshipping in Walworth-road, under the pastoral care of the Rev. W. Howieson.

She had from childhood heard and known of Christ, and has early been gathered to the fold of the Good Shepherd. She had when a child attended the Sunday-school, and in after years became herself a teacher. She was brought to a knowledge of the Lord in the following manner. While upon a visit to an uncle and aunt at Surbiton, her uncle chose for his morning reading, part of the twenty-fifth chapter of Matthew, dwelling with marked emphasis upon the thirtieth verse:—"Cast ye the unprofitable servant into outer darkness, there shall be weeping and gnashing of teeth;" and turning to those around him said, "Will any met here be sent in the last great day to this dreadful place?" This made a strange impression upon Jane, which by the Holy Spirit's aid led to her conversion. She was unhappy in her mind, but did not obtain peace, seeking rather to find a way of her own than to cast herself

upon Jesus. She returned to London, and on the following Sunday attended Walworth-road Chapel, when the Rev. W. Howieson preached from the words "Him that cometh unto me I will in nowise cast out." This was strangely appropriate to her case; she took it to herself, and from that day went about rejoicing in the Lord. She became an earnest and pious Christian, working for the Master in the Sunday-school. So some three or four years passed away, when she obtained the sanction of her parents to a marriage with a young man whom she had known for a long time, and whom she had been the means of bringing to a knowledge of the Lord.

They were united October 7th, 1868, and after spending the following thirteen months in all the happiness possible, she was, after her confinement, left exceedingly weak. After lingering about a fortnight in extreme weakness, erysipelas set in, from the effects of which she died. Her state of mind throughout was sweetly peaceful; though suffering much pain, desiring the Lord's will be done. When asked if she would like to live, she answered, "Only for my husband's sake." On Thursday the physician informed her friends she could not recover, upon her being told which, she expressed a wish to see her pastor, who read and prayed, which she much enjoyed. Her friends were called to her bedside a short time before she died; she shook hands with each, and upon her brother saying good-bye, she exclaimed, "Don't say good-bye, say farewell, for we shall meet in heaven." She then closed her hands in prayer for a few minutes, when, raising her hands above her head, which she had previously been unable to do, cried, "Heaven! heaven! Jesus!" Her countenance beaming with delight, and her happy joyous look to heaven, spoke of the believer's seeing a glimpse of the land of Beulah before crossing the river of death. From that time she did not speak again, but fell into a short sleep, when with but a sigh, her happy soul joined the ransomed above. Her mortal remains were interred at Norwood Cemetery, December 11th, 1869. The Rev. W. Howieson performed the funeral service, reading portions of the ninety-first Psalm and fifteenth of the first of Corinthians, giving a short and interesting address, mentioning that her friends were not to think of what she was but what she now is; that after the blessed testimony she left behind, we cannot doubt for an instant her eternal happiness, and it would be selfish to wish her back again. Our prayer should be, "Lord, let me die the death of the righteous, and let my last end be like hers."

J. A. C.

# THE MISSIONARY HERALD.

---

## The Romance of Missions.

**I**N an interesting conversation on Missions, held some time since, a President of a London College remarked, "It has been said that the Romance of Missions is gone, and they are now conducted on sound business principles. If that be true," continued he, "their glory is gone, and their success is at an end; if a balance is to be struck between the souls saved and the pounds spent, the blessing of God will not follow."

It is to be hoped that the spirit of worldly calculation has not so deeply penetrated the Church as our friend feared. Indeed, an incident he recounted—and similar ones frequently occur—goes to prove that the Romance of Missions has not quite died out. A good woman, in a small country town, was permitted by her husband to open a little shop. His own earnings being sufficient for the ordinary support of the family, she was to do what she liked with anything she might gain. At the close of the first year, the profits of her labour amounted to £15. She had worked hard for it, and it was her own. She took it to her minister, and gave it as an anonymous contribution to the Missionary Society.

Still, it is with a profound conviction of the danger and of the truth of our friend's estimation of the consequences, that we ask the attentive consideration of our readers to his remark that when the Romance of Missions is gone, their glory and their success are at end. By the term "Romance," as applied to missions, we understand that idea of the word which one of the masters of modern thought means to convey when he says, "all virtue that goes beyond man's ordinary practice is romantic." And however in-



capable of this romantic action an individual may himself be, there is that in man's nature which invariably responds, with a throb of approving admiration, to the exhibition of it in another. Leonidas and his brave three hundred were romantic in the extreme, and successive ages have set their seal of approbation on the romance. Our own martyr who, with the stake in sight, all feeble woman as she was, walked on with the words on her lips, "I cannot argue for my religion, but I can die for it," is an instance of still holier romance that to the end of the world will thrill all Christian hearts.

St. Paul was thus romantic when, on the prophecy of what awaited him at Jerusalem, his friends besought him to desist from his intention of going up, he exclaimed, "What, mean ye to weep, and break mine heart? for I am ready not to be bound only, but also to die at Jerusalem, for the name of the Lord Jesus." And with the utmost reverence must be placed, as the grand exemplar of all virtue that goes beyond the ordinary practice of man, though at an immeasurable distance in advance, Him, "who though He was *rich*, for our sakes became *poor*—that we through His poverty might be made rich." And it is by means of this same self-sacrificing spirit that His work is carried on in the earth. The kingdom, whose foundations were laid in blood, cannot be built up by self-sparing hands. Whenever in the past history of the Church she has arisen, and showed herself as "the body" of Christ, it has been by putting forth the same extraordinary virtue. The Reformers as individuals, the martyrs as a host, the godly men who maintained through an incalculably far milder, but as unremitting a persecution, God's revival work in the last century, all conferred not with flesh and blood.

Romantic to a degree that to some men seemed insane, was the village schoolmaster at Moulton, who rose up from his maps, black in his imagination with the "gross darkness" of idolatrous superstition, and went into the pulpit before his assembled brethren, and called upon Zion to "lengthen her cords, and strengthen her stakes," even to the uttermost ends of the earth. Romantic enough were the thirteen men, with their thirteen pounds, who started on their way to shake the superstitions of ages. Romantic enough were those men who stepped down into the pit, bidding their companions to hold the rope; but—and be it ours to remember—they could not have done it had they not also had confidence in the romance of the men who held the rope.

And in every private Christian who works earnestly for God, and in

whom those around realise in some degree the ideal of, "as I am, so are ye in the world," is this same romantic rising above the dead level of ordinary virtue.

And if now the great Missionary undertaking is to advance instead of retrograde, it will only be by a return to the romance of our fathers, and that not merely in the men who go out, but in the men who stay at home, pledged to sustain them. And the renewal should begin here. If we deny missionaries our enthusiastic sympathy, and dole out supplies with a niggard hand, calculating our pounds on one side, and tabulated results on the other, we do as much as in us lies to crush out their life and zeal, and to pull down that which the hands of our fathers and our own hands have built. It is His own work which our Lord and Saviour has given us to do, and He expects us to do it in His own Spirit. He took no careful self-sparing thought when He accomplished our redemption: "He emptied Himself."

Old and trite it is to say, we cannot go forth to preach the Gospel to the heathen, we can only give our prayers and our money; but there lies just the one thing we have to do. It is as much *our* duty to give and pray as it is the Missionary's to preach and pray, and we are as truly doing our Lord's work while we are denying ourselves to give, as they are who lose their health, their lives it may be, in abiding at their post.

The very simplicity of what we have to do has made it seem a common thing to us, and has lowered the tone of high and holy enthusiasm in which our fathers and their early successors undertook the work. We want to see again as they did, the world perishing; we want to see again as they did, the Cross of Christ lifted up, and to feel as they felt, a personal interest in that salvation, and to hear as they heard, the command, "Preach the Gospel to every creature." We want to feel that on us who have been redeemed, not "with silver and gold," but by "the precious blood of Christ," rests the OBLIGATION to send on His Gospel to the world. We dare not, therefore, lay on the altar of His sacrifice that which costs us nothing; and if to carry on His work he asks more than we have hitherto given, let us see to it that we are prepared to carry out our gifts to the point of self-sacrifice. We shall never rise to the true idea of missionary service, nor the blessedness of being like our Divine Lord in action, until we sacrifice somewhat for His sake. The common virtue of a guinea a year will never carry on the great missionary work.

## The Brahmos.

THERE has been published from time to time, both in India and this country, many contradictory statements in regard to the Brahmins. By some they are highly praised, by others as strongly condemned. In this case, as it often happens, the truth lies between the two extremes. Generally speaking, they are persons of great intelligence, and of high cultivation; and we believe they are eminently moral and virtuous in their lives. They worship the one God; they speak of Christ in terms of glowing eulogy, but they do not receive the doctrine of His divinity, nor of His vicarious sacrifice. In some respects they may be said to be "not far from the kingdom of heaven." Many missionaries, like the late Mr. Parsons, for instance, feel greatly concerned about them. If it should please God to bless the efforts some make to present the truth more fully to their minds, these men will be a power for good in India. They are spreading in Bengal. The following letter is intended to correct some misrepresentations, and we insert it in order to supply fresh information respecting them:—

"In your issue of the 4th inst., appeared the letter of a 'Byot' headed 'Brahmos from a pure Hindu's point of view.' If it had made its appearance in any of the lesser papers, I could have passed it unnoticed. But as the *Friend of India* is one of the most widely-circulated papers in India, and holds a very high position in the estimation of the public, and is read by many Europeans as well as natives, who watch with particular interest the progress of religion and intelligence in this country, I fear this letter may do some harm.

"The writer denominated the Brahmos 'Kaisabs.' Now the meaning of this singular expression would be, pertaining or belonging to Kesab. If Anglicised, it would be Kesabites, or worshippers of Kesab. Have the Brahmos adopted this designation? No, far from it; they are Brahmos;

all that know them know them as Brahmos, and they wish to be denominated as such, neither more nor less. Do they like to be known by this appellation? No; they scout it, they hate it. They are not Kesabites, they are not worshippers of Kesab, and they do not like that anyone, either from malice or carelessness, should try to infuse into the minds of the enlightened public a wrong impression of what they believe and what they worship. Had they really been the worshippers of Baboo Kesab Chunder Sen, whose pure character your correspondent has tried to villify, they would have been all the more happy for being called so. Why, then, does he represent them to be what they are not? Is he ambitious of being the originator of a nickname, a name which is more hateful to a Brahmo than Nazarene to a Christian?

"By whom was this word Kaisab first used? It was coined and applied to the Brahmos by the editor of the vernacular newspaper, *Somprokas*. The story is simply this: The learned pundit who edits that paper has a nephew, a very intelligent and amiable young man, who has thrown away his brahminical thread, and has publicly joined the Brahmo Somaj. The pundit, though professing liberal principles, tried his utmost to dissuade his nephew from thus acting up to his conscience, and insisted on his remaining a hypocrite for ever. The youth, however, has boldly come forward, and, in spite of the persecutions which he had to anticipate from his learned uncle, has joined the Brahmo Somaj. This has thrown the pundit into a fit of displeasure against the Brahmos, and he has fallen upon a plan of revenge against them. Baboo Kesab Chandra, in his sermon at the Mandir, asks the assembly of Brahmos to have faith. The 'pure Hindoo' intimates that he wants the congregation not to have faith in

God, as everybody has it (the 'pure Hindu' says) but to lay their faith on Kesab Baboo himself. Will any of his readers, sir, believe him? Will the public take as truth what bears the stamp of falsehood on its very face? I hope not. On the other hand, they will, I hope, believe me when I say that Baboo Kesab Chandra never enunciated such a principle. On the contrary, how emphatically he urged the four young men, the other day, on the occasion of their public entry into the membership of the Brahmo Somaj, to put their faith, not on their weak selves, not on any man on earth, far less upon Baboo Kesab Chandra, but upon God, and God alone. I was present in the Brahmo Mandir, on all the service days since its first opening, and I give my testimony to the impartial public, that such a presumption, for it could not be better than presumption, if not blasphemy, was never uttered by the minister.

"A BRAHMO."

---

## Jamaica.

FROM recent letters we obtain the gratifying intelligence that, with the expiry of the Clergy Act, the Established Church in Jamaica ceased, as such, to exist. Great fears had been entertained both there and in this country, that some effort would be made in the way of *concurrent endowment*. In a very exhaustive and able dispatch by Sir John Grant to Earl Clarendon, some such a plan was sketched and recommended. After giving a very candid and impartial summary of the state of things on which the Executive would have to operate, he extols the Wesleyan system as suitable generally, but in districts where wealthy persons reside, he would have them support their ministers on the voluntary principle, and instead of having one church supported by all classes, he

would extend the influence of all Christian communions. These he proposes to support by a system of "grants in aid." One extract from the dispatch, referring especially to our own missionaries, we cannot withhold:—

"After the great era of emancipation, they entered the field with advantages of which they made good use. In consequence of their worthy exertions in the two great causes of making the slaves Christians, and of making them free men, they had gained their love and their unbounded confidence. The mad and bitter days which immediately followed emancipation, could not but add to the just influence of such friends of the emancipated class as were the Baptist missionaries. Consequently, wherever Baptists congregated, large and very costly chapels arose, paid by voluntary contributions; and very ample provision for the ministers was made by unstinted voluntary contributions. In this flourishing state of things, the Baptist missionaries have abandoned all pecuniary connection with the Baptist community at home. But gradually, as time wore on, as wiser and better courses were adopted by others, and as the old

generation which remembered the bad days died out, the peculiar advantages of the Baptists dropped away. For some time past it is not doubtful that the power for good once possessed by this communion here, has been to some extent crippled for want of adequate means. The number of the members of their communion has admittedly been much reduced; but what I regard as a far greater evil is, that as their best ministers die out, they find it always difficult, indeed, sometimes impossible, to replace them by men of the same stamp.

"It is, I think, not always sufficiently considered how widely the position of communions in England unsupported by the State differs from that of such communions here. In England the number of affluent members of Nonconformist communions is notable. Here such communions are made up almost exclusively of the lower classes."

It appears from a subsequent dispatch that the number claimed as attending the services of the Established Church amounts to 31,638. To minister to these there are rectors, island curates, stipendiary curates, and acting curates, seventy, some paid wholly from the colonial, and others in whole or in part from the imperial revenues. There are also thirteen catechists paid from the same sources, and twenty-three from *private* contributions. There are one hundred and twenty Nonconformist ministers, of which the Baptists number thirty-nine, besides a large number of catechists subordinate to the several ministers.

The reply of Earl Granville sums up His Excellency's proposals under three heads: Reform of the Established Church; Disestablishment and Disendowment of the Church of England on the present footing, to be

succeeded by some pecuniary aid from the State for strictly missionary purposes; Simple disestablishment and disendowment. These are briefly discussed. There are one or two paragraphs of pregnant interest, which we subjoin :—

“The scheme of giving some pecuniary assistance to various denominations has considerable advantages to recommend its adoption. . . . You hold out some hope that general concurrence might be obtained for this plan, by offering aid in various shapes to those religious denominations who desire to address themselves to the task of propagating Christianity among those now destitute of religious instruction. I shall look anxiously for your report as to how far this hope is realised; for, if such a concurrence cannot be obtained, the objections to the scheme seem to be insuperable. As you have pointed out, there is no property set apart for religious purposes in Jamaica; all funds for those purposes must come out of the taxes levied on the whole population.

“I do not think it necessary at present to consider at any length the

various difficulties in detail that would have to be met in any scheme of the kind. . . .

“If, however, you can obtain a general concurrence from the different denominations, it must be hoped that these minor difficulties may be overcome. Should you fail in obtaining this concurrence, it would not be wise to inaugurate this system. Nothing will then remain but a simple disestablishment and disendowment, with due regard to vested interests. In that case you will have to consider how far any monies which may become available by the abolition of the Establishment, may be used for educational purposes. But until I hear from you whether the various denominations have been brought to concur in your scheme, it is unnecessary for me further to pursue this subject.”

Sir J. P. Grant lost no time in taking counsel of those who were competent to give him reliable information as to the feelings and intentions of the various Nonconformist bodies in the island. And when solemnly assured that not one of them would take public funds for missionary purposes, and that the Wesleyans were equally firm in their adherence to this determination, he replied, “**THAT SETTLES IT.**”

To the enlightened firmness of our brethren and their co-workers in the island this auspicious event is due. The Committee have sent their hearty congratulations to them. Their consistent conduct and their firm adherence to Christian principle has been attended with a happy result, and will be a great encouragement to those who are seeking the same end in our other colonies. May religion derive a fresh impetus from this termination of a lifelong controversy; and may the Episcopal Church, now free from ‘State patronage and control,’ take her true position, and, though,

placed on "a level with the sects," unite cordially with them in the great work of diffusing the Gospel through the island!

The education of the rising generation will now be carried on with fresh vigour, and will tend to elevate the people, repress crime, and banish superstition. Thus those who have hitherto been kept apart from each other, and who were antagonistic, rather than united, will, when old feelings have somewhat subsided, be banded together in the pursuit of a common end—the advancement of the temporal and spiritual welfare of all classes of the people.

## The West Indies.

HAYTI.

THE uncertainty respecting the fate of Mrs. Baumann after her husband's decease is at last dispelled. Some weeks ago Mr. East in one of his letters said, "Mrs. Oughton has heard from Mrs. Baumann," but added no particulars. Having received a suggestion that perhaps Her Majesty's Vice-Consul at St. Marc would know something of her, as La Grand Riviere, where Mr. Baumann died, was not a very great distance, we addressed a note to Earl Clarendon, who most courteously offered to send any letter under cover from the Foreign Office to the Consul, which offer was of course at once accepted. On the 3rd ult. we received a letter from Mrs. Baumann, and on the 19th a letter from Her Majesty's Vice-Consul at St. Marc, in reply to the one sent to him in July last year, to which he would have replied earlier if he had had information to communicate. From these letters we give the following extracts, and their perusal will awaken very deep interest in our friend, and thankfulness for the kind providence which has watched over and defended her from constant danger. We shall give the extracts from Mrs. Baumann's letter in her *own words*, and any peculiarity will be at once understood from the fact that she is a Swiss lady, and therefore not perfectly acquainted with our language:—

"It is a very long time since I would have written to you, but it was difficult for sending my letters. I wrote you, however, some months ago, but scarcely hope that my letter reached you at all.\* I try, therefore, to send a few lines to-day by one rare opportunity.

\* This letter never came to hand.

"I am just now (Nov. 23) in the town of St. Marc, the guest of Mr. Morin, the English Consul in that place, who was charged by the *Charge d'affaires* of Port au Prince of taking informations relating me. The communications between here and La Grande Riviere having been pretty regular during the war, from time to time that gentleman had news from me. Having kindly invited me to come in his house, I have accepted his amiable invitation, and arrived here on the 13th after three days of hard journey. I was accompanied of three well-armed men, who were very kind in the way. I come here with the intention of spending here a few days only, and return to La Grande Riviere till the opening of Cape Haytien would have taken place. The Cape has been taken since I arrived in St. Marc, and I shall soon go to that town to prepare myself for leaving the country and return to my dear parents' home. I could not have left before because I had to put in order my husband's affairs, and in the other hand, my clothes, linen, and books which were all shut up in the Cape by friends of ours and in the consulate. The next English man-of-war passing in St. Marc's sailing for the Cape, shall bring me in the north again, where I want to see my Consul, Mr. Pajenstaker, and take with him all the proper arrangements for selling my furniture and other things. I cannot tell you exactly now when I shall leave Hayti. A little later I hope I

will have better information to give you on the matter.

"My health has been very miserable for the whole year after my husband's death, but the fever has left me now. I have passed through hard times, but the Lord has helped me. He gave me courage and comforted my poor feeble heart when in troubles. I have made many sweet experiences of the faithfulness of our Heavenly Father.

"As to the Lord's work in Grande Riviere, I have nothing new to say. The meetings have taken place regularly twice the week since my husband's death, and now we see a great many people coming in the place of worship, to hear the Gospel's explanations. Some are really wishing to join the Church of Christ, and I think and believe that the work is rather progressing. Our good brother and friend, Metallus Menard, is now the only minister of the churches in the north of Hayti, and he has a great task. I have not seen him for eighteen months, he having been obliged to take refuge in the Cape, and afterwards in the Dominican part for family concerns. I hope to find him back, and to have the pleasure, before leaving the country, to see the different flocks in the north re-assembled and re-ordered, with the blessing of God. I have heard you were so kind to write many letters concerning me, of which, dear sir, I wish to thank you sincerely."

Mr. Morin, Her Majesty's Vice-Consul, writes from St. Marc, under date of December 11th :—

"Your dispatch of the 22nd July, reached me lately with some instructions from Her Majesty's *Charge d'affaires* at Port au Prince concerning

Mrs. Baumann. I at once began inquiries on the subject, and ascertained that the Rev. Mr. Baumann died at Grande Riviere, and not at Port au



Prince, and also that his widow had remained alone in that village. Notwithstanding the difficulties for communication during the civil war, I succeeded in writing to her on the 15th October, and soon got an answer. On the 12th November she arrived at St. Marc's, where I was glad to see her, in good health, and ready to accept the hospitality tendered to her by my wife. She has remained with my family ever since, and I am waiting for the termination of the war to allow her to leave, first for Port au Prince, where she has some business to settle, and

thence to Cape Haytien, where she will be ready to leave for Europe. I need not add that this lady has shown great fortitude and Christian resignation, and I can say that she deserves the sympathy of all foreigners in her state of bereavement. Her means of support are naturally very scant, but whilst in my family she will be duly provided. . . . I have transmitted all information to Her Majesty's *Charge d'Affaires* at Port au Prince, who has probably forwarded the same to the Earl of Clarendon."

The Swiss Consul at Cape Haytien who had been written to in regard to Mr. Baumann's death and Mrs. B.'s circumstances, kindly interested himself, sending her, by the first opportunity which offered—the boat of a French man-of-war—a letter of credit and one of introduction to his friend the British Vice-Consul at St. Marc's, and the result is described above. Having consulted Mrs. Baumann, he will sell some of her furniture at present in his hands, her personal property being cared for, and books and clothes sent to her parents. The religious books, Bibles, Testaments, psalms, cantiques, and tracts, Mr. Pajenstaker has, he informs us, 'distributed the greater part amongst some other churches and religious institutions, considering having thus acted in the spirit of your Missionary Society.' The Committee have great pleasure in conveying to these gentlemen their most cordial thanks for the attention they have given to our communications, and the kindness they have so liberally extended to our bereaved friend in her great affliction.

Having sent to Pasteur Vulliet, of Lausanne, Mrs. Baumann's father, a copy of his daughter's letter, from which we have so largely extracted, we learn from his reply that he also had used every effort to get some intelligence of her and of her circumstances. Some years ago he was engaged to give lessons to Prince Arthur, while residing at Lausanne. Taking advantage of this circumstance, he addressed a memorial to Her Majesty, and he received a reply from the Princess Helena, on behalf of the Queen, assuring him 'that all that was possible to be done should be done for his daughter;' another proof of the sympathy which our beloved Queen is ever ready to show to those in distress. By the kindness of a friend in Paris, a letter was forwarded to Mr. Gladstone, whose reply was 'not less encouraging than that from Her Majesty.' The good offices of the Swiss *Charge d'Affaires* at Washington enlisted the services of the American representative at Port au Prince, who offered succour and aid. Our friend is profoundly touched at having been, in his affliction, the object of so much kindness and sympathy, and we rejoice with him in the deliverance of his daughter from the perils which surrounded her, and unite in the thanksgiving which he renders most of all to the living God.

## Norway.

**M**R. HUBERT is pursuing his work with his accustomed diligence and fidelity. When in this country, attending the anniversary meetings, he was anxious that the Committee should provide him with funds to build a chapel. After due consideration he was advised to get a house in which he could reside, and have a part fitted up as a place of worship. He left Kragero and removed to Stavanger, a much larger town, and succeeded, after much difficulty, in obtaining what he required. Previous to his final remove, he writes from Stavanger:—

"I left home on Lord's-day and arrived at Kusar, same day. I stayed there four days, and had meetings every night. The Spirit of God was working among us, and we had a precious time. I was in doubt whether I should leave, or wait until the next steamer came in. But the night before I left I felt the Lord called me to go; on the Thursday came to this place, where we have had the largest assemblies I have ever seen in my native land, and the want of a meeting-house is very much felt. There are no public halls to be hired for a dissenter, the priests ruling the people too hard. There are many souls that sigh for truth and liberty, and I trust the Lord will do some great things here."

Again, at a later date, from Stavanger:—

"I arrived at this place a few days ago. I have obtained a tolerably good place for £25 a-year. I have hired it from July 2nd, and am going to commence our first meeting to-night, trusting in our gracious Lord for His blessing. I was very glad to find that all of them that were awakened the last time I was here, still living in the fear of the Lord, and very glad to see me in their midst again. I think to remove up here with my family in September. At Kragero we had good meetings while I was there, and two persons were truly converted."

Writing to Rev. T. Harwood Pattison, an account of whose visit to Norway was inserted in a recent number of the *Herald*, Mr. Hubert observes:—

"I have the pleasure to inform you that I arrived with my family about five weeks ago, and since then have held many interesting meetings. The Lord's-day night before last, October 10th, our whole house and the street outside was full of people. May the Lord of the harvest bless the heavenly seed scattered among my fellow countrymen! I long, and pant, and pray for more earnestness in my work, and for the blessing of heaven on this city. Dear-brother, help us by your prayers. I feel my own unworthiness; may the Lord keep me humble in the straight and narrow road, for if left to myself I know what will happen well. If you have any periodicals or any other useful good reading matters, you might just make it up into a parcel, and send it to me."

### In Memoriam.

**B**Y the recent death of Mr. KELSALL, of Rochdale, the Society has lost one of its oldest friends, and one of its most liberal supporters. In addition to a large annual subscription, Mr. KELSALL gave, from time to time, donations of a very considerable amount. He was always ready to help, but especially in time of difficulty and of need. He was the efficient Treasurer of the local Auxiliary, and was rarely absent from the Annual Meetings in London. When he presided at Exeter Hall, two years ago, he placed in the Secretary's hands *before* the meeting commenced, a cheque for £500, quietly expressing a wish, which was most characteristic of him, that no *public* notice should be taken of it. It is well known that not very long before his lamented decease, he gave largely to many of our Institutions, and to this Society £2,000, by which act of munificence he took the first place among the Life Subscribers. His uniform courtesy, frank and kindly manners, sound judgment, generous hospitality, steady adherence to principle, unswerving integrity, and unaffected but earnest piety, will endear his memory to all who had the privilege of co-operating with him in doing the Lord's work, and of enjoying his friendship and esteem. He was an honorary, but active member of the Committee for many years, and his removal from among us has left a vacancy in our ranks which will not be soon filled up.

The Society has lost another valuable friend by the sudden death of Mr. GEORGE E. FOSTER, the well-known banker, of Cambridge, a county magistrate, high sheriff of Huntingdon and Cambridge last year, and a constant attendant, with his family, on the ministry of the Rev. W. Robinson and his immediate predecessors. He left his house in his usual health on Tuesday, the 18th ult., and walked to the bank, and while engaged in conversation with one of the clerks, suddenly expired. Together with his brother, the late Mr. CHARLES F. FOSTER, he was a liberal contributor to the new chapel at York. Indeed, to their efforts the cause mainly owes its commencement. Mr. FOSTER was the Treasurer to the Cambridgeshire Auxiliary to our Mission, and for some time served actively on the Committee. A numerous family, and a large circle of friends, to whom we offer sincere sympathy, are thus most painfully bereaved.

Just as we were sending these lines to press, a letter has come from Africa bringing most sad and distressing tidings. By a previous mail we heard of the arrival of our friends at Cameroons, on December 7th. Some days after, Dr. Underhill requested Mr. Saker to accompany him to Victoria. Mrs. UNDERHILL also went, and after thirteen hours' boating they arrived at the station. They spent three days there, and left for Cameroons on the 20th December. Mr. Saker states that "Mrs. UNDERHILL's health was slightly affected before the journey, and revealed a little more weariness prior to returning, and she retired early to rest, but very feverish. Broken rest followed, and more fever in the morning. Suitable

medicines were administered during the night. At half-past eight her husband left her, and soon after nine went to her again, and found her dead! He called me, and I saw her looking like one strangled. With my wife and daughter we sought to restore animation, but in vain! After three hours we were obliged to confess our helplessness and our sorrow. Our grief was great. Our brother is well-nigh overwhelmed. This morning, the 22nd, we were compelled to give up possession of the dead. We buried the remains in our garden, in the shade of a noble tree. We are in deep sorrow. Pray for us."

This brief, but touching account of Mrs. UNDERHILL's almost sudden decease, will be read with keen and painful interest. Sympathy, sincere and deep, will freely flow forth to him who was the chief mourner in the sad group that surrounded the grave, and whose loss is great indeed. Hers, however, was a peaceful dismissal to a nobler life; but it is striking to remember that after a lengthened sojourn in India, and then subsequently in the West Indian Islands, apparently rather benefited by the changes than otherwise, that she should have fallen while visiting the *last*, to which a deputation has been sent. May all needed grace and comfort be vouchsafed to our bereaved brother and friend; and in this earnest wish every friend of the mission will truly unite.

## Home Proceedings.

THE meetings which have been held during the past month have not been numerous. The Rev. F. Trestrail has visited Huntingdon; D. Rees Edenbridge, Bourton, and Shrivenham; W. A. Hobbs, Clipstone, Hemel Hempstead, and Boxmoor.

### ARRIVAL OF MISSIONARIES.

Letters have been received from the Rev. Josiah Parsons announcing his safe arrival at Bombay, December 21st, and from the Rev. T. Richard, at the Cape, in the *Achilles*, in which ship were also Mr. and Mrs. Baschelin, on their way to China. Our friends express their deep regret that religious services on the Lord's-day could not be held on board the ship, but every opportunity was embraced of speaking privately to individuals. Mr. Richard strikingly remarks, "spiritually we are in China already." We are glad also to announce the safe arrival of Mr. and Mrs. Pegg at Turks' Island. Particulars of his voyage and proceedings are in type, but there is not space for them in the present *HERALD*.

### POST OFFICE ORDERS.

We again caution our friends against remittances in *stamps*. Several letters containing stamps have been lost. The Post Office repudiates all responsibility in regard to letters containing remittances in this form. It is far better to remit by Post Office Order, when not done by cheque on a banker. Post Office Orders should always be made payable at the *General Post Office*. Every way, it is more convenient to us.



CUMBERLAND.		HERTFORDSHIRE.		HACKLETON, for W & O...	
	£ s. d.		£ s. d.		£ s. d.
Cockermouth .....	1 0 0	Chipperfield, for W & O ..	1 0 0	Northampton, College	0 12 0
Do., for N.P. ....	0 8 0	St. Albans, for W & O ...	5 2 2	Street, for W & O.....	8 10 0
DERBYSHIRE.		Tring, New Mill Chapel, for W & O .....	2 8 9	Fattishall, for W & O...	0 10 0
Riddings, for W & O.....	0 10 0	HUNTINGDONSHIRE.		Ringstead, for W & O...	1 0 0
DEVONSHIRE.		Ramsey, Salem Chapel, High Street, for W & O ..	1 10 0	Roads, for W & O .....	1 1 0
Chudleigh .....	28 5 4	KENT.		Warford and Bramhall, for W & O .....	0 6 0
Do., for N.P. ....	12 0 0	Beasels Green, for W & O ..	0 15 0	West Haddon, Sunday-	
Devasport, Hope Chapel, for W & O .....	2 15 0	Bethersden, for W & O...	1 2 9	school, for N.P. ....	0 12 2
Honiton .....	1 15 0	Deal, for W & O.....	2 0 0	Wollaston, for W & O...	0 10 0
Ilfracombe .....	0 10 0	Folkestone, for W & O...	2 17 0	Woodford, for W & O ...	0 7 9
Do., for W & O .....	0 10 0	Forest Hill .....	5 0 0	NORTHUMBERLAND.	
Kingskerswell, for W & O ..	0 4 0	Lee, for W & O .....	6 12 9	Newcastle, Bewicke St., for W & O .....	9 0 0
Lifton, for W & O .....	0 4 6	Lewisham Road, for W & O .....	4 5 0	Do., Marlboro Crescent	4 17 2
Newton Abbot, East St., for W & O (3 years) ...	1 10 5	Sheerness, for W & O ...	0 7 0	Do. do., for W & O ...	1 0 10
Plymouth, George Street, Weekly Offerings .....	22 17 6	LANCASHIRE.		NOTTINGHAMSHIRE.	
Swimbridge, for W & O...	0 6 1	Bacup, Irwell Terrace, for W & O .....	1 2 2	Carlton le Moorland, for W & O .....	0 6 0
Tawstock, for W & O ...	0 5 0	Barrow-in-Furness, for W & O .....	0 7 10	Collingham, for W & O ..	0 10 0
Torquay, for W & O .....	4 0 0	Do., for N.P. ....	0 18 11	Loxoe, for W & O.....	0 4 0
Do., for N.P. ....	5 18 2	Bootle, for W & O.....	2 15 10	Nottingham, Derby Road, for W & O .....	10 0 0
DORSETSHIRE.		Bury, Knowley Street, for W & O.....	2 0 0	Do., George Street, for W & O .....	1 10 0
Bourton .....	0 17 9	Darwen, for W & O .....	6 14 2	Southwell, for W & O ...	0 14 0
Do., for W & O .....	1 0 0	Doals, for W & O .....	0 10 0	OXFORDSHIRE.	
Do., for N.P. ....	1 5 1	Lancaster, for W & O...	0 9 0	Chipping Norton, for W & O .....	2 10 0
DURHAM.		Liverpool, Pembroke Chapel, for W & O...	12 18 1	Thame .....	2 0 0
Hamsterley, for W & O...	0 5 0	Do. Richmond Chapel, for W & O .....	5 15 1	RUTLANDSHIRE.	
Middleton, Teesdale, for W & O .....	0 13 6	Manchester, on account by Mr. W. Bickham, treasurer.....	100 0 0	Oakham, for W & O .....	1 5 2
Wolsingham, for W & O ..	0 8 6	Padham, Assembly Rooms, for W & O.....	0 5 0	SHROPSHIRE.	
Do. Crook, for W & O ...	0 6 0	Preston, Pole Street, for W & O .....	0 10 0	Shrewsbury, St. John's Hill, for W & O .....	1 11 0
ESSEX.		Rochdale, West Street, for W & O .....	4 10 0	SOMERSETSHIRE.	
Barking Queen's Road Chapel, for W & O ...	0 11 0	Do., Drake Street, for W & O .....	0 15 5	Bristol, Broadmead, for W & O (3 yrs).....	7 11 1
Barnham, for W & O ...	0 16 0	Do. Lyceum, for W & O ..	0 11 0	Do., Thriestell Street, for W & O.....	2 10 0
Harlow .....	4 0 0	Do., Holland Street S.-School .....	1 0 0	Do. do., for N.P. ....	2 10 0
Do., for W & O.....	1 10 0	Stretford, Union Chapel ..	2 0 0	Do., Tyndale Chapel, for W & O .....	5 9 6
Loughton, for W & O ...	2 18 0	LEICESTERSHIRE.		Frome, Sheppard's Bar- ton, for W & O .....	2 15 0
Romford, Salem Chapel, for W & O .....	1 0 0	Billiesdon, for W & O ...	0 7 0	Do. do., for U.P. ....	1 0 0
GLOUCESTERSHIRE.		Blaby, for W & O .....	1 0 0	Pill, for W & O .....	1 7 0
Cheltenham, Salem Chal.	2 10 0	Do. for N.P. ....	0 8 0	Stogumber, for W & O...	0 15 0
Lydbrook, for W & O ...	0 7 6	Foxton, for W & O.....	0 10 0	Wells, for W & O .....	1 4 3
Wickwar, for W & O ...	0 7 3	Do., for N.P. ....	0 8 1	Wincenton, Sunday- school, for N.P. ....	2 9 0
Wotton-under-Edge, for W & O .....	1 10 0	Leicester, Thorpe Street, for W & O .....	0 10 0	STAFFORDSHIRE.	
HAMPSHIRE.		Oadby .....	0 12 6	Brettell Lane .....	7 0 0
Freahwater .....	2 0 0	Do., for W & O .....	0 8 6	Hanley, for W & O .....	0 14 6
Newport, Isle of Wight...	10 6 6	Syston, for W & O.....	0 10 0	SUFFOLK.	
Do. Road .....	3 6 6	NORFOLK.		Cransford, for W & O ...	0 5 0
Southampton, Portland Chapel, for W & O...	2 14 5	Norwich, Surrey Road, for W & O .....	2 2 4	Eye, for W & O .....	1 2 10
Southern District of Southern Association, for Ram Kanto, Deces Do. for N.P. Duro, at Bachel Town, Cam- eroons, under Rev. A. Saber .....	4 10 0	Shelfanger, for W & O...	0 13 0	Friston, for W & O ...	0 10 9
Wellow, Isle of Wight...	2 12 0	Yarmouth, Old Baptist Chapel, for W & O.....	1 5 9	Hadleigh, for W & O ...	0 10 0
HEREFORDSHIRE.		NORTHAMPTONSHIRE.		Hadleigh Heath, for W & O .....	0 12 8
Herefordshire, for W & O	2 3 0	Elsworth, for W & O...	0 17 4	Horham .....	5 5 2
Ledbury .....	0 5 6	Eugbrook, for W & O ...	0 15 0	Rattlesden, for W & O...	1 0 0
Do. for W & O.....	0 7 6	Earls Barton .....	4 4 0	SURREY.	
		Do. for W & O .....	0 11 0	Esher .....	2 10 0
		Ecton .....	2 10 0	Do., for W & O .....	6 10 0
				Norbiton, Ebenezer, for W & O .....	0 9 6
				Upper Norwood, for W & O .....	11 11 0

SUSSEX.	£ s. d.	YORKSHIRE.	£ s. d.	SOUTH WALES.	£ s. d.
Brighton, Bond Street, for W & O .....	1 0 0	Bradford, Sion Chapel, for W & O .....	8 11 2	BRECKNOCKSHIRE.	
Forest Row, for W & O .....	0 6 0	Brearley, Luddenden Foot, for W & O .....	0 15 0	Brynmawr, Calvary Eng. Chapel for W & O .....	0 5 0
Newhaven, for W & O .....	0 14 0	Farley, for W & O .....	2 2 0	CARMARTHENSHIRE.	
Bye .....	0 13 0	Filley .....	6 10 9	Cardiff, Tabernacle .....	35 2 0
WARWICKSHIRE.		Halifax, Fellon Lane, for W & O .....	2 0 0	Do., Priory Street .....	13 1 6
Alcester .....	13 17 7	Horsforth, for W & O .....	1 1 0	GLAMORGANSHIRE.	
Coventry, St. Michael's Chapel, for W & O .....	1 8 0	Hull, South Street, for W & O .....	0 8 0	Canton, Hope Chapel .....	
King's Heath .....	2 9 5	Hunslet, for W & O .....	0 10 0	Sunday-school .....	4 7 2
Stratford-on-Avon, for W & O .....	1 11 4	Leeds, Blenheim Chapel .....	10 1 0	Cowbridge, Sunday School for N & P .....	1 8 11
WILTS.		Do., for W & O .....	2 5 8	Swansea, Mount Pleasant for W & O .....	2 1 2
Bradford-on-Avon, Zion Chapel, for W & O .....	1 5 0	Meltham .....	4 17 1	MONMOUTHSHIRE.	
Chippingham, for W & O .....	1 5 0	Do., for W & O .....	0 16 2	Newport, Commercial St. .....	55 16 6
Downton, for W & O .....	1 0 0	Milnsbridge, for W & O .....	0 8 6	Do., for W & O .....	5 0 0
Melkham, for W & O .....	0 16 0	Rishworth .....	4 0 0	Pontygwaith, for N P .....	0 6 2
Ridge, for W & O .....	0 8 0	Salterforth, for W & O .....	1 0 0	PENBROKESHIRE.	
Salisbury .....	78 4 10	Sheffield, Townhead St. .....	32 0 0	Pembroke Dock, Bethany .....	11 8 2
Do., for W & O .....	5 10 2	Sutton-in-Craven, for W & O .....	1 0 0	SCOTLAND.	
Trowbridge, for W & O .....	3 0 0	York, for W & O .....	1 0 0	Kirkwall, for W & O .....	0 7 0
Westbury Leigh, for W & O .....	0 15 0	NORTH WALES.		FOREIGN.	
WORCESTERSHIRE.		DENBIGHSHIRE.		NORTH AMERICA.	
Pershore, Broad Street .....	54 5 8	Wrexham, Chester St., for W & O .....	1 0 0	Wolville, N.S., Dr. J. M. Cramp .....	1 1 0
Do., for W & O .....	1 10 0				
Worcester, for W & O .....	2 0 0				

NOTE.—£21 is 6d. has been received from the Rev. Thos. Williams, of Llanglofan, contributions from Llanglofan, Beulah, Puncteston, and Pennel Roach Castle, Pembrokehire, on account of last year. This amount was forwarded by Mr. Williams in April last by post-office orders, but the letter containing the same never came to hand. Duplicate orders have now, however, been obtained and paid.

### ACKNOWLEDGMENTS.

*The thanks of the Committee are presented to the following:—*

Friends, at Salem Chapel, Hitchin, per Mrs. Aldis,  
for a box of clothing for *Jaemel, Hayti*.  
Mare Street, Hackney, Missionary Working Society,  
per Mrs. Price, for a box of clothing for *Jamaica*.

Ladies at West Street Chapel, Rochdale, per Mrs.  
Kemp, for a parcel for *Rev. Q. W. Thomson*,  
*Cameroons, W. Africa*.

### FOREIGN LETTERS RECEIVED.

#### AFRICA—

At Sea, off Madeira, Underhill, E. B., Nov. 11;  
Saker, A., Nov. 11.  
CAMEROONS, Thomson, Q. W., Oct. 5, Nov. 3,  
Dec. 2; Smith, R., Nov. 17, 29, Dec. 7; Pin-  
nock, F., Oct. 28; Fuller, J. J., Oct. 28,  
Dec. 4.  
CAPE PALMAS, At Sea, Underhill, E. B., Nov.  
25; Saker, A., Dec. 3.

#### AMERICA—

NEW YORK, Colgate and Co., Nov. 17; Price,  
T., Oct. 16; Cutting, S. S., Dec. 21.  
CANADA, Wolville, Cramp, J. M., Dec. 1.

#### ASIA—

CUTLOW, COLOMBO, Waldoek, F. D., Nov. 1.  
CHINA, Chee-foo, Laughton, E. F., Oct. 7.

#### INDIA—

ALIPORE, Pearce, G., Nov. 30.  
ALLAHABAD, Bate, J. D., Dec. 22.  
CALCUTTA, Lewis, O. B., Nov. 2, 9, 16, 23, 29,  
Dec. 5, 7, 14, 21; Wenger, J., Oct. 26, Dec. 2,  
9; Anderson, J. H., Dec. 7; Jordan, C., Dec.  
4; Kerry, G., Nov. 23.  
Dacca, McKenna, A., Nov. 29.  
DELHI, Smith, J., Nov. 2.  
HOWRAH, Morgan, T., Dec. 13.  
INTALLY, Kerry, G., Dec. 14.  
MONGHYA, Lawrence, J., Oct. 28.

MUTTRA, Williams, J., Dec. 14; Middleton, T.  
Nov. 21.

POONA, Gillott, A. O., Nov. 22; Conland, G.,  
Nov. 22.

SERAMPOR, Thomas, J., Nov. 30.

SEWRY, Allen, J., Dec. 18.

At Sea, Parsons, J., Nov. 25, Dec. 1.

#### AUSTRALIA—

ADELAIDE, Russell, A., Oct. 13.

#### EUROPE—

FRANCE, ANGERS, Ambresin, T., Dec. 22, 24.  
NORWAY, Stavanger, Hubert, G., Oct. 18, Nov.  
22.

SWITZERLAND, LAUSANNE, Vulliet, A., Jan. 14.

#### WEST INDIES—

BAHAMAS—NASSAU, Davey, J., Nov. 13.  
Inagua, Littlewood, W., Nov. 23.  
Turk's Island, Pegg, J., Dec. 13.  
HATTI, St. Brienc, Mrs. Baumann, Nov. 15, 23.  
TRINIDAD, LAW, J., Nov. 8, Dec. 7.  
JAMAICA—ANNOA Bay, Jones, S., Dec. 6.  
Duncan's Bay, Fray, E., Nov. 6.  
Four Paths, Claydon, W., Oct. 6.  
Jericho, Clarke, J., Nov. 10.  
Kingston, East, D. J., Nov. 24.  
Lucca, Lee, J., Nov. 23.  
Montego Bay, Davis, A., Nov. 19;  
Denny, W., Nov. 3, 20, Oct. 12.  
Spanish Town, Philippo, J. M., Nov. 7,  
Dec. 8, 21.

THE  
BAPTIST MAGAZINE.

---

MARCH, 1870.

---

The Promise of the Father; or, The Baptism of the  
Holy Ghost.

BY THE REV. DR. LANDELS.

---

I.

“Waiting for the promise.”—ACTS i. 1.

FROM the time of our Lord's ascension until the day of Pentecost, about ten days in all, the disciples remained in Jerusalem. After returning from Bethany, the scene of His ascension, they attempted nothing in the way of preaching the Gospel until, by the outpouring of the spirit, they were endowed with the necessary power. In His last interview with them the Saviour had said, *Behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.* (Luke xxiv. 49.) Accordingly they remained there

*waiting for the promise of the Father; not neglecting the ordinances of religion, for at the appointed hours they were continually in the temple, blessing and praising God* (v. 53) and when not so engaged they assembled more privately, and *continued with one accord in prayer and supplication,* in the upper room where Peter and James and John, and some other disciples abode (Acts. i. 13, 14).

The status of the men and the smallness of their number, when compared with the work they afterwards achieved, may show us the importance of the promise



for which they are waiting. What a contemptible company they are in a human point of view ! All told, men and women, leaders and led, they are not more than would compose a fifth-rate modern congregation. *The number of the names together were about one hundred and twenty.* (v. 15). A hundred and twenty ! and these nearly all of the peasant class. A number of them are fishermen ; learning they have none. There may be one or two rich men among them ; not more. Opposed to them are the wealth and the learning, and the government and the customs, and the passions and the prejudices, and the worldly interests, and, more formidable than all, the religions of the age. And yet through the fulfilment of the promise for which they wait, these few peasants are enabled to vanquish those opposing forces ; and after a series of triumphs and reverses, we behold in the Christendom of to-day the mighty thing to which, notwithstanding all the faults of its adherents, their cause has grown. How vast the power that with such an agency could produce such results ! How important that the Church of to-day should enjoy, not as an unused privilege but in actual influential operation, this promise of the Father !

Its importance is further seen in the bearing of the disciples in relation to it. And as in that we

have presented to us the conditions which we believe to be necessary, not to the *presence* indeed, but to the *exercise* of spiritual power still, we shall single out for notice those features in their procedure which at once testify to the importance of spiritual endowment, and show us what is required in order to its active and energetic manifestation in the Church of Christ now.

In doing so we are struck at the outset with the *deep sense of need* by which they are evidently actuated. It accorded with their Master's commandment that they should *tarry at Jerusalem until they were endued with power from on high* ; but it also shows how much they felt their need of the Spirit that they should wait so long and make no effort to spread the Gospel until the Spirit was given. For seven weeks after the resurrection they seem to have done nothing—had not so much as told their story to anyone out of their own circle. Although His murderers were triumphant, and they were eye-witnesses of an event which proved their guilt, and not only the innocence but the divinity of their victim, they uttered not a word in vindication of their Lord. Neither John's ardent attachment, nor Peter's unregulated zeal, nor the gushing fervour of the Magdalene, nor the deathless fidelity and affection of

the other women who watched with her by the cross and the sepulchre, leads them to bear testimony on his behalf. However strong their desire to vindicate His memory it is held in check by a consciousness of their own weakness, so long as, owing to the lack of this spiritual endowment, they are unequipped for their work. They dare not trust themselves to attempt anything until the day of Pentecost, with its copious outpouring, has fully come. Then, immediately on their reception of the Holy Ghost, their state of inaction terminates. Having that, they wait for nothing more. They wait not for additions to their numbers. They wait not for increased material resources. They wait not to commence or complete any course of scholastic training. The needed power has come, and without an hour's delay, apparently, notwithstanding the smallness of their number, their want of learning and wealth and rank, and their insufficiency for the work before them, they go forth, and, in presence of His murderers, testify to their master's honour, charging them pointedly with the crime of murder, implicating the rulers in their guilt, and yet fearing nothing from the vengeance of either the one or the other. It is a significant fact, that without the power from on high they are weak and

inactive; they do nothing but wait and pray; with the power from on high, they go forth immediately to the conquest of the world.

Now while it may be said, and very truly, that this sense of need is itself the result of the Spirit's operations, it is also true that it must precede any large exercise of spiritual power. A condition of enjoying all spiritual blessings, is the feeling that we greatly need them. And especially in this matter is it necessary that we should feel how utterly weak we are—how incompetent for our work but for divine strength. We must have such a consciousness of weakness, such a deep sense of want, as will make us unwilling to attempt anything except as we are spiritually endowed, and willing to wait for the spiritual endowment patiently in the exercise of faith and prayer. This is the first thing which will lead us to seek the Spirit in that earnest and importunate manner which is necessary to render prayer effectual. So long as we do not deeply feel our need, we may talk and speculate about the Spirit, and remain as destitute of the Spirit as ever. The Arminian will object that we need not pray for the Spirit, because God is more willing to save and bless men than we are that they should be saved and blessed. The Calvinist, that we need not pray for

the Spirit, because God has already determined whether or not, or to what extent, the Spirit shall be given. The Plymouth brother, that we need not pray for the Spirit, because the Spirit is given already. But when a sense of need is deep and strong, it instantly, like a rising flood, overpowers all these feelings, and silences all these noisy wranglings. The one absorbing desire of the soul is to be filled with the Spirit, —endued with power from on high. And as much as ever an army, hardly pressed and in danger of annihilation, longed for reinforcements, or the husbandman for the early and latter rain, or the hungry for bread, and the thirsty for water, do we long and pray for the Divine Spirit. With Pentecostal fervour and Pentecostal importunity, do we cry for the Pentecostal blessing.

And is there not enough within us and around us, to awaken this deep sense of need? When we look at the magnitude of the work to be done before the world shall be brought to Christ, the countries as yet all but unvisited by the gospel, the small amount of progress it has made at home as compared with the conquests it has yet to achieve; when we think of the feeble appliances which the Church can command as compared with the forces opposed to her; when we think of the evils

which still adhere to the body of the faithful, and against which she must contend before she can freely and efficiently put forth aggressive efforts against the kingdom of darkness; when we think of the sluggish and downward tendencies indulged by individual Christians, on whose co-operation she depends; —it seems manifestly impossible that without some external and supernatural help, such men can ever accomplish such a work. The disparity between the work to be done and the men who have to do it, is enough to make us all feel the absolute and urgent need of Divine help. And if in any there be a feeling of proud self-sufficiency; if any are vain enough to fancy that in the work of saving men, they have only to attempt that they may succeed; let them, as the first step to usefulness, pray God to humble them, by imparting a sense of weakness. So may we work successfully, when our conscious feebleness compels us to lay hold on Divine strength. The Spirit will assist us, when we are brought to feel and acknowledge that we can do nothing good without His aid. And thus shall we realise that *when we are weak, then are we strong.*

The next noticeable thing is *the earnest and importunate prayer*, to which their sense of need

prompted. *These all continued with one accord in supplication and prayer.* It is not supposed, as has been previously intimated, that they were engaged in prayer all the time that intervened between the Ascension and Pentecost; but it is not to be doubted that they were very much and very constantly so engaged. During these days, prayer—prayer for the Spirit—was their principal occupation. Think of the earnestness which had not expended its power in continuous prayer, although it brought no answer during all that time. How intense their desire for the Spirit must have been! How absolute their feeling of helplessness and dependence! We could almost wish that the historian had been a little more minute, and given us a somewhat detailed account of their several meetings. We should like to have had a glimpse of their proceedings during those days, their earnest expression of countenance, their intense and powerful pleading, their holy and skilful argumentation, their bold and direct but reverent address, their confessions of utter helplessness, their expressed determination not to move until the blessing came; it might have furnished a model, we can imagine, for the prayer-meetings of our time. But, as this has been denied to us for some good reason, it is only for us

to note the fact that prayer was so continuously offered, and not offered in vain, as an argument for our praying in something like the same manner, and with something of the same spirit, if we are to realise the same abundant blessing.

This is no new doctrine in the Church, but one old enough to have been placed ere this beyond the region of controversy; and yet even now it is not allowed to pass unchallenged. While some of the Lord's people appear to overlook the presence of the Holy Ghost, there are others who regard the fact of His presence as a reason why He should not be prayed for. In this, as in other things, extremes meet. The two errors, although springing from different states of mind, tend very much to the same result. An absence of the Spirit's operations is the lamentable consequence in both. So far as the writer's observation enables him to judge, those who forget that the Spirit has been given are not more destitute of spiritual power than those who object to pray for Him on that account. A lifeless, formal, mechanical type of Christianity—a stickling for forms at the expense of life—a wrangling about questions of little or no moment except that they gender strifes, and split the parties into numerous and infinitesimal sections that

bite and devour each other—Church members manufactured, on confession that Jesus Christ is the Son of God and by baptism for the remission of sins, while they have no more spiritual life than is imparted in the mechanical process by which they are produced ; these are the phenomena we have too often witnessed among those who have ceased to pray for the Spirit. There may be some degree of scriptural knowledge, a careful observance of ceremonies, great talk about the externals of religion, laborious framing and discussion of theories ; but a sad lack of the spiritual life and power and discernment enjoyed by those who have an unction from the Holy One.

And why should it be supposed that prayer for the Spirit is prevented by the Spirit's presence ? The Spirit, though given, is not energetically present in any section of the Church or in any individual Christians so largely as He might be ; and prayer may be the means by which His energetic presence is secured. Although we are exhorted to be filled with the Spirit, may it not be through prayer that the fulness is realised ? We do not pray less earnestly for sanctification because we are exhorted to sanctify ourselves. Nor can we see reason for our praying less for the Spirit with which we are required to be filled. It is

through our desire after God and our contact with God that God enters the soul. And hence, as a matter of fact, the men who pray most earnestly and importunately for the Spirit, because they most deeply feel their need of Him, are most under His influences. The whole history of the Church, after, as before Pentecost, shows that both congregations and individuals have been spiritual—endowed with spiritual power just in proportion as by prayer they have sought the Spirit's indwelling. And we at once disregard the lessons and forfeit the benefits both of history and experience, if we do not learn to continue instant in prayer, to pray without ceasing, and, because we pray, to look and wait, until the high state of our own spiritual life shall testify that we enjoy the promise of the Father.

It is devoutly to be wished that no fine-spun theories, no hair-splitting arguments, which savour more of pride of intellect than of a devout spirit, may be allowed to rob believers of their privilege. The Spirit is here. Thank God, He is not far off. He is here in accordance with our Saviour's promise, and in virtue of a divine grant. But we want the ever-present Spirit to work in us more mightily. We want Him to raise the Church to higher degrees of attainment and useful-

ness, and to influence more powerfully the world. And in order to this what can we do better than pray? Because our champion is with us, is it either unreasonable or presumptuous that we should ask Him to fight for us? Because our Leader is here, must we not ask Him to guide and help us! Because the Holy Ghost is in the Church, are we precluded from praying that He would influence us mightily, filling and energising and intensifying, and enlarging and elevating and purifying our whole nature! O that the Church everywhere would but remember that there is a Holy Ghost abiding with her, and rising above these petty quibbles and brushing off these cobweb theories, would begin to cry mightily for the exercise of the Spirit's power, pleading the Divine Word, and by her compliance with prescribed conditions, putting it to the test! O that she would, as at Pentecost, continue in supplication and prayer; not caring about technicalities, but seeking, with all her might, a renewal of what the early Church enjoyed in all its essential features! Then would she learn by experience how futile are the arguments which hinder her prayers; and that to her, as to the early Christians, does the promise apply: "*Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.*"

But not only did the disciples pray earnestly and importunately, another noticeable thing is the *unanimity* with which they prayed. They *all continued with one accord in supplication and prayer*; and when the blessing came, *they were all with one accord in one place*. And hereby is testimony brought home to the necessity of oneness of feeling among the people of God, in order to the enlarged enjoyment of the Spirit's influences. If the Church, as a whole, is to be endowed, and largely endowed, with spiritual strength, her members must unitedly pray for it. Not only must they seek the same thing, it is desirable that they should seek it with much the same feeling and for the same purpose. Their desires should be as if breathed from the heart of one man. The Spirit is a spirit of concord. He loves unity, and is attracted by it. From scenes of discord He is driven far away. Hence there is nothing which presents a greater hindrance to the Spirit's working in the Church than the presence of discordant elements. The greater the discordance the greater the hindrance. One lifeless, prayerless member in any church is a drawback to her prosperity. And where such members abound they exert a completely paralysing influence; they are not useless merely, but positively injurious.

It were a small thing if they simply did nothing, although that is unbecoming enough in a professed disciple of Christ. The great evil is that they do much harm. They not only add nothing to the Church's strength, they contribute to her weakness; they diminish her fervour. Like so many incombustible materials thrown into a fire, adding nothing to its heat, but helping to extinguish it, so does the presence of men who have no sympathy with the spiritual aspirations of the Church of which they are nominal members, tend to repress the glow of her spiritual life. Nor is it much better, sometimes, where there is religious zeal without a spirit of conciliation. The most zealous members of a Church are sometimes the greatest barrier to her prosperity, because of their tendency to think and speak uncharitably of those who come short of their standard. The motives of those who do not approve of their measures are questioned, and their religious character impugned. Harsh and censorious words are spoken, and words of bitter re- crimination are uttered in return by the justly offended parties, until the meetings of the Church are converted into scenes of strife and angry contention, instead of scenes of brotherly love and peace. And thus the very members of the Church who are most anxious for

manifestations of spiritual power, do most, by their want of charity and forbearance, to drive them away. O, for oneness of mind in all the societies of the faithful! O, for more of the charity which suffers long and is kind! O, for the Spirit which characterised the early Church, when, with one accord, she continued in supplication and prayer! O, for the swallowing up of all other feelings in the deep sense of need—the earnest desire expressed in importunate, united, believing prayer, not by one here and another there, but by the whole body of the saved, or by those corporate societies of that body which we call churches of the living God! Only let us have such unanimity, such consentaneous desire on the part of a single Church—let but one Christian community unite in seeking, as with the heart of one man, an enlarged indwelling of the Spirit, and the power from on high with which she would not fail to be endued, would soon make her a source of rich and manifold blessing.

And were such unanimity cherished in the Church universally, how soon would the aspect of things be changed! Were she, instead of being weakened by internal dissensions, which grieve the Spirit and hinder His operations, to be cemented by an unfeigned love for the brethren of

every name, so as to present a united front to the common foe, with one heart seeking the salvation of men, and with oneness of feeling and purpose taking hold on Divine strength, there is no force opposed to her which could long withstand the shock of her onset. Such an army, under such a captain, fighting for one purpose, and fighting with divine strength, would soon suffice for the conquest of the world. Happy the man who shall foster this spirit. Happy he who shall sound in the ears of the Church a trumpet call to unity, teaching her, and causing her practically to recognise, that no differences of opinion are of moment enough to create division, in comparison with the great fact that they all love Christ, and are faithful to him in a world filled with His enemies. But, alas, where is the man who is capable of such service? whose commanding position and freedom from the spirit of party qualifies him for uniting a sorely distracted Church? who himself sees and can bring others to see that fidelity to Christ should be the one condition of united action in presence of a rebellious world. O, holy Spirit of God, to Thee must we turn. Let not our dissensions drive Thee away. Come, though our condition be not inviting. Come and promote in us the concord which attracts Thee. Have pity on the

bride of Christ. Hush our strifes, and heal our divisions. Come and prepare us for Thine own indwelling, and then, in the plentitude of Thy power, abide with us for ever!

The *patient waiting* of the disciples before Pentecost has more significance than we have yet observed; and presents an important lesson for us, apart from the sense of need which it indicates. It is well for us to be reminded that the blessing we seek may not be immediately granted. As in their case, it is not always given on the instant. It has sometimes to be patiently waited, as well as earnestly prayed, for. We are not always in that state of mind which fits us for being the vehicles of Divine power. The impurity of our motives, or the unsubdued state of our feelings, may be an obstacle to its exercise; and the discipline of waiting may be designed to correct us. Great need is there, then, that we should guard against the temptation to get up a spurious excitement as a substitute for the real. We show as great a want of faith in the Spirit when we run faster than God, as we do when, in a spirit of despondency, we slacken our efforts. The writer is far from saying that the Divine Spirit is limited to this or that man's method of operation. His belief is that He works through



each in the manner most natural to the man himself, only intensifying and impregnating with Divine influences his natural powers. But is there not often a want of faith in God shown in our attempts at excitement? We want deep feeling to be awakened; we want every utterance to be powerful. And instead of trusting to the Lord to make it so, we run before the Lord, and try to produce the result by what is simply a physical, if not a mere mechanical excitement. When will the Church learn that excitement so produced is next to worthless—if, indeed, it be not worse—that a whining tone of voice is not spiritual unction; nor boisterous talk in prayer always the operation of Divine energy? They are very commonly confounded with the things which they counterfeit, and lauded accordingly; but to men of spiritual discernment they are only lamentable indications of that want of faith which obstructs the exercise of Divine power.

We plead not for any particular mode of operation. Only let the Church be content to wait for the Spirit, and beware of substituting the artificial for the real. Let not her attention be diver-

ted from the real source of her strength by any human contrivances. Better wait long for the stirrings of life, than resort to the galvanised action which, with the semblance of life, conceals the reality of death. Simulated earnestness, intentionally and laboriously got-up excitement, feigned fervour, are poor substitutes for spiritual power. Let the Church beware of resorting to them. Let her, while, with one accord, as at Pentecost, she prays for the Spirit, be content, as at Pentecost, to wait the Spirit's time. Let her show her faith in the Spirit by not making haste. The power, when it comes, will amply compensate her for the delay in its coming. Her dependence on the Holy Ghost will be honoured by His working mightily in her and by her. Resembling the early Church in her patient waiting, she will resemble her also in her triumphant success. For to all time the attitude of the Church at Pentecost is a model for the churches of Christ in every land; and her spiritual endowments the pledge and earnest of those which, on like conditions, they shall yet enjoy.

---

# The Trades and Industrial Occupations of the Bible.

BY THE EDITOR.

---

## No. III.—THE SCRIBE.

WHEN, where, and by whom the art of writing was invented, or whether it was, as some devout authors have supposed, of Divine origin, are points which learned men have been quite unable to decide. Ancient traditions conferred upon the Phœnician race the honour of inventing the letters of the alphabet, but the opinion of later scholars leans to the belief that they were, in consequence of their great commercial energy, the disseminators rather than the discoverers of the Shemitic letters. The Book of Genesis contains no reference whatever to the art of writing: a singular fact, since the Egyptian tombs supply copious illustrations of the penman's art contemporaneous with the days of Joseph. The Book of Job, probably the oldest book in the world, makes repeated mention of books, and writing:

"O, that my words were now written!  
O, that they were printed in a book!  
That they were graven with an iron  
pen and lead in the rock for ever."  
(xix. 23, 24.)

Sculpture on the rocks would appear to have been the most ancient form of written communication, and in this passage we are reminded of the extreme antiquity of the use of metal pluggings

to secure permanence for important inscriptions. The Rosetta stone in the British Museum is one of the most valuable specimens of writing on stone. Its threefold proclamation of the coronation of an Egyptian king, 196 B.C., gave the clue to the hieroglyphics of the cities of the Nile.

"A letter from Jerusalem, published in a recent number of the *Journal Officiel*, gives the following account of a remarkable archaeological discovery made by M. Clermont Ganneau, dragoman to the Consulate of France in that city. The object is 'a great block of basalt found to the eastward of the Dead Sea, in the territory of the ancient Moabites. Upon this block is engraved an inscription some thirty lines in length, in Phœnician characters, commencing with these words, "I, Mesa, Son of Chamos." Mesa was a Moabitish king, who is mentioned in the Bible, and contemporary with the prophet Elisha, with Jehosaphat, King of Judæa, and Ahab, Ochozias, and Joram, kings of Israel. The third and fourth chapters of the Second Book of Kings give a detailed recital of the campaign undertaken in concert by Joram and Jehosaphat against Mesa King of Moab. The inscription upon the stone also refers to the

struggle of Mesa against the king of Israel, and enumerates the towns built and the temples erected by Mesa, and dedicated by him to the national deity of the Moabites—Chamos. The age of this monument is determined by the agreement of its statements with Jewish history; it dates nine centuries before the Christian era, and is nearly a century later than the reign of Solomon. It is nearly two centuries earlier than the famous sarcophagus of Echmonnazar, king of Sidon. The Phœnician characters of the inscription present some archaic features not to be found in the same degree in any of the Phœnician monuments hitherto known. The inscription, however, is decipherable with almost absolute certainty, as each word is separated by a point, and all the sentences are divided by vertical lines. The language is, with some slight orthographic variations, pure Hebrew. This valuable inscription, which enables us to bring a document contemporary with the events to which it refers into relation with the historical recitals of the Bible, has been forwarded by M. Clermont Ganneau to the Académie des Inscriptions, together with a dissertation which will be immediately published."

Moses was commanded to write the defeat of Amalek, "for a memorial in a book" (Ex. xvii. 14). The tables of the Testimony are said to be "written with the finger of God" (Ex. xxxi. 18; xxxii. 15). In Deut. xvii. 18 the future king of Israel is required to make a transcript of the law for his own private perusal, and in

Deut. xxiv. 1—3 the art of writing is referred to as in common use. It is however difficult for the student of Jewish history to distinguish between the secular, the military, and the sacred scribes. The custody of the Sacred Oracles and their reproduction invested with the most profound solemnity the office of the Scribe. The mere copyist had a task of no ordinary import. The pen which had recorded the name Jehovah was consecrated to that sole purpose, and employed for no other use whatever. The skin which contained an error was entirely destroyed and re-written, as no erasure was permitted in the sacred manuscripts. In course of time the Scribe became a commentator and an expounder of the law; and when the fire of true devotion had waned in Israel, step by step the idolatry of the letter led to the perversions which abounded in the lifetime of our Lord. The town of Kirjath Sopher (Joshua xv. 15), the *Book-town*, indicates the efforts which the Phœnicians made to compete with the Egyptians in the collection of vast stores of written learning. The "pen of the writer" in Deborah's song is supposed to represent some military office whose duties included the numbering of the troops. In the later times of Esther and Ahasuerus, we find the post employing horses, mules, camels, and young dromedaries (Esther viii. 9), while the royal sign-manual has acquired such a sanctity, that "the writing which is written in the king's name, and sealed with the king's ring, may no man reverse."

Subsequently to the stone era

we find a numerous succession of materials employed. Nineveh, Babylon, and Egypt furnish us with written bricks. Leather, metals, precious stones, skins, the leaves and bark of trees, and at length the far-famed papyrus were all used by the Jewish scribe. Paul writes to Timothy for the skins *μεμβραναι* (2 Tim. iv. 13). John speaks of the use of the papyrus *χαρτης* (2 John xii.) Zacharias, the father of John the Baptist, "asked for a writing-table" (Luke i. 63), *πινακιδιον* or, rather, a writing tablet. The *πινακιδιον* of the Greeks, like the *codex* of the Romans, was formed of slabs of wood, covered with wax. The sharp end of the metal stylus was employed to indent the writing, and an erasure was made by the pressure of its broad end along the surface. The nearest fire would always, by liquifying the wax, furnish an entirely new book.

Perhaps no vegetable product has been applied to so great a variety of uses as the Egyptian *papyrus*; through many ages it was the staple of the land of the Nile, its manufacture being a royal monopoly, which, while it aggrandised the imperial revenues, excited the wonder and the envy of foreign powers. In the whole compass of inspired prophecy, there is nothing more surprising than the declaration made by Isaiah, of the utter failure of the *papyrus* crop. "The paper reeds by the brooks, by the mouth of the brooks, and everything sown by the brooks, shall wither, be driven away, and be no more" (Isaiah xix. 7).

"Never had prophecy greater

circumstances of improbability to overcome, and never was prediction more completely fulfilled. The indispensable papyrus in the time of Isaiah flourished through the whole of the Thebaid, Heptanomos, and the Delta, as the three divisions of ancient Egypt were named. Of its utility no European reader can form an adequate idea. Stringent laws were established for its protection and cultivation, and from its first appearance to maturity the papyrus was considered to be under the especial care of local deities; it was planted, tended, and cut with an almost religious ceremonial. Adaptable for various uses, not only paper, cloth, and brushes, but the roughest and most delicate manufactures were produced from it alike. Sails, cordage, and baskets for shipping, sandals, hats, skirts, carpets, chairs, and seats for domestic service were made of it. Men and animals fed upon the tender shoots. Asyrup was obtained and medicine extracted from it. It formed the cradle of the Nubian baby; it decorated the canopy of Pharaoh's throne; it was scattered in processions through the streets; it was painted on the houses; it was wrought in granite on the temples. The Egyptian ladies twined the living blossoms in their hair, or wore it in chains around their necks as an amulet. Princes, priests, and peasants offered it on the altar in commemoration of the dead. The papyrus was the plaything of the child and the sceptre of the god, the glory of the country, the staple of its commerce, and the hieroglyphic emblem of its name. By withholding the

supply of the papyrus, Ptolemy Philadelphus was enabled to repress the formation of a rival library by the Pergamean kings; while, by opening the markets of the Delta, the poetry of Greece and the philosophy of Rome were transmitted throughout the whole of the then known world. Alas for the permanence of mundane glories! thirty centuries of oppression, superstition, and neglect have dried up the artificial lakes in which the plant was cultivated. Rush after rush has been cut down to warm an Arab's bath, or litter a pasha's horse, and no successors have been planted. The hot wind of the south and the sands of the desert, have exterminated the lovely paper rush in the empire of the Pharaohs, and there is not a single indigenous papyrus in the whole of Egypt proper. A stream in Sicily, and the marshes of Merom in Palestine, alone contain the nearly extinct vegetable; and in the conservatories of London, Sion, and Kew, England actually possesses more living papyri than can now be found from Syene to Alexandria."

The Greeks and Romans also used the papyrus. Paper made from linen and cotton was introduced into Europe in the twelfth century, although the Chinese claim acquaintance with it from a much earlier date.

Returning from this long digression to the Scripture history of the Scribe and his art, we find them assuming growing importance after the establishment of the kingly power. Four secretaries of David and Solomon are mentioned by name, and the enrolment of "the families of the

Scribes," with the locality which they inhabited, seems to indicate that they were people of note in the palmy days of Zion's prosperity (1 Chron. ii. 55.) The reproduction of the sacred oracles was one of the objects dear to David's heart. The spirit of prophecy, which rested upon him in unusual abundance, revived and quickened the temple worship, and the recorder of the royal hymns must have felt that nobler work was assigned to his pen than to that which perpetuated the royal victories. With what an ecstasy of emotion would some favoured amanuensis take down the outpourings of the consecrated lips! The king marked the effect of his songs upon his scribes, for once when the fountain of praise welled up to unusual heights, he said "My tongue is the pen of a ready writer."

Solomon employed many skilful caligraphists. The treaties with Hiram, the contracts and specifications for the royal palaces, and for the more magnificent temple on Moriah, the scrupulous regulations for the exact and faithful performance of the works, even to such marks of Phœnician masons as Lieutenant Warren has recently found in Jerusalem, the royal treatises on art, natural history, and proverbial wisdom, emptied many an ink-horn, and gave the penman lucrative employment. Hezekiah in his day also had much to do in tracing water-courses, and encouraged a band of copyists to transcribe the proverbs of Solomon (Prov. xxv. 1.) Alas! in the dark and evil times which came upon Judah and Ephraim, we hear little of the peaceful pen.

But precious must have been the scraps and fragments of the law and of the national hymns which the captives cherished in Babylon, and most rigidly did they preserve the genealogical tables. Somewhere the devout Ezra kept his inventory of the sacred vessels, and was cautious that there should be missing not even one of the nine and twenty knives (Ezra i. 9.) Subsequently to the captivity the Scribe acquires a new character. Ezra and Zadok were prominent in the work of rebuilding the city. Their functions are described by the former thus: "To seek the law of the Lord and to do it, and to teach in Israel statutes and judgments." (Ezra vii. 10.)

The era of the completion of the canon of the Old Testament was one of the most important in the history of the Church of God. The successors of Ezra, however, lacked his wisdom and grace, while they assumed more than his position and influence. The student of this strange chapter of history has but to wade through dreary morasses of cabalistic casuistry, and the interminable controversies of four centuries and he will find crowded illustrations of His wisdom who teaches us "The letter killeth, but the spirit giveth life." The New Testament reveals to us the incurable hypocrisy into which the Scribes of the Saviour's time had sunk.

In the dark ages which preceded the invention of printing the laborious work of producing books by the handwriting of the scribe was carried on in the monasteries. The scriptorium or writing-room was the part of those ecclesiastical

structures in which the patient penmen and women pursued their heavy task. Many months rolled away before the most expert of writers could complete a single copy of the Word of God. By the aid of steam and improved machinery many thousands of perfect copies of the Bible are now printed and issued to the world in a single week. So early as the eighth century the Psalms and a portion of the Gospels were rendered into Anglo-Saxon by the Venerable Bede. In the next century Alfred the Great translated portions of the Psalms. But the great honour of giving the Bible to England in manuscript belongs to John Wycliffe. About one hundred and seventy copies of the whole or part of the Wycliffe versions, the greater part of which were written between 1420 and 1450, are still in existence, most of them so small in size as to be fitted for the constant familiar use of their owners. Foxe, speaking of the commencement of the sixteenth century, says, "Great multitudes tasted and followed the sweetness of God's holy Word almost in as ample manner, for the number of well-disposed hearts as now. . . . Certes, the fervent zeal of those Christian days seemed much superior to these our days and times, as manifestly may appear by their sitting up all night in reading and hearing; also by their expenses and charges in bringing books in English, of whom some gave five marks (equal to about £40 in our money), some more, some less for a book; some gave a load of hay for a few chapters of St. James or of St. Paul in English. To see their

travails, their earnest seekings, their burning zeal, their readings, their watchings, their sweet assemblies. . . may make us now in these days of free profession to blush for shame." Mr. Canon Westcott, from whose invaluable History of the English Bible we quote the above adds—" *So Foxe wrote in 1563, and after three centuries the contrast is still to our sorrow.*"

The art of printing has not only facilitated the rapid and cheap production of the Bible, but it has performed most important service by securing and perpetuating the accuracy of

the sacred text, its discovery gave a wonderful impetus to the doctrines of the Reformers, and indicates in point of its time as well as its usefulness a divine intervention for the best interests of the human race. All honour, however, to the patient plodders of the ages of manuscript; their correctness is on the whole wonderful, and in their day and generation they greatly served their fellow-men. Labouring for the most part for the mere love of their work, their persevering industry has left many a monument of their skill which the world will not readily let die.

## Questions of the Day.

### I.

#### ABOUT A CHRISTIAN SABBATH.

##### "EVERY DAY (ALIKE)."

**T**HERE are two words at the head of this paper (for the third has been added by a later hand), and on the sense that Paul meant the Roman Church to attach to them depend most important questions. There is a day largely kept in every Christian community which is an incalculable blessing to the Church and the world; a mighty instrument in the hands of the Church for accomplishing the work the Master has committed to her, and in fulfilling the aspirations He has taught His people to cherish, as age after age they have prayed, "Thy kingdom come, thy will be

done on earth as it is done in heaven." But does the apostle leave us this sacred day? Does he teach us that there is no such day as a Christian Sabbath? Is the keeping of this day a departure from his inspired decision? In this last dispensation have all days been made absolutely alike?

"It is even so," is the reply that comes from various quarters. There are those who wish to be released from obligation, that they may seek pleasure, or attend to worldly business. They very readily say, There is no command, let us cast the cords

from us. Besides these, some Christian men think that no obligation now exists. Time was, it is said, when for man's advantage, and His own honour, God commanded the keeping of a day; but He has altered His plan, and in these days of Christian liberty has withdrawn the requirement.

One plausible reason for the change, and which quite reconciles some pious people to the loss of a sacred day, may be called the spiritual argument. They would spread the sanctity claimed for one day over all the week. Not one holy day, they say, but seven. Not one day, "the best of all the seven," but all good alike; all best days. This mode of dealing with the question has a very pious sound; practically, however, it does not make all days best, but all days common. It does not lift up man's six days to the sanctity of the Lord's-day, but brings down the one holy day to the ordinary purposes and uses of this life. One who pleads for all days being alike, says we may do anything on the so-called Sabbath that may be lawfully done on any other day; and he is logically correct. If all days are alike, and if on some of these days we must attend to our ordinary business, and get gain and recreation, then we may attend to any or all of these things on all days. For if we say some things may not be done on one day that may be done on other days, we distinguish that one day, and do not regard all days alike. In keeping with this view is the proposal of Archdeacon Denison made at a late church congress — viz., that the Church should give its sanction to playing at cricket on the Sabbath-day.

But beyond these, men of note and learning, and of skill in giving interpretations, bring apostolic authority to bear on the question, and teach us that Paul, a prince of the apostles, has levelled down all dis-

tinctions, and has decided that all days are absolutely alike.

In his epistle to the Romans, when discoursing on meats and days, the apostle writes: "One man esteemeth one day above another; another esteemeth every day *alike*" (xiv. 5); so our translators,—literally, "another judges every day a day."

Dean Alford, who on this question holds substantially the views of Milton, Maurice, and others, says on these words of Paul: "The apostle *decides nothing*; in both cases (*i.e.*, in meats and days), he evidently treats of things of *absolute indifference in themselves*." "The obvious inference from his strain of arguing is, that he knew of no such obligation (as keeping a Christian Sabbath), but believed all days and all times to be *to the Christian strong in faith ALIKE*.\* If any day in the week were invested with the sacred character of the Sabbath it would have been wholly impossible for the apostle to commend or approve the man who judges all days worthy of equal honour. *I therefore infer that sabbatical obligation to keep any day, whether seventh or first, was not recognised in apostolic times*." "In the face of *πᾶσαν ἡμέραν*," he thinks, "to suppose the apostle was speaking only of Jewish festivals, is a quibble of the poorest kind, and altogether absurd." "Notwithstanding," he adds, "it must be carefully remembered that this inference does not concern the question of the observance of the Lord's-day (!) as an institution of the Church, from considerations of *humanity and religious expediency*." There is an obligation, but no apostolic, no divine obligation. The keeping of a sacred day is a religious expediency imposed by the Church, or other authority, or by individual conviction of its usefulness. So far

\* The Italics are the Author's; the capitals, the Dean's.



as a divine sanction is concerned, all days and all times are absolutely alike. The Christian Sabbath is reduced down to the common level of all days, and the keeping of it in itself a thing of "*absolute indifference*."

Now, if this view of the subject be correct, these several things follow:—

1. That while in the estimation of an inspired apostle the keeping of a day is in itself a thing of absolute indifference; it has been imposed by some lower authority from considerations of humanity and religious expediency.

2. That while the release which a Christian Sabbath gives from the busy and absorbing engagements of life, the opportunities which it affords for proclaiming the Gospel, for keeping alive the piety of Christians, and for collecting and instructing the young, are of such importance that our Gospel successes without this day would be few and small; the setting apart of this day so necessary to the accomplishment of the Gospel work which Christ committed to his people, is not the appointment of divine wisdom, but a human expedient, an after contrivance by which man supplements what God had left unprovided.

3. That God having in earlier times hallowed and sanctified a day for the worship of Himself, and the social and spiritual advantage of man *did, in this last and busiest dispensation* during which the Church is commanded to preach the Gospel to every creature, *take back from him* a day which He had in so much mercy given.

4. That the Church or some other authority has in its wisdom, and from consideration of the spiritual and other necessities of this evil world, restored the day which God thought it wise to withdraw.

5. That the Church commends as wise, and worthy of approval, the

man who keeps one day in seven a sacred day; while the apostle commends as wise and right the man who judges all days worthy of equal honour.

6. That while uninspired men have thought the keeping of a day highly expedient, and of great religious and social advantage; Paul esteems the man who regards one day above another as weak in the faith if not in mind; a man to be tolerated because he is sincere, but of feeblar religious growth than the man who thinks every day alike.

7. That the apostle commends the man *as strong in faith* who esteems all days alike; and the Church eulogises the man who regards one day above another.

The argument turns mainly on the sense to be put upon the two words "*every day*." It is contended that they must be understood in the absolute sense, that every day is every day without limit—and that the terms not only mean every day without exception, but include every *kind* and *class* of days. That whether there be Jewish days or a Lord's-day, that whether a day shall belong to an earlier or a later dispensation, Paul's "*every day*" must embrace them all. Thus the apostle takes his pen and writes *πᾶσαν ἡμέραν*, and our Christian Sabbath, with all its blessings for mankind, vanishes. There is no such thing as a sacred day left, for has not an inspired apostle included them all in one sweeping utterance, "*every day alike*"? Some commentators have excepted the Lord's-day, by explaining that the apostle meant every sacred day which had belonged to the former dispensation, and which days were being kept by some Christians from a lingering regard for the old usages; but this, we are told, is a quibble of the poorest kind, and altogether absurd.

Whether by "*every day*," the apostle meant Jewish festivals or

some other days, is a question on which there may be a difference of opinion. The most natural view, and that suggested by the context, is, that he was referring to the days which some of the Roman Christians kept; but whether so or not, there is no proof that he included the Christian Sabbath; the evidence goes to show that he did not, for—

1. Jewish observances form the subject of Paul's discourse. He is treating of meats and days, and of Jewish prejudices concerning them. "One believeth," he says, "that he may eat all things, another eateth herbs." "One man esteemeth one day above another; another esteemeth every day (alike)." About the same time he wrote to the Galatians: "Ye observe days and months, and times and years" (iv. 10). He yet further multiplies terms of this kind in his Epistle to the Colossians: "Let no man, therefore, judge you," he says, "in meat, or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath days" (ii. 16). The keeping of Jewish days is certainly the subject under consideration.

2. It is provable that in this list of Jewish days *he did not include the Christian Sabbath*. It is not found amongst the days he cites in writing to the Galatians. The Lord's-day could not be classed with "the beggarly elements" of a bygone time. It is not found in the catalogue of days given in the Epistle to the Colossians, for he says these meats and days were "a shadow of good things to come," and that which was after the good things had come could not foreshadow the good things. The days named in the Epistle to the Romans are the same festivals. We find, then, that the question under notice was Jewish days, and that the Christian Sabbath was not included; it was of another class of things, and belonged to another time.

Moreover, the word rendered "all," "every," is largely used in a limited sense, especially as limited to things of a certain class belonging to the subject under consideration. The word is so used by the apostle in this immediate connection and frequently elsewhere. "For one," he says (2nd verse), "believeth that he may eat *all things*" (*παντα*); not every thing in the world, nor all things that are eaten, but all the kinds of meat under consideration. "*All things* indeed are pure" (20th verse), which is not true absolutely; the all things must be understood of those meats commonly used amongst them. "I can do *all things* through Christ which strengtheneth me" (Phil. iv. 13). By which he did not mean that he could make a world or carry the gates of Gaza. All things meant a certain class of things that he could do and bear in the service of his Master. When he tells the Corinthians that "*All things* are of God" (2 Cor. v. 18), he does not mean that all things were made by God, although that is true, but that from him come all the great gospel blessings provided for us. Of the regenerated man he adds, "*All things* are become new;" the things he means that become changed when a man is renewed. "*All things* are lawful unto me" (1 Cor. vi. 12); not the theft, and drunkenness, and fornication of which he has just been speaking, but the meats which he afterwards introduces.

"And *every man* (*καερος*) went unto his own house" (John vii. 53). Every man of the company, that is, who met to consult about Jesus. "By the space of three years I ceased not to warn *every* one night and day" (Acts xx. 31). See also the sense of "every man" (Rom. xiv. 6). We find, then, that Paul is discoursing about certain Jewish sacred days from which a Christian Sabbath was excluded, and that in the connection

and elsewhere he uses the word rendered "all" and "every" of a defined class of things; we have no right, therefore, to travel away from the subject of discourse, and understand him as including the Lord's-day in his instructions.

It may be said that the apostle uses the words "every day" antithetically—that he puts these days in opposition to the day or days which some of these Christians regarded.

There is no doubt an opposition of some kind, for one man esteemed one day above another, and another regarded the days differently. The opposition, however, is a very simple one. It is yea and nay. One man regards certain ceremonial days as sacred, another does not. Every such day held in esteem by his brother of weak faith, is esteemed a common day by him. It is a simple negative. To this man of stronger faith every day so honoured by his brother is esteemed by him an ordinary day. This simple positive and negative sense is in exact accordance with what the apostle says about meats, and with what he adds in the next verse about days—"One *eateth*, another *eateth not*." One "*regardeth* the day, another *regardeth not* the day." The sense, then, will be that one of these Roman Christians regarded a festival day above ordinary days, while another with stronger faith esteemed every one of *these days* the same as another day.

If any prefer to think the opposition is between Jewish holy days and ordinary days, and that when Paul says another esteems "every day," he does not mean Jewish festival days, but days generally; then this contrast of esteeming and not esteeming will give a good sense without including the Christian Sabbath. The apostle might thus be paraphrased: "One man who is weak in the faith esteems one of these festival days above another day; another

who is stronger in the faith thinks the keeping of these days to belong to the past, and esteems every day an ordinary day. In his view, so far as these so esteemed sacred days are concerned, every day is a common day. This sense again will be in keeping with the other contrasts in the connection. "One *eateth*, another *eateth not*. One *regardeth a day*, another *regardeth not* the day."

There is yet another way of understanding the apostle that may be approved by some minds. His meaning, then, would be, that while some of the Roman Christians esteemed certain festival days as sacred, others would regard every day a day to be filled with a blessed joyous service. The sense might then be thus expressed: "One man esteems one day better than another, he keeps it as an early-loved festival; another who has never kept these days, or who regards the keeping of them out of date, judges every day a day to be hallowed and made a festival." There are Christians who make, or try to make, every day a day of sacred enjoyment and spiritual profit. Whether they eat or drink, or whatsoever they do, they do all to the glory of God; and such might well be commended of the apostle. But it does not follow that there is not one day devoted to sacred uses, "the best of all the seven."

No, we cannot afford to surrender our day of Christian work and blessing when the world is getting busier, and the kingdom to come is widening; and yet we must, if inspired authority has pronounced every kind of day absolutely alike. The sifting time is coming, and is even now upon us, when the Church, and tradition, and mere human expediency, will not be permitted to impose upon us the keeping of a day; especially if an inspired apostle has given the preference to the man as broad-souled and strong-faithed who keeps it not.

## The Pope and the Council.—By Janus.

---

WE regret that the very brief space we were able to allot to the notice of this work under the head of "Reviews" last month prevented our doing justice to the most important and the most valuable treatise to which the Œcumenical Council has given birth. It is issued under the anonymous name of "JANUS;" but it is universally ascribed to one of the most profound theologians in the Church of Rome, Dr. Döllinger, Professor in the University of Munich. Though compiled by one of the greatest champions of the Roman Catholic creed, it has dealt a heavier blow on the Papacy and the Jesuits than has been inflicted on them since the appearance of "Pascal's Provincial Letters." Immediately on its appearance it was denounced by the Congregation and placed in the Index, but was at once translated into Italian, and circulated, under the auspices of Government, throughout the kingdom of Italy; and the author has, moreover, been honoured by the municipality of Munich with the offer of the freedom of the city—which, however, he has prudently declined—and with the commendation of his sovereign. The work is distinguished equally by the soundness of its argumentation, the severity of its criticisms, and its profound learning. The writer has carried his researches into all the ecclesiastical literature of the last fifteen hundred years in all Roman Catholic countries, and has here presented us with an accumulation of facts and quotations which it would require almost

an antediluvian longevity to collect. No assertions, however startling, are inserted without citing the authorities on which they rest, and they may be received with perfect confidence. Whoever is desirous of obtaining the fullest information on the systematic encroachments of the Popes on the liberties of the Church and the civil liberty of princes will find his wish amply gratified by a study of this admirable work, and we trust the brief analysis of it we now give will render our readers anxious to peruse it for themselves.

The work is devoted to the exposure of Ultramontaniam. The proposed dogma of the bodily assumption of the Virgin, and the Syllabus are disposed of in about forty pages. The remainder of the work is occupied with the doctrine of Papal Infallibility; and "Janus" dissects, with the hand of a master, the frauds and fictions, the interpolations and thesophistries, by which the sovereign Pontiff and his devoted allies, the Jesuits, have laboured to establish it. The danger of the attempt now made to clothe it with the sanction of a dogma, which cannot be repudiated without excommunication in this world and damnation in the next, is clearly exhibited, when "Janus" says that "it will give an impulse to a theological, ecclesiastical, and even political revolution, the nature of which very few have realised, and no hand of man can stay its course. It will inevitably take root as the foundation and corner-stone of the Roman Catholic edifice. The

whole activity of theologians will be concentrated on the one point of ascertaining whether or not a papal decision can be quoted for any given doctrine, and in labouring to collect and amass proofs for it from history and literature."

To demonstrate the utter inconsistency of the claim to infallibility, he cites the numerous errors and contradictions of the Popes; of which we may mention two—Pope Pelagius had declared the indispensable necessity of the invocation of the Trinity in baptism. Pope Nicholas I. assured the Bulgarians that baptism in the name of Christ was sufficient. Pope Celestine III. tried to loosen the marriage bond by declaring it dissolved if either party became heretics. Innocent III. annulled this decision, and one of his successors pronounced Celestine a heretic for giving it. The writer then proceeds to remark that it is a strange phenomenon that, for thirteen centuries, an incomprehensible silence should have reigned throughout the whole Church and her literature on this fundamental article, that Christ had made the Pope of the day the one vehicle of His inspirations, the pillar and the exclusive organ of Divine truth, without whom the Church is like a body without a soul, deprived of the power of vision, and unable to determine any point of faith. The one fact that a great Council, universally received without hesitation throughout the Church, and presided over by papal delegates, pronounced the dogmatic decision of a Pope heretical, and anathematised him as a heretic, is a proof, clear as the sun at noon-day, that the notion of any particular enlightenment of the Popes was utterly unknown to the whole Church. All great councils, to which bishops came from various countries, were convoked by the emperors without consulting the Pope, and for a thousand years no Pope ever issued a

doctrinal decision binding on the whole Church. Moreover, when the Council of Sardica stated that it was the Fathers who had adjudged the primacy to Rome, and that, too, on account of the political dignity of the city, the Pope never ventured to contradict the assertion. And when the first attempt was made to give the Pope this plenitude of power, and to make all other bishops his servants and auxiliaries, it was repudiated by the best and wisest of the Popes, Gregory the Great, who could not endure "so wicked and blasphemous an ascription." As to the two passages of Scripture on which the claims of the Pope are based (Matthew xvi. 18, and John xxi. 17), not one of the Fathers who have interpreted them has applied them to the Roman bishop as St. Peter's successor. The rock or foundation on which Christ would build his Church was Christ himself, or St. Peter's confession of faith. They never considered the power first given to St. Peter, and afterwards conferred on the rest of the apostles as anything peculiar to him, or hereditary in the line of Roman bishops.

The forgeries and fabrications commenced with the sixth century, and continued to be piled on each other for six centuries with unceasing assiduity. One of the most audacious of these fabrications was the donation of Constantine, concocted after the middle of the eighth century, by which, on his miraculous cure from leprosy, and after having served the Pope as his groom, he bestowed on him all Italy and the western provinces. The forgery betrayed itself in every line; but from that time forward it enabled the Popes in dealing with the emperors about territory to claim it as a restitution, and not as a gift. Then followed the huge forgeries of the *Isidorian decretals*. One hundred pretended decrees of the earliest Popes, spurious writings of

other church dignitaries, and Acts of Synods were fabricated in the west of Gaul; and, as Janus observes, it would be difficult to find in all history a second instance of so successful and yet so clumsy a forgery. Though they did not originate in Rome, and were not intended in the first instance to assist the Roman pontiffs, they were found to be highly subservient to the pretensions of Rome, and were strenuously supported. Then came the great Hildebrand, by whose audacious efforts spiritual Rome became as great a power in Europe as ever the Rome of the Cæsars had been. Isidore had fabricated the passage that Pope Julius VII. in 838 writing to the eastern bishops had said "the Church of Rome, by a singular privilege, has the right of opening and shutting the gates of heaven to whom she will." On this passage Gregory VII. (Hildebrand), built his grand scheme of domination. The typical formula of binding and loosing became an inexhaustible treasury of rights and claims. He was the first to undertake the dethroning of kings; and when proceeding to dethrone a German emperor he affirmed that to "him was given the power of binding and loosing on earth and in heaven." In 1080 he declared to his Roman synod: "we desire to show the world that we can give and take away at our will kingdoms, duchies, and earldoms; in a word, the possessions of all men, for we can bind and loose." It was in this spirit of arrogance that he decreed the personal holiness of all his predecessors. But as it was impossible to deny the crimes and excesses of many of them, a supplemental theory was invented by one of his sycophants, who declared that "even if a Pope was so bad that he dragged whole nations down to hell with him, nobody could rebuke him, for he who judges all can be judged of no man."

The most potent instrument of

this new Papal system, based on the Isidorian forgeries and erected by the ambition of Gregory VII., was Gratian's *decretum*, issued about the middle of the twelfth century from the first school of law in Europe, Bologna. In that work the forgeries were combined with others of the Gregorian era, and some of his own, and worked up into a system of education. The work displaced all the older collections of canon law, and became the manual of all scholastic theologians. No treatise has ever come near it in its influence on the Church, though there is scarcely another so saturated throughout with deceit, and errors and falsehood. The papal power culminated under Innocent III. 1198—1216, but for three centuries onward, the attention of the Popes was directed exclusively to the maintenance of their omnipotence, the subordination of the episcopate, and the accumulation of wealth. These objects were promoted by the establishment of the college of cardinals, to whom the right of papal election was transferred in 1059, and who exercised such lordship that the bishops could only venture to address them on their knees. Rome and its environs were insufficient to supply means for the pomp and luxury of their establishments, and they were endowed with benefices in various countries in Europe, till, in the fourteenth century, one cardinal was found to be holding 500. Simultaneously with this measure was the transformation of the Church of Rome into the Court of Rome, and the establishment of the *Curia*, which introduced universal corruption into the city to such an extent that St. Bonaventura, though bound to the Papacy by the strongest ties, being not only a cardinal but general of his order, did not hesitate in his commentary on the Apocalypse to declare "Rome to be the harlot who makes kings and kingdoms

drunk with the wine of her fornications. In Rome Church dignities are bought and sold; there the princes and rulers of the church dishonoured God by their incontinence, adherents of Satan, and plunderers of the flock of Christ." Then followed the invention of purgatory at the end of the thirteenth century by the theologians of the *Curia*, which added another realm to the empire of the Popes, which had before been confined to earth and heaven. It was at this time that Europe complained of "the demoralisation of the clergy corrupted by the *Curia*; the simony of an ecclesiastical court where every stroke of a pen and every transaction had its price; where benefices, dispensations, licenses, absolutions, indulgences, and privileges were sold like so much merchandise." After the invention of purgatory, Trionfo was desired by the Pope to define his rights, and he affirmed that "as the dispenser of the merits of Christ, the Pope could by his indulgences empty purgatory of all the souls detained there at one stroke; only the unbaptized, whom God, in his extraordinary mercy, had placed in purgatory, were not amenable to the Pope's jurisdiction." The Roman power, says Janus, was still further fortified by the establishment of the Inquisition towards the close of the thirteenth century. Both the initiation and the completion of the system is to be ascribed to the Popes; it was not till it had been systematised and brought into operation in many places that scholastic theology undertook the justification of the most atrocious tyranny and cruelty ever devised by man.

To all these means for supporting the universal supremacy of the Popes, and bringing the belief of their infallibility into more general acceptance, were added the interdicts to which whole countries were frequently subjected for resisting the

Pope's authority. "God's vicar on earth," it was said, "acts like God, who often includes many innocent persons in the punishment of the guilty few; who shall dare to contradict him? He acts under divine guidance, and his acts cannot be measured by the rules of human justice." But, in spite of all these efforts, the doctrine of the infallibility continued to be as strenuously controverted by many of the most eminent theologians as it was pushed forward by Romish sycophants, and the question became complicated, when, for thirty years, there were three Popes at the same time, each claiming universal obedience, and issuing mutual anathemas. The schism was at length healed, and a Concordat established with the emperor, but it was rendered inutile by the declaration of the Pope that "he was not bound by it, since a divine authority like the papal cannot bind itself, inasmuch as that would be inconsistent with its plenary power; least of all could one Pope lay an obligation on a future Pope since all have equal rights, and an equal has no power over his equal. The Concordat was therefore binding on the nation, but not on the Holy See."

Then came the beginning of the sixteenth century, and the revolt of Europe against the Roman system, which had reached the climax of iniquity, not only by the unblushing immoralities of the Popes, one of whom was said "to have made the papal chair a sewer by his debaucheries," but through the publication of an authorised edition of the customary taxes in the Roman Chancery and Penitentiary, which was exposed for sale and disseminated in every country, and which fixed a price for every transgression, and absolution for the worst of crimes, even of murder and incest. We have no space left to notice the remarks of

Janus on the Council of Trent, or of the efforts by which infallibility was formulised into a doctrine. We must equally pass over his notice of the establishment of the Jesuits, the unscrupulous supporters of the papal throne. They not only became the warmest advocates of the doctrine, but pushed it to a most extravagant extent. In the opinion of their casuists, ignorance was no bar to infallibility. When it was urged by those who impugned it, "Many of the Popes know nothing of grammar, not to speak of the Bible; but one cannot decide in dogma without a knowledge of the Bible," the disciples of Loyola replied that most of the Popes had attained this supreme dignity as jurists or administrators, or sons of distinguished families, and could not prosecute theological studies at an advanced age. This spiritual gift of infallibility was so regulated as to enlighten for the moment the most ignorant Pope, and secure him from error. The seat of infallibility was in the innermost workshop of his mind. Why consult others who are liable to err, while he is not? Why bring in the feeble light of a few oil-lamps when he himself possesses the full radiance of the spiritual sunlight streaming from the Holy Spirit? We have only room

further to notice the celebrated bull issued by Paul IV., with peculiar solemnity, and directly *ex cathedra*, in 1558, in which he declared that "the Pope, as Pontifex Maximus, is God's representative on earth, and has full authority over nations and kingdoms." This bull was subsequently enlarged by Urban VIII., in 1627, in the still more celebrated, or rather notorious, bull entitled in *Cœna Domini*. In it he excommunicates and curses all heretics and schismatics, as well as all who favour and defend them; all princes and magistrates who allow the residence of heretics in their dominions, and all who keep or print the books of heretics without papal permission. It encroaches on the sovereign rights of states in the imposition of taxes, the exercise of judicial authority, and the punishment of the crimes of clerics. This bull was vigorously resisted by many of the Roman Catholic powers of Europe, but it was annually published on Maunday Thursday down to the time of Clement XIV. To revive these bulls of excommunication is one of the main objects of the assembly of the Council, and they are the basis of the twenty-one curses recently promulgated by the Pope, and analysed in our "Short Notes." M.

---

## The Œcumenical Council.

---

WE resume the narrative of the Œcumenical Council; but as the papal authorities have been more active than ever in their attempts to veil its proceedings in impenetrable secrecy, the reports which appear from time to time must be received with much qualification. Some facts,

however, which cannot be controverted, have oozed out, and to them we would direct the attention of the reader. It is notorious that the discussions, in what we may call the Committees, have been marked by a degree of violence and exasperation for which the Pope and his Jesuit



champions were not prepared. The severest animadversions have been launched against the Roman system of ecclesiastical administration, under which the Pope becomes the tool of Italian intrigues, and more particularly against the college of cardinals, the majority of whom only represent Italian interests. The ablest and most thrilling philippic was delivered by Strossmayer, a bishop from Croatia, a country generally believed to lie on the outskirts of civilisation. In an energetic speech of more than an hour, in the most classical Latin, which, it is affirmed, would not have been deemed unworthy of Cicero himself, he denounced the Cardinalate, and the entire economy of papal government. It is represented to have electrified his auditory, and to have raised him to such a position of influence in the Council as to protect him effectually from the resentment of the Jesuits. The next day the Patriarch of Chaldea ventured to express the same opinions, and delivered a speech in Arabic against the cardinals and the papal system. It was translated into Latin, and it kindled the indignation of the Pope, who summoned him to the Vatican, and, in a voice of thunder, commanded him to sign a retraction of his opinions, or a complete surrender of the specific liberties enjoyed by his Church. The poor man, taken suddenly aback, asked for two days to consult his brethren. The request was peremptorily refused, and he was told that he would not be allowed to leave the chamber till he had signed one or other of the documents. Thus caged up in the Vatican, he signed his renunciation of the privileges his predecessors had enjoyed for centuries, and which the Pope had long been labouring to extinguish. Standing on his rights, he had chosen to consecrate two bishops of his own selection, and to reject

those nominated by his Holiness. To complete his degradation, he was obliged to revoke this proceeding, and to ordain those who had been nominated by the Pope.

It is clear as the sun at noonday that the one predominant object of this assembly of prelates is to raise the "doctrine" of Infallibility into a "dogma," to be believed and brought into practice throughout the Roman Catholic world, on pain of excommunication in this life, and damnation hereafter. It is to clothe a fallible and peccant creature with the attributes of Deity, that between seven and eight hundred church dignitaries have been assembled from Europe, Asia, Africa, America, and Australia. But it encounters the most determined resistance in all directions, chiefly from the most eminent members of the Council; and for the obvious reason that it would not only extinguish their legitimate influence, and render them the slaves of the See of Rome, but would also bring them into direct collision with the civil power in their respective ministries. Before the Pope and his *curia* ventured to bring it under discussion in the Council, they promoted an address from the bishops under their influence, entreating him to assume the prerogative of infallibility. No exertions were spared to obtain signatures to this document from the bishops dependent for their subsistence on the dole from the papal treasury, and from the great body of Italian prelates, and it is affirmed that at the least 410 names have been obtained, though according to some accounts the number approaches 500. A counter-address has been drawn up by those who are opposed to the doctrine, among whom the foremost is Cardinal Rucher, the Archbishop of Vienna, who was the author of the Concordat which placed Austria at the foot of Rome, but which the constitutional

government of the empire has torn to shreds. So complete appears to have been the revulsion of opinion in his mind, that he now heads the anti-papal manifesto. With him are associated Cardinal Schwartzburg, Archbishop Darboy, Bishops Dupanloup, Strossmayer, and many other men of eminence. It received 150 signatures, and other adherents were coming in daily, when it was dexterously bruited abroad that the "Infallible" address had been already presented, and the counter-address was thus precipitately sent in to the Pope. It was discovered when too late that no address had been transmitted. Two days after the document signed by Cardinal Raucher and his associates had been forwarded to the Holy Father, he returned it with contemptuous silence. The wanton insult involved in this proceeding has tended still more to embitter the discord at Rome. Of the signatures to this address 47 are Germans, 34 French, 30 American, and 25 Orientals; and there are also some Italians, and two or three of the titular Roman Catholic bishops of England. It is also worthy of note that while the majority of the subscribers to the Infallible address represent mythical sees and decayed orders, and a crowd of petty Italian dioceses, those who are opposed to the doctrine represent eighty millions of Roman Catholics, or nearly one-half the Catholic share of the human family. The opposition to this doctrine is equally strong beyond the confines of Italy. The last *German Catholic Review* says: "It is a fact that the Church never held the Pope to be infallible. Otherwise how could Popes have been condemned for heresy by Œcumenical Councils? How could these sentences have been regarded as just and valid by other Popes? How could Popes have been deposed, and how could others elected in their

stead have been recognised by the Church? How could dogmatic decisions emanating from the Popes have been subjected to the Councils, and in some cases withdrawn by their authors?" Equally strenuous is said to be the opposition offered by the Emperor of the French and his liberal cabinet to the monstrous and perilous pretensions raised by the Pope. The Archbishop of Algiers, considered the ablest ecclesiastic diplomatist in Europe, was sent during the last month to Paris to persuade the Emperor to relax; but the mission fell to the ground. He could not be persuaded, in the present inflammable state of the French population, to introduce a new element of danger into the empire. Count Beust, the Austrian minister, notwithstanding the blandishments lavished on the Empress by the Pope during her recent visit to Rome, is said to have protested in the strongest language against the proceedings of the Council and the promulgation of dogmas which cannot fail to convulse the Church in the Austrian dominions.

It was at first stated that the whole body of English Roman Catholic bishops were ranged on the side of Infallibility, and this was the more readily credited, inasmuch as eighteen years ago, at a meeting held at Westminster, they had declared: "We have received our faith, our office, and our true religion immediately from the Apostolic see, and should be bound to it, even more than other churches, by the ties of love and regard. We therefore make that the foundation of our true and orthodox faith; that is to say, the chair of St. Peter, the Holy Roman Church, the teacher and mother of the whole world. Whatever has been once defined by her, we hold to be thereby determined and indisputable. We embrace and venerate with our whole heart her traditions,

rites, pious usages, and all the apostolic constitutions respecting discipline. Lastly, we profess with all our mind obedience and reverence to the Supreme Pontiff as the Vicar of Christ, and we give him our closest adhesion to Catholic communion." This confession of faith shows that the English "perverts"—we use it in no invidious sense—are, if possible, more papist than the Pope himself, and exceed other Roman Catholic communities in Europe in their abject submission to Rome; but it is now stated, on apparently good authority, that two if not three of them have had the courage to support the anti-infallibilists.

The Pope has taken advantage of the present assemblage at Rome, lay and clerical, to open an "Exposition of Roman ecclesiastical vestments," which would have been invaluable to our ritualist tailors and habit makers, but for the recent decisions of our ecclesiastical courts. The collection of Eastern and Western bishops in one focus,—among the former the Greeks, Syrians, Chaldeans, Armenians, Maronites, Copts and Malchites,—has suggested a comparison of the costumes of the two classes, and one of the bishops has been preaching up the oriental vesture. "It is certain," he said, "that all the saints, both of the Old and New Testaments, wore a robe falling down to the ground; nor can there be the least doubt that they do so now in heaven. It is equally certain that they did not shave, for a curtailment of the beard is never mentioned in the Bible, except as an ignominy. Nor can we suppose for a moment that they shave in heaven. Whether we look, therefore, to the intention of nature, to sacred example, yea to the most sacred—or to heaven itself,—we ought to wear long robes and beards, at least, as long as nature allows."

The Council has been assembled,

up to the period of our going to press, for seventy days, yet no decree has been promulgated, though six score Latin speeches have been made. Hitherto it has been all talk. It was given out that the Epiphany was the day on which some practical result would be exhibited to the world. But there had been discord and recriminations in the Council, and nothing was done but to oblige the bishops to recite the creed of Pius V., which occupied four hours. Then, again, it was confidently reported that Candlemas day had been fixed on for the declaration of some decree, or authoritative pronouncement. But Candlemas was as great a disappointment as the Epiphany. On that day 500 Zouaves and papal infantry were drawn up in St. Peter's, to illustrate the sacred announcement that "my kingdom is not of this world," and they guarded the broad avenue of the nave. The Pope was seated aloft on his portable throne. Presently there was a blaze of lights. The candle placed in the hand of the Pope was lighted. The 700 bishops also lighted their candles, and marched down in procession; the Pope was raised aloft in his seat, and the whole procession paraded the noble edifice, and came back to the place from which it started.

The papers notice various subjects which are known to have been brought under discussion, the latest of which is the short Catechism, into which the question of Infallibility has been foisted, to test the feeling of the prelates. To all present appearance, the Pope, who has secured a majority of votes, is resolved to persevere in pressing the dogma on the Council, however vigorously it may be resisted by the most influential prelates, and by the three great Catholic powers in Europe. Although he holds the keys of heaven at the Vatican, he knows too well that the

Emperor Napoleon holds the keys of Rome at Civita Vecchia, and that he is inflexibly opposed to the proclamation of a dogma which would compromise the tranquillity of the empire. If the Pope should be constrained to give way, the object of the Council is defeated, the Holy See is covered with contempt, and its authority is irretriev-

ably abased throughout the Catholic world. If the infatuated old man should persist in his determination, he may witness the disintegration of the Church. In either case, he is wildly driving the bark of St. Peter on the breakers, and even the dexterous pilotage of his Jesuit steersmen may be unable to rescue it. M.

## Notes from a Church Register.

BY REV. W. WALTERS.

SOME time ago, I was spending a day or two with a friend, who takes a deep interest in evangelistic movements, and who may be said to have charge of a congregation gathered mainly through evangelistic effort. The place of worship in which the people assemble is situated in a densely-populated, but much-neglected and profanely wicked district of one of our largest maritime towns. Formerly, it was occupied by a wealthy and influential church and congregation, ministered to by one of the ablest and most eloquent Nonconformist preachers of his day; latterly, however, since their migration to a more respectable locality, the people worshipping in it have been of a lower social grade. The only rich man among them is the friend who was my host, and who has cast in his lot with them, in the hope of being able to assist them in carrying on the work of God.

One evening we were talking of the various methods which God employs to bring sinners to Himself, when my friend said, "Would you like to see our church register? We insert in it the names of all communicants, their addresses and callings; and the several ways by which they were brought to Christ. There you will see how variously God works." I replied, that "I should be extremely obliged by

a perusal of it." He immediately fetched it from his library, and put it into my hands; and for the next hour I read it, and thought upon its contents, with wonder and joy.

There was an entry of about 200 names, representing the membership of the church; and a more interesting record of the kind cannot well be imagined. It consisted of sailors and sailors' wives, soldiers, hawkers, chimney-sweeps, dress-makers, lawyers' clerks, sail-makers, domestic servants, porters, widows, and young children. Formerly, they were for the most part total strangers to one another as well as to God; but now, in Christ Jesus, they had all become "fellow-citizens with the saints, and of the household of God." Some had become disciples of Christ in their youth, but for many years had been living in a backsliding state; and only recently had been aroused from their guilty slumber, and led to return to the Lord with weeping and supplication. Others had never known, till within the last few months, the blessedness of divine forgiveness. There was a special interest attaching to some of the cases, which others did not possess. Here was one case:—"Ann T. joined her seven children in heaven a few days after her admission to the fellowship of the church." Happy the mother who, in her dying

moments, could look forward to a blissful reunion with all her children in the heavenly world! who could think of them all as waiting to welcome her at the pearly gates, and conduct her to the throne! Here was another case:—"Maria C. Eleven years old. Neither parent converted." When I saw that, I thought at once of Abijah, the son of Jeroboam—that lovely youth in whom there was "found some good thing towards the Lord God of Israel." He, as far as we know, was the only one in the family that feared God; a diamond amid a heap of worthless stones. So was it with this dear little girl. Surrounded by circumstances unfavourable to piety; with no parental prayers, no pious home, counsel, or example; she had, nevertheless, remembered her Creator in the days of her youth. God had called her by His grace in early life to enjoy His love, and witness for His glory. One could not help sending up a special prayer that she might be preserved steadfast to the end, and be made a blessing to her friends.

But what most struck me in the register, as I turned over one leaf after another, was the way in which it illustrated the truth which, in the early part of the evening had been with my friend and myself the topic of conversation. All kinds of Christian agencies and means had been used by God, in calling those 200 people out of darkness into light—from a state of guilt and misery to a state of pardon and peace. Half-a-dozen cases may serve as specimens of the whole. A sight of them may not be without its quickening and comforting use to many who are engaged in the Lord's work.

Case 1. "Donald McD., a sailor, converted at sea through the instrumentality of a pious shipmate." What a testimony to the value of individual effort! What an encouragement to private Christians to speak to those with whom they associate, of the things that belong to their peace! This is at once the duty and the privilege of every follower of the Lord. God does not confine His blessing to the labours of officially-appointed ministers and teachers. He delights to own every honest effort to save

souls and promote His glory. Two remarkable instances may be furnished by way of stimulus and encouragement to personal, individual effort. The first is given by the author of "The Philosophy of the Plan of Salvation." Speaking of the conversion of an old man, who had exercised an extensive influence for evil, he says, "When converted, one of his first acts, although he had heard nothing of any such act in others, was to make out a list of all his old associates then living within reach of his influence. For the conversion of these he determined to labour as he had opportunity, and pray daily. On his list were 116 names, among whom were sceptics, drunkards, and other individuals as little likely to be reached by Christian influence as any other men in the region. Within two years from the period of the old man's conversion, one hundred of these individuals had made a profession of religion." The other instance is that of Harlan Page. On his deathbed he could say, "I know it is all of God's grace, and nothing that I have done; but I think I have had evidence that more than 100 souls have been converted to God through my own direct and personal instrumentality." Would that all Christians sought to do likewise!

Case 2. "Eleanor M. T. Converted gradually, through the preaching of Messrs. Guinness, Ratcliffe, and Lockhart." From the beginning of the Gospel, it hath "pleased God by the foolishness of preaching to save them that believe." Preaching is what Edward Irving used to call "God's ancient ordinance" for the conversion of men; and no other form of instrumentality will ever supersede it. Oftentimes, as in the case now under notice, God employs three or four servants to bring one soul to himself. One begins the work; others complete it. One serves to awaken and convince; another to convey peace. One probes the wound; another applies the healing balsam, and binds it up. One plants, another waters; but God gives the increase.

Case 3. "John D. H. Converted under the reading of the Word." In this man's experience, God had honoured His written Word without

the exposition or enforcement of it by the living voice, though it is impossible to say how far the hearing of the Gospel on previous occasions may have contributed to the saving effect of it as quietly read at home. No doubt God often uses the written Word thus. A few years ago an English missionary in India visited, on one of his itinerating tours, a large village in a remote district, which had never been approached by any missionary before; to his great astonishment, he found there several persons who had embraced Christianity, and who were desirous of being baptized. Their knowledge of the Christian religion he learnt, on examination, to be very considerable; and their conversion appeared real. He inquired as to the means through which such results had been brought about; and ascertained that, a year or two before, one of the villages, had received a copy of the Scriptures from a missionary, at one of the large fairs held in a distant city; he had carried it home, read it himself, and lent it to his neighbours; and the entrance of God's Word had given light. The Holy Ghost had blessed the truth, and hence, when the preacher went for the first time to deliver his message at that place, he found there a people prepared of the Lord. It is matter for thankfulness that through the agency of the British and Foreign Bible Society and similar institutions, the Scriptures are now being circulated throughout all lands.

Case 4. "Mary D. Converted under open-air preaching, at the lamp in L—e-street." There was another instance of conversion, through the same means, at the same place. Open-air preaching is in perfect accordance with the command, "Go ye out into the highways and hedges, and compel them to come in, that my house may be filled." Perhaps there never was a time when this mode of agency was so extensively employed. It may not always be undertaken by the fittest men. It is not everyone that can preach to assembled multitudes, under the canopy of heaven, as Whitfield and the Wesleys preached; or that has the tact in dealing with the "roughs" of our streets possessed by some living evangelists whom we could name. But

where the work is entered on by earnest men, who have felt the power of the truth, and the constraining love of Christ, and who have in any good measure the gift of utterance, there is ground to expect the divine blessing.

Case 5. "William W. Had been seeking the Lord for twenty years. Was at last converted in his own house." This is not a common case. One would like to have known more about it; but at the time fuller information could not be obtained. One would like to know how he sought—what means he used—what were the hindrances in his way—and how, after long years of unsuccessful searching, he at length found the "pearl of great price." All this is denied. A great lesson of comfort is plain, however, for seekers after God. He will be found of them that seek Him. The search may be long, and you may be ready at times to despair; nevertheless, in due time He will appear to bless you.

Case 6. "John McA. Had been eight years a drunkard. An abstainer for the last twelve months. Six months ago found peace with God. Converted through his wife's example and prayers." First of all, here is a proof of the benefit of total abstinence, and an illustration of the way in which it may become an handmaid to religion. There was but little chance of this man's conversion while he was living in habitual drunkenness; but when he gave up the use of intoxicating drinks, and became a sober man, he was able to listen to the gospel, and understand it, and appreciate the blessings it offered him. Then, in the next place, what an encouragement to pious, praying women who have unconverted husbands! I once knew a godly woman, who told me that she had prayed for the conversion of her husband, night and day for eighteen years; and at length the Lord heard her prayers. The example, however, must accompany the prayers. A consistent Christian example is a mighty power. A man may refute an argument, but he cannot refute a life. It is more persuasive in its silence than the most eloquent sermon. Let no Christian woman marry an ungodly man in the hope of converting him; but, on the other hand, let no Christian

woman married to such a man despair of his conversion.

One general lesson, in concluding these "Notes," is all I need enforce. The Church of Christ should use all the instrumentalities for the conversion of men that are within her reach; for God blesses all. Christians! be up and doing. Whatsoever your hands find to do, do it with your might.

"Sow ye beside all waters,  
With a blessing and a prayer;  
Name Him whose hands uphold thee,  
And sow ye everywhere.  
Sow where the sunlight sheddeth  
Its warm and cheering ray,  
For the rain of heaven descendeth  
When the sunbeams pass away.

Sow when the tempest lowers,  
For calmer days may break;  
And the seed in darkness nourished  
A goodly plant may make.

Sow when the morning breaketh  
In beauty o'er the land;  
And when the evening falleth  
Withhold not thou thine hand.

Sow, though the rock repel thee  
In its cold and sterile pride;  
Some cleft there may be riven,  
Where the little seed may hide.  
Fear not, for some will flourish;  
And though the tares abound,  
Like the willows by the waters  
Will the scattered grain be found.

Have faith, though ne'er beholding  
The seed burst from the tomb;  
Thou knowest not which may perish,  
Or what be spared to bloom.  
Room on the narrowest ridges  
The ripened grain will find;  
That the Lord of the harvest coming,  
In the harvest sheaves may bind."

## Who shall roll away the Stone?

"And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away."—MARK xvi. 3, 4.

THAT which weeping ones were saying

Eighteen hundred years ago,  
We, the same weak faith betraying,  
Say in our sad hours of woe.  
Looking at some trouble lying  
In the dark and dread unknown,  
We too, often ask with sighing,  
"Who shall roll away the stone?"

Thus with care our spirits crushing,  
When they might from care be free,

And, in joyous song out-gushing,  
Rise in rapture, Lord, to Thee.

For before the way was ended,

Oft we've had with joy to own—  
Angels have from heav'n descended,  
And have rolled away the stone.

Many a storm-cloud sweeping o'er us  
Never pours on us its rain;  
Many a grief we see before us  
Never comes to cause us pain.

Oft-times in the feared "to-morrow"  
Sunshine comes,—the cloud has  
flown

Ask not then in foolish sorrow,  
"Who shall roll away the stone?"

Burden not thy soul with sadness;  
Make a wiser, better choice;  
Drink the wine of life with gladness;  
God doth bid thee, man, "Re-  
joice;"

In to-day's bright sunlight basking,  
Leave to-morrow's care alone;

Spoil not present joys by asking,  
"Who shall roll away the stone?"

—From "Eden and other Poems," by G. W. Moon.

## Short Notes.

---

**INDELIBILITY OF ORDERS.**—A memorial signed by thirty-four gentlemen principally connected with the universities of London, Cambridge, and Oxford, among whom are Froude, Thorold Rogers, Sedgwick, Professor Jowett, and many others of great eminence, has been addressed to Mr. Gladstone, on the question of the indelibility of orders. They represent that persons who have been ordained to the ministry of the English Establishment, are aggrieved since, in case they are desirous of retiring from it, they are unable to do so by the force of existing laws, and from the conviction that the Legislature has pronounced that holy orders, from a civil point of view, are indelible. They assert that it is injurious to the Church that any obstacle should be placed in the way of those who wish to retire from the ministry, either because they are disinclined to its form of government, or its connection with the State, or its dogmatic teaching, or because they are no longer able conscientiously to discharge the duties of their office from some change in the circumstances of their lives. They contend that in the interests of religion and conscience those who are unwilling to exercise this sacred calling should not be called upon to assign their reasons, and that it is injurious to the Church and the public that any class should be bound to an irrevocable calling. Mr. Gladstone has stated, in reply, that the existing disabilities of clergymen cannot be defended, and that he is prepared to favour any well-considered measure of relief, but that, in

the present state of business, the Government cannot undertake it. Common sense teaches that the Church can derive no benefit from detaining men unwillingly in its service, and would act wisely in liberating them from their vows when they have become loathsome. But it is certain that the proposition will encounter a strenuous opposition from a large body of Churchmen. Indelibility of orders is considered to confer a peculiar dignity on the clergy, who form a separate ecclesiastical caste, and are endowed with high social distinction and privileges. They thus become an order in the State,—while the army, the navy, the bar, and medicine are simply interchangeable professions—and they can never be detached from it but by degradation. In some minds, the idea of indelibility is doubtless devoutly associated with the gift of the Holy Spirit, and authority to remit sins, with which every clergyman is invested at his ordination, and it appears to them an act of sacrilege for such an individual to addict himself to a secular calling.

**SUCCESS OF MISSIONS.**—The comparative sterility of results during more than seventy years of exertion in the Baptist mission in India, has been the subject of earnest discussion in the denominational circle during the past year, and various plans have been proposed for improving the machinery of the mission. But it does not appear to have received sufficient attention that much the same feeling of disappointment has been experienced by other denominations who have been engaged in the same



sphere of missionary labours. It is a noticeable and a lamentable fact that no sensible impression has as yet been produced by any body of missionaries on the three great religious organisations in Asia,—the Hindoo, Boodhist, and the Mahomedan. The success of the Societies has been, for the most part, limited to the aboriginal races, who have, from time immemorial, withstood the successive invasions of the creeds now predominant, and, retiring into their mountain fastnesses, have retained their primitive tongues, habits, and superstitions. In our last number we narrated the successful efforts of the American Baptist missionaries among the wild Garrows, while the labour of thirty years among the Assamese had been comparatively barren. The same result has been exhibited in the Burmese empire. The marvellous success which has attended the Baptist missionaries there is chiefly visible among the aboriginal Karens. The converts are counted by thousands, while among the votaries of Boodh they are scarcely reckoned by hundreds. Among the Santals, again, a tribe of primeval barbarians, inhabiting the south-western corner of Bengal, the German missionaries have within the last twenty years received 10,000 members into the Church, while the neighbouring Hindoo population has resisted the Gospel message. The large Christian community in the south of India, the result chiefly of the labours of Schwartz, and his successors, and now embodied in the reports of the British missionary societies, are described by Dr. Norman Macleod as consisting chiefly of the lower classes, who were reduced to a state of degradation by the conquering Hindoos.

These facts ought not to be lost sight of in reviewing the labours of Protestant missionaries in Asia

during the present century. It is a most gratifying fact that so many of these indigenous tribes, whose numbers are computed at eight millions, and who have for ages resisted Hindoo and Mahomedan proselytism, should furnish the noblest triumphs of Christianity, and be reclaimed from barbarism by the reception of Gospel truth. It is the duty of the Societies to cultivate this promising field with increasing assiduity. The complete organisation of the long-established creeds presents a stronger barrier to missionary efforts; but in the case of Hindooism, the predominating creed of India, there are many indications that the citadel of its strength has been undermined, and that simultaneous efforts to impart instruction, more especially Christian instruction, to the young in schools, and to adults by discourses, will accelerate its downfall.

**MADAGASCAR MISSION.**—The success of the labours of the London Missionary Society in the island of Madagascar, is calculated to warm the heart of every friend of missions. It is now fifty-two years since the first missionary landed in the island, and established schools under the auspices of the king, Radama I. He died in 1828, and was succeeded by his queen, who after granting a fickle toleration to Christianity for several years, commenced a career of persecution in 1835, and the next year the last missionary was obliged to leave the island. As the result of fifteen years of labour, the language was reduced to writing, the Bible, the Pilgrim's Progress, and other books, were translated and printed, 15,000 children were instructed, and 200 baptized. From 1825 to 1861, the Christian converts were subjected to a succession of persecutions which remind us of the atrocities of the Inquisition. In that of 1849, four nobles were burnt

alive, fourteen hurled from the rock, 117 condemned to work in chains weighing more than fifty pounds; 105 were publicly flogged, and 1,700 subjected to heavy fines. They dared not meet for worship, except under the cover of night, or in the seclusion of woods and rocks. The persecuting queen died in 1861, and after two rapid successions in which persecution ceased, the present queen came to the throne. The missionaries were encouraged to return, and found the declaration of Scripture literally fulfilled, that the blood of the martyrs was the seed of the Church. The more the Christians had been persecuted, the more had they multiplied. The Gospel had taken deep root in the country. The Queen received the rite of baptism, and by the end of 1868 there were 437 native preachers, more than 7,000 communicants, and 37,000 adherents to Christianity. The national idols have been destroyed, and the whole nation appears to be prepared to receive Christianity as the religion of the island. The London Missionary Society, the humble but energetic instrument of this glorious work, is girding up its loins to urge it forward to its consummation, and is making the most vigorous efforts to acquit itself of the responsibilities thus devolved upon it.

Meanwhile, it is announced that the Gospel Propagation Society is about to take advantage of this opening, and to transmit a bishop and his following to Madagascar. The first duty of the Prelate, even if he should abstain from sacerdotalism and ritualism, will of course be to preach the doctrine of the apostolic succession. The authority of the missionaries who have been the agents in the conversion of the heathen will be ridiculed, the ordinances they have administered will be pronounced invalid; and a spirit of discord and animosity will be introduced into this

young Christian community, as yet imperfectly reclaimed from heathenism. This will doubtless be followed up by an attempt to draw the young queen over to episcopalianism, and she may probably be imported into England, and led about from platform to platform by a bishop, totally oblivious of the discredit thrown on such exhibitions by Barnum. All this may subserve the cause of episcopalianism, but it is difficult to perceive how it can promote the cause of religion. There are hundreds of millions of pagans lying in the darkness of heathenism and Mahomedanism; and why cannot the resources of the Church of England be employed in reclaiming them from these errors? Where is the dignity of waiting till other denominations have broken up the soil and planted the seeds of Christian truth, and then stepping in and carrying the harvest to their own garner? We hear much of apostolic succession. Let the title of the Episcopal Church to this distinction be proved by obedience to the apostolic practice of "striving to preach the Gospel, not where Christ was named, lest they should build on another man's foundation."

**THE ATHANASIAN CREED.**—A memorial numerously signed by members of the Established Church of great eminence, has been presented to the Archbishops of Canterbury and York, praying for relief in the use of the Athanasian creed, by one of three processes; by the substitution of "may" for "shall" in the preceding rubric, or the removal of the damnatory clauses, or by an authorised explanation of them. We can understand the first two propositions; the optional use of it, and the exclusion of the obligatory clauses; but how any authorised construction of them can relieve the conscience, it is not so easy to perceive. There is no ambiguity in the expressions.

When the creed affirms that whoever does not believe the Catholic faith as set forth in it shall "perish everlastingly," there can be but one meaning attached to the words, and any attempt to blunt the edge of them would be to pollute the worship of God with demoralising sophistry. The Archbishop of York said he was struck with the fact that the signatures to this memorial included some of the most respected names among the clergy and laity, and those drawn not from one school or class of opinion, but from every school, and he for his part was prepared to consider a measure of relief in the use of it. He found that many who most highly valued that document as a true exposition of the great doctrines of our faith, were coming round to the opinion that the law which made it imperative on all clergymen in all congregations, required modification. A hundred years ago, the head of the Church of England on earth, George the Third, steadily refused to pronounce this creed, and it is time this scandal was removed from the national Church. The creed involves a palpable violation of the truth, for it is not true, nor is it stated in Scripture, that everyone who does not believe in the double procession, and cannot conscientiously pronounce the words *filioque*, will be eternally lost; yet every clergyman is obliged thirteen times in the year, to stand up and solemnly pronounce this falsehood. Why, in this age of religious liberty and liberality, should the Episcopal Church be bound to adopt the formula of a persecuting age, and amidst the illumination of the nineteenth century, to repeat the maledictions of the fourth century? Is it not possible to rehearse one's own creed, without consigning to eternal perdition all those whose belief does not exactly tally with it? "Who art thou that judgest another man's

servant? to his own master he standeth or falleth."

**NEW GROUP OF CURSES.**—But for hearty and robust malediction commend us to the Pope, who is "clothing himself with curses as with a garment." The *Augsburg Gazette* publishes that portion of the syllabus known as *canones de ecclesia* proposed to the Ecumenical Council as the new dogmatic scheme. It treats of the "Church of Christ," and consists of twenty-one canons all ending with the words, "let him be anathema," which is a classical Greek term for the blunt Saxon words "let him be accursed." "If any man say that various societies differing from each other in profession of faith, and holding separate communion, constitute, as members and portions, a Church of Christ, one and universal, let him be accursed." "If any man say that the true Church of Christ, out of which no man can be saved, is any other than the Holy Roman Catholic and Apostolic Church, let him be accursed." "If any man say that the Church of Christ is not a society absolutely necessary for salvation, or that men may be saved by the adoption of any other religion whatever, let him be accursed." "If any man say that this intolerance whereby the Catholic Church proscribes and condemns all religious sects which are separate from her communion, is not prescribed by the Divine law, let him be accursed." A man is accursed not only if he is not a Roman Catholic himself, but if he deems it possible for God to show mercy to any but a Roman Catholic. He is accursed not only if he is not intolerant himself, but if he does not believe that this intolerance is prescribed by God. He is accursed if he does not believe that St. Peter was appointed by our Lord prince of the apostles and visible head of the Church Militant, and

endowed with the primacy of true and sole jurisdiction, and that the Roman Pontiff is not by Divine right the successor of St. Peter in that primacy; and he is accursed if he question that any man who entertains a doubt of it is accursed. The man is accursed who believes that the Roman Catholic Church, like other human associations, has been subject, or may be subject, according to the changes of times, to vicissitudes and variations. He is accursed if he says that the infallibility of the Church is restricted solely to things which are contained in Divine revelation. Finally, he is accursed who believes that an act which by virtue of ecclesiastical law is unlawful,—as, we may suppose, civil marriages, secular education, or alienation of Church property,—can become lawful by the force of civil law. It must not be forgotten that the two indisputable elements of a papal bull are that it should be addressed to the whole Church, and that it should end with an anathema.

THE GOVERNMENT EDUCATION BILL was introduced by Mr. Forster into the House of Commons on the 17th of February, a day which will mark an epoch in our domestic history. It was a measure surrounded on all sides with difficulties social, financial, and religious; but so completely has Mr. Forster succeeded in meeting them, that the bill was received with equal admiration on both

sides of the House. It is one of the most complete schemes of construction which we have had since the Reform Bill, and is a fitting companion of Mr. Gladstone's Irish Land Bill. It is intended not to supersede but to complete the existing means of education established by voluntary exertions; but its two great fundamental principles are, that a good elementary school shall be placed within reach of every family, and that every child between the age of five and twelve shall be compelled to attend some place of instruction, provided either by the state or the public. It is entirely undenominational without being "Godless." The numerous provisions contained in it will undergo a keen and impartial review by the intellectual Parliament out of doors before it goes into committee, and many improvements of its details will doubtless be suggested, but its prominent features will remain unaltered. The highest praise that can be bestowed upon it is that it fully meets the great exigence which has been increasing on us during this century. Our streets will now be relieved of the disgraceful spectacle of shoeless ragged urchins cutting somersaults for the chance of a penny, or squabbling with each other selling match-boxes, and we shall be able, as a nation, to hold up our head in the European community. We propose to give a complete analysis of it in our next number.

---

## Memoir of Mrs. Hannah Ward.

---

ON the 20th day of December, died at Ealing, in the sixty-seventh year of her age. She was the eldest daughter of the Rev. William Ward,

one of the Serampore missionaries, and was trained up by him with paternal affection. In 1825 she was married to Lieutenant Ward,

of the 68th Regiment of Native Infantry, a man of that sterling religious character which secured for him the esteem even of those in his own corps who had little respect for "saints." He was the intimate friend of Havelock, and when they happened to be brought together in the same cantonment took his share of religious instruction to the men. When Havelock was removed from his corps on staff employ, Lieutenant Ward never failed to assemble the pious soldiers in the station for devotional exercises. He was engaged in the battles of the first Sikh campaign, and for his gallant services was rewarded with what was considered the highest object of a soldier's ambition, the independent command of a regiment. But he had no sooner obtained this distinction than his honourable career was cut short by death. Mrs. Ward was at the time in England, and in the first years of her widowhood resided at Liverpool under the pastoral care of the Rev. Mr. Birrell. Her life was uneventful, but her friends could not fail to appreciate the spirit of Christian resignation with which she bore the loss of a beloved daughter, and the partial decay of her sight.

From Liverpool she removed to Ealing, which was her last earthly tabernacle. There her sight became totally extinct, but she continued to enjoy the ministrations of Mr. Ferguson, and in the Christian sympathy and conversation of the deacon, Mr. Grew, experienced the highest enjoyment. In this season of affliction she found her chief consolation in tracing the words of Scripture with her feeble fingers on the raised copy of the Bible, which daily brought home the Word of Life to her feelings. It was likewise a great source of enjoyment to recel to memory the hymns she had been accustomed to sing. She took particular interest, as might be supposed, in the progress

of missionary labours, and often dwelt with pleasure on the circumstance of her having accompanied her father in 1822 to the dying couch of Krishna, the first convert, when they sung together the hymn he had composed, rendered into English verse by Dr. Marshman. She inherited all her father's amiability of disposition, and exhibited the same devotional spirit by which he was distinguished. When deprived of the power of attending the chapel, she entreated those who enjoyed that privilege to bring home to her as much of the sermon as they could remember. She delighted in religious conversation, and desired those who visited her to dwell on the love of the Saviour, and the glory which was to be revealed to those who trusted in Him. She appeared to live in an atmosphere of holy thoughts and devout aspirations, and during her long and severe affliction, when dead to the world, was peculiarly alive to all the enjoyments of religious influence. As she approached the term of life, her mind was severely exercised, at times depressed by temptations, then exalted by comfort from the source of all blessedness to such a degree that she was fain to exclaim, "I see my Saviour, I hear His voice, 'It is I, be not afraid!'" Though she appeared to regard not without awe the solemn moment of dissolution, yet the entire trust she reposed in the merits of the Atonement sustained her spirits, and calmed her dying moments. She was frequently repeating to herself the verse on which Dr. Carey had dwelt with delight on his death-bed: "A guilty, weak, and helpless worm." And thus, rejoicing in God her Saviour, her soul passed peaceably to the blessed assembly above to mingle her ascriptions of praise with those of Carey, Marshman, and Ward, with whom she had been associated below.

## The Johns of Scripture.

---

A NATURAL love for Bible names has spread the word John both far and wide. The French know it as Jean, the Spaniards as Juan, the Italians as Giovanni, the Russians as Ivan, the Welsh as Ioan, and so on, with lesser or greater changes of form, throughout the Christian world. The name occurs oftener in Scripture than some persons are aware, and we may profitably occupy a few minutes in a brief notice of the persons who, in the Old and New Testament, are called "John." The name is spelt in three ways in the English version,—Jehohanan, Johanan, and John. The first form is nearest to the Hebrew, and means "Jehovah is gracious," or the "grace of Jehovah." We meet with the name about twenty times as the designation of different persons, and the list will be as follows, excluding the least important ones, and not pledging ourselves to an exact chronological order:

1. One of the "porters," or door-keepers of the Tabernacle; mentioned 1 Chron. xxvi. 3.

2. A brave Benjamite, one of David's captains (1 Chron. xii. 4).

3. "The eighth in number of the lion-faced warriors of Gad, who left their tribe to follow the fortunes of David, and spread the terror of their arms beyond Jordan in the month of its overflow" (1 Chron. xii. 12).

4. The father of Azariah (1 Chron. vi. 10.) Azariah was the presiding priest at Jerusalem when Solomon dedicated the first temple to the divine service.

5. The first-born of Josiah, King of Judah (1 Chron. iii. 16).

6. A valiant soldier, mentioned by Jeremiah (xli. 11—18).

7. One of the chief Levites in the time of Ezra. It was to his house that the prophet retired to mourn over the foreign marriages which the people had contracted. "Then Ezra rose up from before the house of God, and went into

the chamber of Johanan, the son of Eliashib; and when he came thither, he did eat no bread, nor drink water, for he mourned for the transgression of them who had been carried away."

8. One of the chief men of Judah under King Jehoshaphat (2 Kings xxv. 23).

9. One of the Levites who returned from Babylon with Zerubbabel (Nehemiah xii. 18).

10. An Israelite who was compelled to put away his foreign wife (Ezra x. 28).

We may remark, in passing to the New Testament, that John was the name of the founder of the great Maccabæan family, who were so wise and valiant in their resistance to the Greek tyrants of Palestine between the time of Malachi and the birth of the Lord Jesus Christ. The Johns mentioned in the New Testament are not many, but two of them have attained to a fame whose glory fills the world. We ought also to add that a pious woman, mentioned in the New Testament, bore the name of Joanna (a female John). She was the wife of Chusa, the house-steward of Herod Antipas (Luke viii. 2, 3). "And certain women were with him, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, and Joanna, the wife of Chusa, Herod's steward, and Susanna, and many others, which ministered to him of their substance."

The Johns of the New Testament are five in number:

1. One of the ancestors of the Lord Jesus (Luke xxiii. 27). Of him we know nothing except his name.

2. One of the "kindred" of the high-priest, and a member of the Sanhedrim (Acts iv. 6). In what sense, in this passage, the word "kindred" is used, we are not told in any part of the Scriptures.

3. The Evangelist Mark was also

called John (Acts xii. 12—25); "John, whose surname was Mark." He was the son of a certain Mary, who dwelt at Jerusalem, and was probably born in the sacred city (Acts xii. 12). Mary seems to have been a very pious, zealous woman, and on terms of friendship with the Apostles. It was to her house, as to a familiar place, that Peter came after his deliverance from prison (Acts xii. 12), and there found "many gathered together praying;" and probably Mark was converted by St. Peter, for he speaks of "Marcus, my son" (1 Peter v. 13). He is called the "sister's son to Barnabas" (Col. iv. 10). The Greek word is *Anepsios*, from which, probably, the term nephew is derived. The name John Mark becomes Mark only in the Epistles, just as Saul becomes Paul, and seems to intimate the putting away of his former life, and entrance upon a new ministry. Being anxious to work for Christ, he went with Paul and Barnabas on their first missionary journey. "They took with them John, whose surname was Mark" (Acts xii. 25). He is called their "*minister*" (Acts xiii. 5). The word, of course, means that he was with them as an assistant, and not as their spiritual equal. The term in the Greek is *huperetes*, which literally means an *underserver* in a ship,—Paul and Barnabas being officers in the vessel of the Church, and John Mark, so to speak, being only one of the crew. As Mark displayed some kind of unseemly vacillation of character in this journey, the Apostle Paul refused his assistance in the second missionary tour, but his uncle, Barnabas, was more indulgent; and thus occurred that "sharp contention" spoken of in Acts xv. 36—40. But a full reconciliation afterwards took place; for John Mark was with St. Paul in his first imprisonment at Rome, and in the last letter which the Apostle wrote these welcome words occur: "Take Mark and bring him with thee; for he is profitable to me for the ministry" (2 Tim. iv. 11). It was perhaps during his first stay at Rome that Mark wrote the gospel which bears his name. Tradition tells us that he became "Bishop" of Alexandria, and suffered martyrdom there. We have, however, no inspired record of his last days, and

can only think of him, in general, as a devoted member and minister of the early Christian Church, and firmly believe that he is now the blessed companion of "the glorious company of the Apostles," and of their Divine Lord in heaven.

4. John the Baptist. Concerning this wonderful man, the Lord Jesus uttered the enviable eulogies: "He was a burning and shining light;" "Of them that are born of women a greater than John the Baptist has not appeared." He was truly John the Great. Predictions were uttered concerning him hundreds of years before his birth. Isaiah foretold his coming, as "The voice crying in the wilderness, Prepare ye the way of the Lord, make his path straight;" and Malachi also prophesied concerning him as "the messenger" who was to "prepare the way" of the Lord. An archangel was sent down from heaven to speak of his birth and settle his name. For twelve or fifteen years he lived in "the desert," with the Essenes, or perhaps as a secluded anchorite, to prepare himself by self-discipline and constant communion with God for the wonderful office to which he had been divinely called. At length the long-secluded hermit came forth, and by his brief ministry stirred the Jewish nation to its very depths. Princes, priests, and people, honoured and bowed before the young reformer, and felt assured that a new and a true prophet was among them. He was "*more than a prophet*." The ancient seers could only speak of a promised Messiah; John was honoured to see and baptize the Messiah, and to say, "Behold, here is the Lamb of God that taketh away the sins of the world." With the baptism of Jesus, John's more especial office ceased. The King had come: the functions of the herald had ceased. It was this that John had, with singular humility and self-renunciation, announced beforehand: 'He must increase, but I must decrease.' The brief history of John's life is marked throughout with the characteristic graces of self-denial, humility, and holy courage. So great indeed was his abstinence that worldly men considered him possessed. 'John came neither eating nor drinking, and they

said he hath a devil.' His humility was such that he had again and again to disavow the character and decline the honours which an admiring multitude almost forced upon him. 'He was,' he said, 'no one—a "voice" merely—the voice of God calling His people to repentance, in preparation for the coming of Him whose shoe-latchet he was not worthy to unloose.' For his boldness in speaking the truth, he went a willing victim to prison and to death."

5. The last of the Scripture Johns is the great and good Apostle who bore the name. The divinely recorded incidents of his honoured life are familiar to all Christian students, and the large mass of traditions concerning him which have been handed down from the earliest ages of the Church, attest the interest which each succeeding generation of Christians have felt and cherished towards "the disciple whom Jesus loved." He was probably a few years younger than the incarnate Saviour. He was the son of Zebedee and Salome; the former being known to us only by name, the latter better known as one of "The Maries," and being, as some have supposed, a sister of the mother of Christ. He was probably born near Bethsaida (the house of fishing), on the shore of the Sea of Galilee. "The mention of the 'hired servants,' (Mark i. 20), of his mother's 'substance' (Luke viii. 3), of 'his own house' (John xix. 27), implies a position removed at least some steps from absolute poverty. The fact that the Apostle was known to the high-priest Caiaphas, as that knowledge was hardly likely to have begun after he had avowed himself the disciple of Jesus of Nazareth, suggests the probability of some intimacy between the two men or their families."

Of his earlier life and education we have no inspired account, except the hint (Acts iv. 13) that he and Peter "were unlearned and ignorant men," which probably only means that they were not recognised teachers of the people, and, unlike Paul, had received no rabbinical education. He had studied, however, in the best of schools. "They took knowledge of him that he had been with Jesus." He was admitted within the innermost

circle of the friendship of his Lord, he was one of the favoured three, he "lay in the bosom of Christ," he was "the disciple whom Jesus loved," and was honoured with the guardianship of the mother of Jesus by the dying word of Christ. "The teacher who had been to him as a brother, leaves to him a brother's duty." With what reverential readiness he entered upon the duty his own words tell us: "From that time that disciple took her to his own home." A few words will contain all that we really know concerning him after the ascension of his Lord. He and Peter enter the temple together as worshippers (Acts iii. 1), and protest against the threats of the Sanhedrim (iv. 13). They are fellow workers in the first great step of the Church's expansion. The Apostle, whose wrath had been roused by the unbelief of the Samaritans, overcame his national exclusiveness, and receives them as his brethren (viii. 14). The persecution which was pushed on by Saul of Tarsus, did not drive him or any of the Apostles from their post (viii. 1). When the persecutor came back as the convert, he, it is true, did not see him (Galatians i. 19); but this, of course, does not involve the inference that he had left Jerusalem. Fifteen years after St. Paul's first visit there, he was still at Jerusalem, and helped to take part in the great settlement of the controversy between the Jewish and Gentile Christians (Acts xv. 6); and of course he was esteemed as one of the "pillars" of the Church (Gal. ii. 9). We know little else concerning his personal life from this time. His Gospel, his three Epistles and Apocalypse were probably written in his old age, but when and where, Scripture is silent. The tradition *may* be true, that he was the last surviving of all the Apostles, and that he died at Ephesus more than a hundred years old; rejoining his Divine Master after an absence of perhaps more than seventy years. "The image mirrored in his soul is that of the Son of Man, who is also the Son of God." Nowhere is the vision of the Eternal Word, the glory as of the only-begotten of the Father, so unclouded; nowhere are there such distinctive personal reminiscences of the Christ, "according to the flesh,"



in his most distinctively human characteristic. It was a true feeling which led the later interpreters of the mysterious form of the four living creatures round the throne (Rev. iv. 7), to see in him the eagle that soars into the highest heaven, and looks upon the unclouded sun.

"Speculator spiritualis  
Quasi seraphim sub alis  
Dei vult faciem."

"Like a gazer in the spirit-world, as if from beneath the wings of the Seraphim, he looks upon the face of God."

## Reviews.

*Clark's Foreign Theological Library:* 4th Series, Vol. 23. Manual of Historico-critical Introduction to the Canonical Scriptures of the Old Testament. By CARL FRIEDRICH KEIL, Doctor and Professor of Theology. Translated from the Second Edition, with Supplementary Notes from Bleek and others, by George C. M. Douglas, B.A., D.D., Professor of Hebrew and Old Testament Exegesis in the Free Church College, Glasgow. Vol. 1. Edinburgh: J. & J. Clark, 38, George-street, 1869.

THIS is a very valuable portion of the valuable contributions to sacred learning, which the Messrs. Clark have long been pouring, chiefly from German sources, into the stream of English literature. It contains a condensed discussion of all the important problems connected with the language, contents, and purpose of the Old Testament Scriptures; and where want of space forbids an exhaustive consideration of a given subject, works are specified in which such consideration may be sought and found. Of course the volume contains no "light reading," nor is it intended for general perusal; being designed chiefly for members of the sacred profession, and pre-

supposes in the reader some knowledge of the Hebrew language; but we trust a goodly number of intelligent laymen will master it, and thus make themselves familiar with some of the most interesting and important subjects to which their attention can possibly be called. The following extract from the preface will explain the nature and scope of the work:—

"The problem which I set before myself as I worked at it was not merely to collect, to complete, and to present compendiously the results of older and of more recent sound historico-critical investigation into the origin, the genuineness, the integrity, and the credibility of those Scriptures of the Old and New Testament on which Neological scepticism has cast doubts, and which it has stripped of historical and theological claims to respect, but along with this, it has been my effort to vindicate for Old Testament Scripture the rank of a theological science, by an organic division and arrangement of the material which works an introduction handle, in correspondence with the gradual origination and the historical transmission of the Old Testament; so that this science might form the indispensable foundation on which to work out historically, dogmatically and apologetically, the revealed religion of the Old Testament."

We add our hearty amen to the

pious prayer of the author, that "it may contribute its share to establish men more firmly in the truth of God's Word, as it was spoken by Moses and the Prophets. To Him be praise and glory evermore!"

*Clark's Foreign Theological Library.*  
Fourth Series. Vol. 24. Bleek's Introduction to the New Testament. Edited by JOHANNA FRIEDRICH BLEEK, Pfarrer. Translated from the German of the Second Edition by the Rev. William Urwick, M.A. Vol. 1. Edinburgh: J. and J. Clark, 38, George-street. 1869.

THIS work bears the same relation to the New Testament which the above work of Keil bears to the Old. An extract or two from the preface by the translator, which we thoroughly endorse, will give our readers a general idea of the nature of the work, and of the various gifts of its lamented author:—

"As Biblical introduction was Bleek's main and permanent calling in life, so his exegetical labours in the New Testament are fuller and more important than those in the Old. The work now presented in an English dress is distinguished by succinctness, clearness, accuracy, candour, love of truth, and, above all, reverence for the revelation of God in Christ, and for Holy Scriptures as the record of that revelation. Attempts have been made to put upon Bleek the bar of rationalism, and to number him among the sceptical theologians of Germany; but a fair perusal of his works will furnish the best answer to such calumnies."

"Bleek," says Professor Hamphausen, "by his carefulness, his pure love of truth, and his unassuming humility, has done far more for Biblical learning than any amount of rash self-assertion and oracular speaking could accomplish. Still, no one can fairly dare to reproach his investigations as in any way sceptical in their tendency. It was utterly impossible, for example, for Bleek to hesitate upon

such a question as the authenticity of the fourth Gospel. His life and works bear witness to the fact, that positive faith in the truths of Christianity, and historical criticism of its sacred records, in no way exclude the author."

The following particulars of the life of Bleek will be acceptable to those who set themselves to the study of his valuable works:—

"Dr. Friedrich Bleek must be regarded as one of the most eminent Biblical scholars of the Evangelical Church in Germany. He was born July 4th, 1793, at Ahrensböök, in Holstein. His father, who on the ground of health had exchanged the profession of notary for a business life, soon discovered the extraordinary gifts of his son, and, designing him for the career of a scholar, sent him for three years to the Gymnasium at Lübeck. There he pursued the study of the Greek and Latin classics, and began that of Hebrew; and, under the guidance of the learned and pious director Mosche, evinced so strong a taste for ancient languages and history, that he gave up the idea of the law, and became in 1812 a student of philology and theology in the University of Kiel. There his chief attention was directed to the philological departments of theological study. He afterwards spent three years, from 1814-17, in the University of Berlin, where he imbibed a true love for theology under the influence of De Wette and Neander, and chiefly of Schleiermacher, who, with keen discernment and prognostication of his future career, was wont to say that he thought his friend was specially gifted with a *charisma* for introduction to Holy Scripture. This was emphatically his *fate*, his *calling*; and to this, in the Providence of God, he devoted his entire life. He passed the *examen pro ministerio* at Glückstadt, but he was soon recalled to Berlin by the theological faculty there, who recognised and appreciated his scientific earnestness, his love of truth, the thoroughness and simplicity of his nature, and the ability of his performances (some of which afterwards appeared in print), by giving him permission to lecture in public at the University, and conferring upon him

the title of Professor Extraordinary. His linguistic and exegetical exposition of Old and New Testament texts attracted the students by their thoroughness and clearness, and paved the way for his critical lectures on Old and New Testament Introduction. In 1829 he was called to the University of Bonn, on the Rhine, which was the scene of his uninterrupted labours for the remaining thirty years of his life. He died suddenly of apoplexy, on the 27th of February, 1859, in firm reliance upon the grace of God in Christ, in whose service he had so faithfully employed the talent entrusted to him."

*Belief—What is it? or, the Nature of Faith, &c.* Blackwood and Sons, Edinburgh and London. 1869. pp. 301.

IN some respects this is a very remarkable volume. The answer to the question which forms the title covers every possible branch of the subject. After stating the limits, he proceeds to the subject of faith. This is said to be "God's exceptional affection towards mankind"—and, consequently, the key-words of revelation are "God so loved the world." All God's revelations to man, from Adam to Christ—the cross being the last, it should be said, in a culminating series, differing nothing in kind, only in degree—have been designed to convince him of this simple fact. He finds proof of this in all the names, titles, and relationships which God claims or assumes, whether in the Old or the New Testaments. "They all show forth one thing, only placing it in different lights—that 'God so loved the world'" (p. 19). As we, therefore, might expect, we are told that the teaching of faith should be "essentially historical as distinguished from doctrinal." The next chapter is entitled "The Education of the World to Faith," i.e., to believe in God's love. With this object Noah was spared and Israel chosen.

He says:—"God's selection of Noah to begin a new population of the earth was the type or first example of His manner of dealing with mankind during the next great period of

sinful man's history, that which continued until the fulness of time. That was a policy of selection—selection for one constant purpose of training mankind, by example, to appreciation of God's moral nature, and faith in His disposition of kindness towards them. The religious history of the whole period was shortly this: that God brought up a nation to be the instructor of the world, and placed it and moved it about among the nations of the world, so as to be an effective light to them, making known His moral nature and His dispositions towards man" (p. 27).

The incarnation, with its connected truths and revelations—as, indeed, all the intermediate dealings of God with man, whether through the facts of Israel's history, or His communications through seers and prophets, are explained on the same principle: all these seek to lead the world to the knowledge of God's love. The second part of this chapter shows how the education was accomplished by the contact of Israel with, and by prophetic missions to, heathen nations, by the chosen people's captivities, circulation of Jewish books, &c. Next we have "Reason's Task in Religious Faith," which is thus described:—"First, it has to judge of the evidence upon which the history of God's love is to be believed: secondly, its longer, its endless work is to familiarise the mind and the heart, the thoughts and the affections, with the facts recorded (p. 117).

It may be remarked, in passing, that this chapter contains some very valuable observations upon the reality of the gospel miracles, and upon the causes of the aberrations of the sceptics and mythists.

After "The Mental Experience of Faith," which combines "a quiescent and an active state," and "Scriptural Faith" with verifications, we have "The Objects of Faith," which is "Christ, the Love of God." He says, "The fact of Christ is the fact of which all other facts of God's so loving the world are parts, expositions, and consequences; and so religious faith, the faith of salvation, contemplating these, becomes, like all faith known in the authoritative

analogy of family life, faith in a person—faith in the Son of God, the Saviour of the world" (p. 181). This proposition is abundantly illustrated from both Testaments, and from the doctrine of Christ formed in the heart of the believer.

A very instructive chapter succeeds on "The Diversity of Faith." The author, however, makes far too much of differences of dispositions—though he adduces some striking illustrations in support of his theory—of education and nationalities to account for, if not to justify, diverse forms and operations of faith. With this caveat the chapter may be commended to the careful consideration of the reader. There are but two other chapters. The first is, "The Conditions to Faith;" moral, intellectual, and social. The second is, "Living by Faith."

Our readers will thus perceive that this is a very complete treatise on the subject indicated, and were the author sound in fundamentals scarcely too high an eulogium could be passed upon the manner in which he has executed his work.

But, we are bound to say, cordially as we agree with much which he has advanced, that the faith here expounded—though touching it in many different points—is not that of the New Testament. This is a serious indictment, and one that demands evidence before it can be admitted as proven.

1. As to the human nature of our Lord, our author says:—

"A strange but impressive illustration of this identifying Himself with sinful condemned man is presented to faith's thoughts by the particular human ancestry through which the Messiah appeared as the Son of Man.

His bodily life was a link in a chain of human nature which contained the most illustrious cases of man's imperfect faith and holiness, but contained also the grossest human corruptions—viz., incest, adultery, and murder; and the greatest human shortcoming in or sin against faith—viz., heathenism near religious light, and apostacy from known truth. The Amorite Rahab, and the Moabite Ruth . . . were in the ancestry of His flesh as well as the mothers of Israel. The blood of Tamar and Bathsheba as

well as of Mary, of Ahaz as well as of Abraham, flowed in His veins."

And thus He is said to be "the substitute and elder brother of all ranks of earthly condition, and all diversities of moral estate in the 'seed' which 'He took up' or undertook for." (Heb. ii. 16) pp. 61, 62.

Now this language, especially the sentence we have italicised, ignores the miraculous conception of the Saviour, and asserts, in a fully developed form, the Irvingite heresy that He had a sinful human nature. It is quite true that we have the genealogy of Christ as here described; but the Scriptures distinctly provide against any such inference as the author of this volume has drawn by reminding us that "the man is not of the woman, but the woman of the man."

To say the least, such a statement cannot but tend to lower our conception of the Saviour's spotless humanity.

2. As to the Trinity. "Historically, the Father and the Son are one (John xiv.), and the Father is in fact suffering, in fact Himself meeting the penalty of His children's sins, an idea which suggests no moral difficulties." (p. 62.)

Again:—

"He who was known by so many names to the first races and the chosen people; who advanced—in the appropriated titles which he made his representatives—from Deity to Almighty, Eternal Possessor of Heaven and Earth, Most High; who, with selecting love, became Jehovah, Israel's Holy One, the Lord of their Hosts,—who came near to be a King to His people, their Shepherd and Captain of Salvation; who came nearer to their homes, their Father, Husband, Friend, closer than a brother, who became Jesus, &c. . . now dwells within them with a grace the nearness and meet-help of which is named congruously to the nearness of His person. He is their comfortor." (pp. 72, 73.)

These are not isolated expressions. On page 188 we read:—

"It was one love that watched over the chosen race from the beginning. The Son was the Father's love."

Many more of a like character

might be culled from the same chapter.

It may be said that there is a sense in which all this is true—which is at once admitted; that it is only a strong assertion of the unity of God. What we contend, however, is, that it is an assertion of the unity of God in which the Trinity is altogether lost; and hence that it is either confusion of thought—a charge we should not think of bringing against so able a writer—or Sabellianism.

3. As to the death of Christ, the author uses the words "substitutionary" and "expiation of guilt;" but, if we understand him rightly, not in the sense of the current orthodox theology, or of the Reformers. The sufferings of Christ seem in his view of the case, only to arise from His incarnation. His words are:—

"Man's Redeemer was, by historical union, a union never broken, the inevitable fellow-sufferer with, though he was also the willing substitute for, man in all his miseries; *naturally suffering as well as willingly*" (p. 67).

There are words, perhaps, stronger than those cited, but we fail to discover anywhere a recognition of Christ's having been made sin for us—in what we believe to be the Scriptural meaning of that phrase—so well explained by the Bishop of Ossory in "Note N." to his valuable work on "The Nature and Effects of Faith."

4. As to man's natural position:—

"A second form of assurance is to be found by faith in the *revelation* of man's sonship to God which the sonship of Christ made to the world. We throw away much consolation

offered to us in those key-words of full revelation, "Life in His Son," if we think of the new life thus revealed as altogether and in all respects new. Are we to think of the relational oneness of man with God, the union of affection and nature as coming with Jesus Christ, or rather as restored by him from long obscurity in consequence of the darkness of man's understanding, and restored to conscious possession from long suppression of all feeling of it by the power of sin" (p. 207).

We rather think that these are the "key-words" to the author's position. They will at once explain to our readers, in conjunction with the other extracts, which we venture to think abundantly sustain our indictment, why we cannot give this volume our hearty commendation. For beauty of language, tender pathos, skill in argument, keen perception and finish of style, it might command our unqualified praise. But on account of the serious defects we have indicated it can never be a trustworthy guide as to the nature of faith.

He tells us that he has attempted "to make a natural history of religious faith." On this very account the attempt could not but end in failure. Let our readers compare with this volume the Bishop of Ossory's, to which reference has been made, and they will at once see that they are as wide as the poles asunder.

The difference is to be accounted for from the fact that the former gives a rationalistic and the latter the evangelic exposition of faith. We therefore infinitely prefer the latter.

## Intelligence.

### MISCELLANEOUS.

THREE months since the Rev. John Bloomfield (minister of Westgate Chapel, Bradford, Yorkshire), sent in to the Church his resignation of the pastorate, but the people refused to accept it, and urged Mr. B.

to reconsider the matter. He has now done so and has fully decided to leave at the time specified in his resignation. He is now open to an engagement with any other church presenting a suitable sphere of Christian effort.

**UNION CHAPEL, LUTON.**—February 8th, the annual ten-meeting of the congregation worshipping in Union Chapel, Luton, was held. The chair was taken by Rev. T. R. Stevenson, pastor of the church. Prayer having been offered by Rev. W. J. Holder, of Harpenden, addresses were delivered by the Revds. T. Arnold, of Northampton, W. H. Burton, of Kingsgate Chapel, Holborn, D. Gould, of Dunstable, and A. C. Gray, of Wellington-street Chapel, Luton. The speeches were of a spirit-stirring character and received with much approbation. Selections of sacred music were given by the chapel choir of the Tonic-Sol-Fa class, under the direction of A. C. Payne, Esq., organist. The evening was felt by all to be both pleasant and useful, and well sustaining the good reputation which these annual gatherings at Union Chapel have justly acquired.

*An Appeal to British Christians in behalf of the Lord's work in Germany.* By G. W. LEHMANN, Pastor of the Baptist Church, Berlin.

Beloved Brethren in the Lord,—

Notwithstanding the prevalent infidelity in Germany, the Lord has His work there, and the revival which began with the war of liberation, in 1813 has not yet come to a standstill. The Gospel is preached with much zeal and talent by many.

Our movement was first commenced by the Rev. J. G. Oncken, in Hamburg, in 1834, and has been extraordinarily blessed by the Lord. According to the statistics in the beginning of last year, our churches numbered 96, with 1188 preaching stations and 17,088 members; the number of souls thus brought under Gospel influence being at least ten times more. Our field of operation, moreover, embraces not only all Germany, but extends also to Denmark, Holland, Switzerland, France, Poland, Russia, Turkey, Africa, though in some of these only in a limited degree. The churches of Sweden and Norway also with about 10,000 members have sprung out of our Mission. And all this has been realised in the face of the greatest difficulties and persecutions. Sunday-schools are being everywhere organised.

At present our great task is to provide these churches with suitable chapels and meeting-houses. There are at present about thirty-seven in existence, but three times as many are necessary. The greatest efforts are being made to raise the required funds, but owing to the poor circumstances of most of the members, it is necessary to assist them. Besides, the

greater part of our chapels are still heavily in debt, and the congregations are thus unable to help their neighbours.

We have endeavoured to raise a fund for loans without interest, but owing to the above-mentioned circumstances, with very little success. Quite recently, however, by a legacy of £2,070 from a dear friend, this fund has been brought into operation, and for the erection of chapels as well as for paying off debts several grants have been made already. But this is insufficient, and we are desirous to raise the fund at least to £5000. Some cases require more effective assistance, such as the erection of a chapel in Königsberg, and the paying off of debt on the chapel in Berlin (£1,600), as in my circular letter of July, 1869. I plead very anxiously for these objects, and if Christian friends do not prefer one or the other of those cases, their subscriptions will go to the general object, and be divided into three equal parts, viz. :—for the Chapel Building Loan Fund, for the erection of the Chapel in Königsberg, and for paying off debt on the Berlin chapel. My hope last year was to raise £1000 for each of the objects, but owing to the short and very unfavourable time of my visit, I only realised £379 0s. 11d. I trust now to make up the deficiency, remembering the great liberality and kindness of British Christians which I have always experienced. Never has an application been laid before them for a work more deserving their help, and on which the blessing of God has more evidently rested.

Subscriptions may be paid to the Rev. C. H. Spurgeon, Metropolitan Tabernacle, Newington, London, E., the Rev. F. Trevellick, Baptist Mission House, 2, John-street, Bedford-row, London, John Houghton, Esq., 4, York-buildings, Dale-street, Liverpool, S. B. Jackson, Esq., Swift's-court, Castle-street, Liverpool, or to the credit of the Rev. G. W. Lehmann's special account with Messrs. Barclay, Bevan and Tritton, Bankers, Lombard-street, London.

## RECENT DEATHS.

WILLIAM WOODHOUSE.

THE death of WILLIAM WOODHOUSE, of Blisworth, Northampton, deserves to be recorded. There are comparatively few men in the humbler walks of life who secure so large an amount of respect and esteem as he obtained. Brought to Blisworth at an early age, he continued a resident there up to the time of his death.

Of his earlier years and character our

information is scant. It was, however, before, or about his twentieth year that he became convinced of the error of his ways. A conversation of his mother with her minister was the means of his conviction. He overheard her say that she frequently feared lest she should be refused admission into the heavenly kingdom. He at once thought how much more reason he had to fear. The memory of his mother he ever held with reverence. He was publicly baptized at Road, a village two and a half miles distant, in May, 1820. Obtaining an honourable dismission from that communion, he was united with ten others at the formation of the Baptist church at Blisworth, in the year 1826. He was the last survivor of those earliest members of the church. His first work for the Lord, and the one in which he persevered with diligence and success till within five weeks of his death, was in connection with the Sunday-school. First, as a teacher, and then for very many years as the superintendent, he won the affection of the children and the confidence of the parents. Many of the scholars, now gone forth to the battle of life, remember with gratitude to God his loving counsels. During all these years he was rarely away from his post, and when able to attend was never known to be late. From the time of his conversion, he was accustomed frequently to visit the villages for miles around, and finding access to the homes of suffering; it was his joyful occupation to administer the consolations of the gospel. He was possessed of an unusual tact, which enabled him to introduce religious topics to all classes of individuals, and this he did without scruple. And he has frequently mentioned it to the writer as a cause for gratitude, that in the performance of this duty he was never once insulted.

He was frequently called to proclaim the plan of salvation; boasting of no pretension to preaching abilities, in his own peculiarly unassuming manner, he always spoke acceptably. He was elected a deacon of the church at Blisworth in 1841, which office he held to the entire satisfaction of his fellow-members till death called him away. He was always particularly solicitous for the godliness for those united with him in Christian bonds. He watched their admission to the Church, and their progress with jealous care. To visit the widow and the fatherless amongst them was his peculiar delight. For some months before his death, it became evident that his strength was declining. But in regard to health, temporal circumstances,

and especially the weather, he always thought it wrong to complain. On Tuesday the 11th of January, after having visited several members of the church, by the advice of his doctor whom he saw he went home, which home he did not again leave till his spirit was called into heaven. The annual meeting of the teachers and singers was fixed for that evening; he had told several of the friends of his intention to be present, but he discovered that the Lord had ordered otherwise. To the sincere regret of all present at that meeting, he was unable to attend; for the second time only for fifty years he was absent.

It soon became evident to the many friends who visited him that his days were numbered. He was confined to his bed for a month and two days. He took scarcely any food, and his sufferings were great during most of the time. But he bore them with an exemplary patience.

With a confidence never for a moment wavering, he lived above the world through those days and nights of suffering. To all who visited him when able to speak, he expressed his readiness to depart. Many times he prayed the Lord to take him, mingling with this prayer the desire for patience to wait his Father's will. The power of sustaining grace was abundantly exemplified in his calm and hallowed frame of mind, even to the end. After a night of intense suffering, he passed away at eight o'clock in the morning of the 12th of February, in his seventy-fifth year. He was interred in the cemetery attached to the Baptist Chapel, on Tuesday the 16th. His remains were accompanied to the grave by his pastor, the remaining deacons of the church, a large proportion of the school children and their teachers, the principal members of the church and congregation, and many of the inhabitants of the village. He leaves an aged widow and an only daughter to mourn his loss, with whom the friends around will not forget to express their condolence and sympathy. His loss will be severely felt in various ways, both by the church and the school. The Lord has called our brother away. With confidence we look to him to fit others for the work he has left to our hands. G. J.

#### JOHN DOBINSON

Died, aged 51, at Kew, Victoria, Australia. He was baptized and added to the Sans-street Church, Sunderland, 1839; and during fifteen years in this colony has been enabled to maintain a simple, yet abiding faith on the death and righteousness of Christ.

# THE MISSIONARY HERALD.

---

## Infanticide in India.

**A**MONG the achievements claimed by the East India Company, during the latter portion of its rule especially, were the abolition of Suttee, the extinction of human sacrifices, and the suppression of Thuggism, and, to a large extent, of the crime of infanticide. Its servants had certainly combatted with a number of monstrous crimes prevalent in that country, and successfully put them down. Their success in regard to the last named of these infamous and cruel practices, has not been so great as in the others. Some extracts which we append from one of the London daily journals, will present the facts as they are found to be at present, and the picture drawn of the condition of some districts, especially of the towns and villages in Rajpootanah, is most appalling. Many eminent Indian administrators have laboured successfully to check this particular crime in the localities over which they could exercise control. But the country is so vast, and if only ordinary means are used, the crime is so difficult to detect, and the temptation to commit it so powerful, that the Government has, it would seem, to begin anew the contest with those who perpetrate it.

The introduction of a Bill for its suppression into the Legislative Council, was accompanied by statements of the most startling character; and from them it is clear that the crime had not been so successfully checked as had been supposed. We learn that "in 1856 Mr. Moore was charged with an inquiry into the matter, and the state of things which he found existing in certain parts of the country was shocking in the extreme. He had personally visited and made himself acquainted with 308 villages, and he reported that in twenty-six not a single girl above six years old was to be found, and that no woman had been married from the villages for upwards of eighty years. In another batch of thirty-eight villages there was not one single girl, and no marriage from them had taken place within the memory of man. In thirty villages there were thirty-seven girls and 329 boys of the same age,



and a scarcely less disproportion prevailed in all the villages examined. The mutiny, however, broke out, and the investigation was suspended, nor does it seem to have been renewed till a few years since. The results arrived at by inquiry of quite recent date are equally startling. The Lieutenant-Governor of the North-Western Provinces examined ten villages, where he found 104 boys and only one girl, nor had any woman been married for ten years. In twenty-seven others there were 284 boys and twenty-three girls; in nine villages he found seventy-one boys and seven girls, and in other localities the very tradition of marriage had been lost. There had therefore demonstrably been an enormous slaughter of female children; indeed, a tank was on one occasion pointed out, and described as paved with the bones of girls. But murder was not the only crime revealed by these discoveries. The men of these villages, like all Hindoos, must marry, and marry early; and the question was, how could they be supplied with wives? There seems no doubt that the difficulty was got over by kidnapping or purchasing girls from distant places, who were sold to the villagers, the seller pretending and the buyers affecting to believe, that the child was of caste sufficiently high to admit of her being married in the village. Wholesale murder seems in fact to have led to wholesale kidnapping."

There seems to be but one opinion that these atrocities are to be traced up to the pride of family and caste. Those who most extensively practice them are the Rajpoots, the highest secular caste in India, but, like every other crime which is regarded as a mark of dignity, it has spread to other classes. It is asserted that even the Mahomedans are largely implicated in its commission. To the Rajpoot it is a disgrace to marry his daughter to any one not of higher, or at least, of equal rank to himself; and to have a marriageable daughter in his house who is unmarried is considered a still deeper disgrace.

"If, therefore, there were daughters, husbands must absolutely be had for them; but then they would be excessively scarce. But this is not the whole of the cause. It is an inflexible rule among these castes—inflexible, that is to say, until there is a general agreement to break it—that the ceremonies of marriage, which are wholly at the cost of the bride's father, must be conducted on a scale proportioned to the assumed rank, both of the bridegroom's family and of the bride's. But the castes which place this obligation on themselves, by no means necessarily consist of rich men. The Rajpoot villages are chiefly bodies of peasant cultivators, often not far removed from downright poverty. It is, in fact, the combination of poverty with pride which creates the inveteracy of the abominable practice."

"It is satisfactory to find, from the statements made to the Legislative Council, that no doubt is entertained of the possibility of suppressing female infanticide now that its prevalence has been established. The measures relied on appear to be not so much penal sanctions as, in the first instance, a system of periodical inspection and registration of births, and, in the next, a series of efforts to obtain a general understanding from the Rajpoots themselves that their expenditure in marriages shall be lessened."

Some hope of effectually grappling with this enormous social evil arises from the fact that the chief men among them begin to see the folly of their reckless extravagance incurred on the marriage of their children. But who will set the example of retrenchment? Not one will have the courage to do so until all consent to reduce it. The only power which can create the opinion or secure a general consent is the Government. Good results had already arisen from the employment of suitable measures, though hitherto only by way of experiment. "In the district of Mynpoorie there was, in 1842, no Rajpoot girl alive. The remedies just described were then tried, and nine years afterwards, in 1851, there were eighty-eight girls found living, and 250 in 1855. The same measures year after year doubled the number of girls in the territory round Agra. It is very characteristic of the nature of British influence on India that the crime is now fully admitted by the natives *to be* a crime; but the temptation to commit it is alleged to be irresistible, and the Government is helplessly appealed to for the means of suppressing it."

What a deplorable condition of social life these facts disclose! They forcibly remind us of the words of Holy Writ—*the dark places of the earth are full of the habitations of cruelty*. It is among such scenes as these that our missionaries are called to labour. How inadequate must be our estimate of the fearful difficulties which oppose them in carrying on their work. Let us, however, rejoice that missions in India have created a public opinion both there and at home, which enables the Government to deal effectively with such crimes, and this is not the least of the triumphs they have won.

---

## Bahamas.

### TURK'S ISLANDS.

**M**R. PEGG has sent us a very graphic account of his voyage to the Bahamas from New York, via Puerto Plata. He had very tempting offers both in New York and in St. Domingo, if he would take

a pastorate. But with those feelings of devotedness and fidelity which prompted him to undertake this work, he was true to his engagement. He has received instructions, however, from the people at Puerto Plata, to obtain a minister if application to the Wesleyan Society should fail. We are glad, though it caused detention, and occasioned some expense, that he landed at this place. The late Mr. Rycroft occasionally visited it, and formed two churches in the district, and was anxious to have some one settled over them. We trust that Mr. Pegg's labours in Turk's Islands will restore the church to its wonted prosperity:—

#### VOYAGE TO PUERTO PLATA.

“After waiting in New York almost three weeks without finding more than one vessel leaving for Turk's Islands, in which Mr. Colegate said it would be extremely unwise to venture on account of its smallness, unseaworthiness, and most uncomfortable character, he advised me to leave for Puerto Plata, St. Domingo, in the *Tybee*. We made various inquiries as to the facilities for getting from Puerto Plata to Turk's Islands, and were in every instance informed that there were vessels running almost daily. Under these circumstances, we secured passages in it, and left. Our fellow-passengers, captain and crew, were remarkably kind and deferential, the ship was very excellent, and the table very good, but despite this, from four hours after leaving dock, to the time of landing, both my wife and I were extremely sea-sick. For two days of the time I was confined to my berth, and when the hour for landing arrived I could scarcely muster strength enough to climb over the side of the *Tybee*. You may, therefore, better conceive than I can describe my joy at sighting the reeking hills of St. Domingo.

“I was weak and worn, but that morning as I bowed my knee at the throne of grace, I seemed to have

nothing to plead for—the Lord had poured into my soul the voice of song. At Puerto Plata no ship can put in close to the shore; boats meet the vessel, and then all the passengers must clamber down the sides of the vessel on a rope ladder. We do not go far in the boat before we are met by a cart without sides, a mere flat board on wheels, and on this chariot we are taken to shore. It took a considerable time to get into town, for we had to attempt water-flooded streets, one after another; it seemed as if we never should reach a resting-place. On account of the storming and burning the town eighteen months ago, not only the roads, but everything else, are in a ruined state. And for want of confidence, people are careless about investing money in any works of improvement. Yet, from its good position, the fruit trade, and the tobacco trade, Puerto Plata ought to be a leading town in the West Indies, and I venture to predict it will be, ere long.

“I quartered at the French Hotel, there being only one other house of entertainment, a house of bad reputation kept by a German. The hotel tariff was very high, the accommodation bad, but an excellent table.

“The house was built of wood, as are all the houses in the town, the

planks are badly fixed together. The houses are all destitute of glass, ceilings, or lattices; a rough shutter is open all day and closed at night. Our sleeping room was a sample of the others in the house. It was one of half-a-dozen cut off from the rest by sheets of canvass on a framework of wood, reaching to within two feet of the roof, the remaining two feet were left open for ventilation.

"The time passed very agreeably, as I was constantly forming acquaintance with English, French, German, Spanish and American residents, who, as a rule, were very intelligent men, being storekeepers, merchants, contractors and agents. Especially the French and English Consuls were very attentive. Through this delay I was able to improve slightly my French pronunciation. In that aspect I looked upon the delay as an advantage. After waiting until 'hope deferred had made the heart almost sick,' I resolved to charter a boat, the English Consul stating that there could be nothing certain concerning a vessel, for at least a month. The sum I paid was fifty dollars, and that had to be paid for a smaller sloop than anyone had ever ventured across the channel in

before. Some said no consideration should have induced them to risk the voyage. I need scarcely tell you, when I say we had a rough sea on that eve, Mrs. Pegg and I were ill every minute of our sixteen-hour voyage.

"While in Puerto Plata I preached for a small congregation—some 200—of Wesleyans, who for three years have only had native preachers. The news of a European missionary being in the town created quite a sensation. Wesleyans, Baptists, Churchpeople, Presbyterians, and even Roman Catholics flocked to the chapel. The three chapel doors, and all the windows were thrown open; and after crowding every available seat, the people got chairs and forms outside, and some squatted on the ground. I preached, beseeching the people "to be reconciled to God." There were men there whom you would have thought too hardened to weep. I had them visiting me the next day; some had had no sleep; some seemed as if they would never know joy again. My work of receiving visitors of this class was no sinecure. O, that God may establish the work of my hands.

#### ARRIVAL AT TURK'S ISLANDS.

"When we arrived on the Sunday morning, no one was expecting a missionary, and the joy of the people was all the greater. One man said he was forced to get up and dance. How others acted I would not attempt to describe. You know the people, and can well appreciate their feelings.

"For five days I was obliged to stay at a boarding-house, and at the expiration of that time the occupant of the mission house gave up possession.

"As to the condition of the mission house, I do not know what could be worse. Not one window in the house has all the panes whole; not one of the lath-shutters having all the laths unbroken; not one door but what is injured, and has lost bolts and bars; the shingle on the roof is in disrepair—even the very walls need repairing. There are two or three cases; each one I had to get repaired, before I could put a book in it.

## GOOD BEGINNING.

"On arriving here, I deemed it expedient to hold prayer-meetings every night for a week. They were well-attended, and I trust will prove of profit to the church. I have also induced the members to pledge themselves to hold family worship at least three times a day; and have advised them to invite as many of their neighbours as are disposed to join with them. If you were to go through the Grand Cay any morning now at four o'clock, you would hear the voice of prayer and praise in not a few houses, and in some would find large companies—I mean large for cottage meetings. Wishing to avoid mixing myself with any old church feuds, I was desirous that as many of the members as were living

godly lives, and desired it, should reunite with us. The suggestion was unanimously approved; and an announcement being made in accordance with it, we had at our first communion ninety-four members. We are about commencing a Bible-class. There is a little jealousy in the church, but as whatever the ministers says, is looked upon as being both law and equity, I think that spirit may be, without difficulty, controlled, if not destroyed. Our chapel is filled at every service; more full, I am told, than it has been for years. Two members have died since I came; both died in the faith, one the most triumphant death I ever witnessed.

## THE PEOPLE VISITING THEIR NEW PASTOR.

"Since my arrival, my time has been fully occupied. All the respectable people of the island have been making calls. The President was of the number. He has taken much pains to explain the state of the island, and his policy. As political questions seem all settled, and the people are content, there is no matter which could cause a breach of good fellowship. Several boats have been sent out from the Caicos, with a freight of people, for the purpose of seeing the minister. God bless the dear people; they seem more happy than if you had sent the Koh-i-

noor over. But as every new visitor or company of visitors, lays me under the necessity of praying with them, I seem to be literally almost always praying, for I have had thirty or forty visitors a day. I pray with them because I really want God's blessing, and because I hope my so doing may influence their conduct. The reports from the churches are tolerably good, but I shall know more certainly in January the state of their affairs, as I have requested all the deacons to meet for consultation in the second week of that month."

---

## The Gospel in Italy.

AS many of our friends take a very deep interest in the progress of the truth in Italy, and are endeavouring to support a small band of workers in that country, we offer no apology for inserting some recent intelligence of their labours. Mr. Wall has been residing in Bologna for some time past, and though exposed to much opposition, and surrounded with many discouragements, has not been without signs of success. To awaken sympathy on his behalf, as well as to afford him

some proof that he is not forgotten by the friends of missions in England, we commend him and his work to the sympathy and prayers of our readers; and if these lines meet his eye we trust he will derive some encouragement from them:—

“The work that is being done for the salvation of souls in this city and neighbourhood will not be duly estimated unless it be kept in mind that these provinces felt the full weight of the Papal aggression. While other parts of Italy had more or less liberty, and were governed by princes more or less esteemed, here the priests held sway both religiously and politically. The union which existed between the confessional and the tribunal led the people to regard religion as the instrument of despotism, and they learned to detest it. Unable to obtain justice under priestly government, assassinations became almost regarded as necessary; while, for the overthrow of the detested dominion, secret societies swarmed in every city. These long-continued evils account for the murders, revolts, fearful hatred to the priests, and menacing aspect of things here at the present time. Still, there is much that is encouraging in the very character of the people, who would, lose nothing by a fair comparison with any other people in Italy.

“In the city we have recommenced our domestic meetings. Five houses were offered, and ten brethren found who are capable of aiding in such little gatherings. One who conducts a meeting this winter, was led last year, in one of these same meetings, to the knowledge of Christ. Two of the other helpers were only baptised a few months since. The second of these meetings which I attended was in a back street, in the house of a friend, who, on my arrival, told me there was a poor woman on the next floor

who would have come down but was too ill. I offered to have the meeting in her room in case she desired it. She consented, so up we went. Poor woman! there she lay, pale, emaciated, and unable to use the needle by which she gained her bread. The room was soon filled by other hearers, and there, in the presence of a golden crucifix, a large painting of the Virgin, and other pictures of saints, I opened and expounded ‘the sweet story of old.’ She listened with extreme desire, and the tears fell upon her pillow as she heard of Jesus. On the morrow she sent for one of her friends, to whom she gave the golden crucifix, saying, ‘For many years I have prayed to this without receiving anything, now I am resolved to try the living God.’ I need not say she did not try in vain. We hope she will be soon able to profess her faith publicly.

“Our public meeting is now in a most encouraging condition. Our room, which will accommodate, I suppose, about four hundred, is sometimes more than filled. About a fortnight since, I announced a discourse in reply to the Pope’s letter to the Protestants. The room was crammed, and hundreds remained outside. They not only remained without disturbing in the least, but could not be restrained from clapping of hands. In consequence of this discourse, several have desired to unite with us. The number at our prayer-meeting the following morning was more than a hundred.

## SUPERSTITION.

"Above twelve months since, one of our members died. The priest of the parish announced to his parishioners, that by means of a dream he knew that she was in a sad state in the other world, and greatly in need of masses for her soul. He also said that certain doleful cries came from

the house in which she died, to him at midnight. Some took alarm, and the occupants left the house, which has remained void for a year. Some have had a laugh at the expense of the priest, because the woman did not die in the house, but at the hospital.

## HOSTILITY TO THE PRIESTS.

While lately entering Modena, I met a number of young men in procession, imitating in mocking tones the chanting of the priests; bystanders were laughing. At Cesena, I am told, some priests, on entering the city recently, were stoned, and here, in Bologna, last Friday, five priests were stabbed by one they met in the street. Happily the wounds are not mortal, and

it is to be hoped the assassin will receive full justice. This state of things is for us a peril and a hindrance. A peril, because many think us responsible for all that is done against the priests—a hindrance, because such hatred unfits for the reception of the principles of the Gospel. Some of our brethren have been insulted and menaced in consequence of such things.

## THE PRIEST AND THE BIBLE.

"Last night after our meeting, a man came to me and told me he was 'one of us,' and wished to be acknowledged. He told me that he had read the Bible for years, though he had never attended a meeting. He said that the priest himself had given him permission to do so. We begged him to explain himself, and he told us the following:—He had read the Bible at home with increasing energy. One evening he returned to dine, and found the book was gone. His wife told him the priest had come, pronounced it prohibited, and taken it away, with the intention of burning it. Up the man jumped from the

table, and ran to the priest. He found him at home. When the priest saw the man so excited, he was frightened, and showed willingness to consent to anything. He gave him the book immediately, and told him he might read it as much as he liked. These converted Italians 'won't give up the Bible.' The most patient of them I am acquainted with was conquered on this ground: His wife, who ought to be a nun, leads him a horrible life; he bore with her tongue and treachery until one day she spat upon the New Testament, when he knocked her down.

## CONVINCED OF THE TRUTH BY STRANGE MEANS.

"The husband of one in communion with us remained undecided. The wife has often prayed for him, but

he had shown no tendency to yield to the Word. Last week while looking out of his window on the second floor

two priests met before his door. The one was young, the other advanced in life. Said the younger, 'Have you seen the handbills of the Protestants? It seems to me the titles of the discourses are mortal strokes against us. Do you know that they allow anyone to speak after their discourses, and invite even the priests to do so? Why do we not confute them?' 'Do you think that would be easy?' said the elder. 'Our learned men would certainly be able to stop their mouths, and, therefore, ought to go, that this scandal may cease.' Elderly Priest: 'In the first place, we cannot go without permission from Rome; and in the second, if we did, we should find it far more difficult than you expect.' 'Why?' Elderly Priest: 'Because, to be brief, these Gospellers more rigorously conform to the gospel than we do, and they are not so ignorant as you suppose.' The man listening at the win-

dow said to himself, 'You hypocrites! you know, then, where the truth is, and you wish to keep us from it. *You shan't keep me.*' He now comes with his wife to the meetings.

"These few facts will, I trust, deepen in your minds the conviction that there is a great work to be done in this part of Italy. But our friends must not flag in their efforts to support it; indeed, I hope they will feel that this is the time to make further effort to help the Gospel in these parts. The doors are now open wide, we are ready to enter. There are other places where the people desire to hear the Word. In one city they have offered a room, in another a church, for the meetings, but it is impossible for me to do more unless the means are provided. I am waiting for the Lord to help, and expecting Him to help by means of you.

---

## Jamaica.

### THE WORK IN MORANT BAY.

Mr. Teall is ardently pursuing his work at Morant Bay, and writing in October, says:—

"I am very busy, having numerous building operations in hand, beside supplying all the stations. At Prospect the mission-house is in such a dilapidated state that I am obliged to be doing extensive repairs, and also to build servants' rooms in anticipation of funds from the church. This station does but little yet in the way of contribution, but I do not despair of seeing it come up to the mark. I have four interesting candidates to baptise here. There are also six accepted candidates at Monklands, and four at the Bay, and we are to have a further examination at each of these places.

"I have now three day-schools in operation: Morant Bay, under W. K. Smith; Prospect, under J. Crole; and Richard's Gap, under James Tayler. The building near Stony Gut, for the Alexander Industrial School, is in progress, and I expect by-and-by to establish another school at Mount Libanus."

### RESULTS AND PROSPECTS.

Our friends will be pleased to hear continued good accounts of the



Calabar Institution, now removed to Kingston. Mr. Roberts, the normal school tutor, writes, October 9 :—

“You will be glad to be told that your sanguine hopes of removal are being realised. Nearly all who pointed the finger at us are surprised at our success, and at the result of our nine months' toil. The building and grounds are making an appearance. The chapel and Sunday-school work and open-air preaching, with continual canvassing, are telling on the people. From a hundred and fifty, we are got nearly nine hundred, who attend our evening service. The Sunday-school has risen from fifteen to one hundred and forty, and our canvassing has brought promises of five hundred more for the school.

“The institution goes on well. The students have now to deal with smarter, and more active people than they had in the country. Kingston will be helpful, as it is known that many are ready to strengthen our hands. The day-school, though opened at the most sickly season of the year, has risen to 162 scholars, with over £10 for school fees, and £4 for books. With more students and an assistant, the school department will soon prove its mission.”

In very many of the churches there have been tokens of revival, and some have received large additions to their membership. From a recent report we find that at Ocho Rios seventeen have been baptized; at Sutcliffe, fifteen; at Malden, twelve; at Falmouth, nine; at Savannah-la-Mar, twenty-one; at Kettering, twenty-seven. During the past quarter forty-four persons have been received into church fellowship at East Queen-street, Kingston, of whom twenty-one were baptized early in December. A large concourse of persons assembled to witness the ordination, who were affectionately addressed by Mr. Millard, of St. Ann's Bay, who was on a visit, and took part in the services of the day. At Port Maria, Mount Angus, Shortwood, Stewart Town, and Falmouth, extensive repairs have been effected in the chapels, and considerable sums laid out on them. Much more, however, will be required to complete what is needed.

Mr. Hume arrived safely in Jamaica early in January to rejoin his friend and colleague, Mr. Clarke, and on the 26th baptized, at Mount Hermon, twenty-six persons, in the presence of a large assembly. The chapel could not contain those who desired to be present. Mr. Hume remarks “that the ordinance was observed with great order and solemnity, and this was the more pleasing, as the number of spectators was very large. At this place on the 23rd there were above seventy persons to be baptized. Thus at both stations, and in many ways, I meet pleasing evidence that Mr. Clarke's devoted labours have not been in vain.”

An incident very strange for Jamaica, and not a little interesting in itself, has lately occurred in Kingston. Mr. Clarke states:—“Three children of Baptist parents, now grown up, were immersed in St Michael's Church. Mr. Pierce consulted the bishop on the matter, and he said,

'there could be no objection to it.' Two were daughters of Mr. Harry. The people now ask, 'Is Mr. Pierce a Baptist?' Things are changed, indeed!"

#### EPISCOPAL CHURCH.

The friends of this now *Free Church*, are bestirring themselves in right good earnest. During the month of January several meetings of the Synod have been held to determine as to the future constitution of its assemblies, terms of membership, subscriptions, and other like matters. At one of the sittings the following resolutions were passed, which will serve to indicate the direction which action is taking. The future proceedings of this body will be watched with lively interest:—

"Hon. Dr. Bowerbank proposed a resolution, that a committee be appointed to prepare a memorial to Her Majesty the Queen, assuring Her Majesty that the Church and Laity, in Synod assembled, have heard of the disestablishment and disendowment of the Church of England in this island; but they still retain the strongest feelings of attachment and loyalty to Her Majesty's royal person, &c., and would ask Her Majesty to take into consideration the suddenness with which this change has been brought on, and praying such help from Her Majesty's Government as may seem meet, which was seconded and carried.

"Rev. S. H. Cook proposed a resolution that a memorial be forwarded to His Excellency the Governor, thanking His Excellency for his very able despatch to the Secretary of State for the Colonies, which evinced so much good feeling on the part of His Excellency towards the church, and further thanking His Excellency for the very liberal provision he has made, on his own responsibility, for the clergy and catechists for a period of three months, with a request that His Excellency would continue the same liberality until Her Majesty's further pleasure be known, which was seconded and carried.

"The constitutional question arose as to the qualification to be possessed by members of Synod, when it was agreed that none but communicants, and who conform to the rules as laid down by the Synod, be returned as delegates from the respective congregations.

"The constitutional question arose as to whether the electors of the Synodical members should be purely communicants or a mixture of communicants and non-communicants, when it was determined that communicants alone be electors of representative Synodical members.

"The constitutional question arose as to whether the Church Committee for secular purposes should be composed of non-communicants as well as communicating members of the church, when a very lengthy discussion arose. Several important opinions were expressed by both clergy and laity for and against when it was perceived that the Synod had been sitting half-an-hour beyond the time of adjournment (9 o'clock P.M.) and his Lordship the Bishop then proposed a postponement of the debate, and adjourned the Synod accordingly; the Benediction was pronounced, and members separated to meet at ten o'clock to-morrow."

## Home Proceedings.

WE have had very great difficulty in meeting the demands for deputations. As Mr. Hobbs is the only missionary at home able to undertake such work, for Mr. Johnson's health is not sufficiently restored, and the cry from all sides is, "Send us a missionary," we have scarcely known what to do. It is pleasant to find that our friends are so anxious to have the services of a *missionary*; but one cannot be everywhere, and therefore we must beg our pastors to be content with other arrangements.

Meetings have been held in the following places:—

Gravesend and Sandhurst . . . . .	Rev. F. Trestrail
Canterbury . . . . .	„ F. Trestrail and W. Sampson
Princes Risboro', High Wycombe, and Kingsmill	„ W. A. Hobbs
Cheltenham and Gloucester . . . . .	„ W. A. Hobbs
Leamington . . . . .	„ D. Rees
Swansea, Llanelly, Neath, and Bridgend . . . . .	„ J. Bigwood and J. Stubbins

The Hereford and Radnor district will be taken by the Rev. D. Rees, and the Scottish southern tour by the Revs. Dr. Haycroft, T. C. Page, and W. Rosevear.

### NOMINATION OF COMMITTEE.

As our anniversaries are approaching, we beg to call particular attention to the *nomination* of gentlemen eligible to serve on the Committee. It is very important that no one should be nominated who is not *known* to be willing to serve, if elected. A member of the Society may nominate any number of gentlemen. The balloting list is made up of the names sent in, and they must be in the hands of the Secretaries on or before the 31st of March. No name can be placed on the list after that day.

### FINANCES.

The accounts close on the 31st inst., but as that date falls at the end of the week, we intend, for the accommodation of friends at a distance, to keep them open until the 4th, by which time all contributions intended to appear in the report, must be in the Secretary's hands.

### REMITTANCES.

We again caution our friends against sending their collections, &c., in *postage-stamps*. It is not safe to do so. We have found that several remittances made this year in stamps have not reached the Mission House, and this occasions much disappointment, and gives rise to a good deal of correspondence. Post-office orders should be made payable at the General Post Office, St. Martin's-le-Grand.

Dr. Underhill arrived at Liverpool on Friday evening, the 19th February, after a tedious voyage of forty-three days, suffering somewhat from fever, but he is now recovering his usual health. He has been much comforted by the expressions of sympathy which have flowed in from friends in all parts of the country.

## Contributions.

From January 19th to February 19th, 1870.

W. &amp; O. denotes that the Contribution is for Widows and Orphans; N. P. for Native Preachers; T. for Translations; S. for Schools.

ANNUAL SUBSCRIPTIONS.		
	£	s. d.
Bilbrough, Mr. W. H., Upon Farm, near And- over .....	1	0 0
Chandler, Mr. J., Syden- ham Park .....	2	10 0
Foster, Mr. R. S., Kilburn Freer, Mr. F. A., Cam- den Town .....	1	1 0
Seller, Mr. W., Constan- tinople .....	2	0 0
	1	1 0

DONATIONS.		
	£	s. d.
"A Baptist Family, Dor- set" .....	3	0 0
Do., for W & O .....	0	10 6
Stevenson, Mrs., Black- heath .....	25	0 0
Webb, Mr. Henry .....	5	0 0
Young Men's Missionary Association at Messrs. J. and R. Morley's ...	5	0 0
13, Wood Street, by Mr. T. A. Blest .....	0	5 0
Under 5s. ....	0	5 0

LEGACIES.		
	£	s. d.
Evans, the late Mr. Tho- mas, of Haverfordwest, cabi- net maker, Messrs. G. Palmer and Henry T. Norman, executors, by Mr. Wm. Rees .....	10	0 0
Flint, the late Mr. Benj. Francis, of Margate, by Messrs. T. and F. L. Flint, executors ...	19	19 0

LONDON AND MIDDLESEX.		
	£	s. d.
Camberwell, Cottage Green, for W & O .....	1	1 0
Chelsea Chapel, for W & O .....	1	5 0
Dalston, Luxembourg Hall, Sunday School .....	1	13 8
Henrietta Street, for W & O .....	0	7 0
Highgate, for W & O ...	2	0 0
John Street, Edgware Road .....	5	13 6
Kennington, Charles St. Sunday School, for N P per Y. M. M. A. ....	2	2 6
Maze Pond, for W & O .....	6	0 0
Moor Street, St. Giles', for W & O .....	1	7 1
Notting Hill, Cornwall Road, for W & O .....	2	2 4
Regent's Park, for W & O .....	12	8 5
Spencer Place, Juvenile Association .....	5	0 0
Tottenham, for W & O .....	2	10 0
Do., Sunday School, for N P, per Y. M. M. A. ....	0	12 5
Do., West Green, per Y. M. M. A. ....	3	5 0
Vernon Chap., for W & O .....	3	0 0
Walthamstow, Wood St., for W & O .....	3	10 0
Walworth Road Sunday School, for Mr. Heald, Donors .....	10	0 0
Do., for Mrs. Anderson's School, Jessore .....	5	0 0
Do., for Mr. Hobbs's School, Jessore .....	5	0 0

Westbourne Grove Gen- eral Bible Class Assoc., by Mr. J. R. Phillips, Treasurer, for China...		
	£	s. d.
	7	6 5

BEDFORDSHIRE.		
	£	s. d.
Ivinghoe, for W & O .....	0	10 0
Luton, Union Chapel, for W & O .....	1	10 0
Ridgmont, for W & O ...	1	0 6
Do., for N P .....	1	17 9
Do., for Mr. Pegg, Ba- hamas .....	2	0 0
Risley, for W & O .....	0	12 6
Sandy, for W & O .....	0	9 8
Stotford, for W & O .....	0	10 6
Thurleigh, for W & O ...	0	6 0
Do., for N P .....	0	18 2

BERKSHIRE.		
	£	s. d.
Blackwater, for W & O ..	1	10 0
Bourton .....	17	7 7
Do., for W & O .....	5	0 0
Reading, King's Road ...	23	1 8
Do., for W & O .....	5	0 0
Sindlesham, for N P .....	0	18 0

BUCKINGHAMSHIRE.		
	£	s. d.
Aylesbury .....	1	1 0
Do., for W & O .....	1	5 0
Do., for N P .....	1	2 2
Drayton Parolow, for N P .....	1	4 3
Fenny Stratford, for W & O .....	1	0 0
Olney, for N P .....	4	0 3
Stoney Stratford .....	1	10 0
Do., for W & O .....	1	0 0
Wendover .....	0	10 6

CAMBRIDGESHIRE.		
	£	s. d.
Cottenham, Old Baptist Chapel, for W & O ...	1	0 0
Do. do., for N P .....	2	4 3
Haddenham .....	5	9 6
Do., for W & O .....	1	0 0
Wisbeach, Victoria Road Chapel, for W & O ...	0	6 0

NORTH EAST CAMBRIDGESHIRE.		
	£	s. d.
Barton Mills and Mild- hall .....	9	0 0
Burwell .....	9	6 1
Ileham .....	8	5 8
Soham .....	10	10 0
West Row .....	1	10 0

Less expenses .....		
	£	s. d.
	33	11 9
	0	17 0

37 14 9

CHESHIRE.		
	£	s. d.
Birkenhead, Welsh Church, for N P .....	2	16 2
Chester .....	1	16 9
Do., for N P .....	2	7 3
Northwich, for N P .....	0	10 0

CORNWALL.		
	£	s. d.
Hayle .....	3	0 7
Do., for W & O .....	0	5 0
Redruth .....	11	8 7
Saltaah .....	10	16 7
Do., for W & O .....	1	15 0
Do., for N P .....	2	2 10

DERBYSHIRE.		
	£	s. d.
Crich, for W & O .....	0	9 8

DEVONSHIRE.		
	£	s. d.
Appledore, for W & O ...	0	12 0
Barnstaple, Bountport Street, for W & O .....	1	5 0
Brixham, for W & O .....	0	10 0
Exeter, South Street, for W & O .....	1	0 0
Kingakerwell, for N P ...	2	1 9
Swinbridge, Little Hill Sunday School, for N P	1	8 0
Thorverton, for W & O ..	0	10 0

DORSETSHIRE.		
	£	s. d.
Dorchester, for W & O ...	1	0 0
Poole, for W & O .....	1	14 9
Weymouth, for W & O ...	1	10 0

DURHAM.		
	£	s. d.
Hamsterley .....	1	5 6

ESSEX.		
	£	s. d.
Halstead .....	9	9 3
Do., for W & O .....	0	11 0
Ilford Sunday School ...	1	0 6
Loughton .....	7	3 4
Plastow, for N P .....	0	13 9

GLOUCESTERSHIRE.		
	£	s. d.
Cheltenham, Salem Ch. for W & O .....	6	0 0
Chipping Sodbury .....	3	3 0
Eastington, Indepen. Ch.	1	1 1
Do., for N P .....	0	17 0
Goodington, for W & O ...	0	4 6
Do., for N P .....	1	4 7
Kingstanesley, for W & O	1	0 0
Nailsworth, Tab., for N P	2	8 7
Tetbury .....	1	15 6
Do., for N P .....	0	10 6
Do., for W & O .....	0	3 0
Tewkesbury .....	16	9 8
Do., for China .....	2	0 0
Do., for N P .....	3	11 0

Less expenses and amount acknowledged before...		
	£	s. d.
	27	0 8
	16	16 0

Less expenses and amount acknowledged before...		
	£	s. d.
	5	4 8
Thornbury, for W & O ...	0	10 0
Uley, for W & O .....	0	7 0
Winchcomb .....	12	0 0
Do., for N P .....	1	11 6
Farkend and Yorkley ...	0	19 2
Do., for N P .....	0	11 2

HAMPSHIRE.		
	£	s. d.
Brockenhurst, for W & O	0	10 0
Broughton .....	7	10 2
Do., for W & O .....	2	8 3
Emsworth, for N P .....	0	9 2
East Meon, for N P .....	0	3 4
Landport, Lake Road Chapel, for W & O ...	2	0 0
Niton, Isle of Wight .....	8	2 0
Do., for W & O .....	0	10 0
Newport, Isle of Wight...	5	0 0
Do., for W & O .....	2	0 0
Do., for N P .....	0	17 1

Portsmouth, Portsea, and Southsea Auxiliary:		
	£	s. d.
Portsea, Kent Street Ch.	60	7 9

	£ s. d.		£ s. d.		£ s. d.
<b>Southsea. St. Paul's Sq. Chapel</b> .....	58 5 8	<b>son, Cameroons, for support of orphanage</b> .....	5 0 0	<b>RUTLAND.</b>	
<b>Do., Ebenezer Chapel</b> .....	5 3 5	<b>Blackpool, for W &amp; O</b> .....	1 8 4	<b>Langham, for N.P.</b> .....	0 12 0
<b>Landport, Lake-rd. Chap.</b> .....	22 17 6	<b>Do., for N.P.</b> .....	1 6 5	<b>SOMERSETSHIRE.</b>	
<b>Do., Herbert Street</b> .....	4 13 6	<b>Colne, for W &amp; O</b> .....	2 2 0	<b>Bath</b> .....	5 13 6
<b>Do., Park View Chapel</b> .....	0 5 2	<b>Liverpool, Myrtle Street, for W &amp; O</b> .....	60 0 0	<b>Beckington, for N.P.</b> .....	1 11 8
<b>Emsworth. Zion Chapel</b> .....	5 18 6	<b>Do., Pembroke Chapel</b> .....	49 18 7	<b>Frome, Badcox Lane, for W &amp; O</b> .....	2 4 6
<b>Do., for N.P.</b> .....	0 9 2	<b>Do. do., for W &amp; O (additional)</b> .....	5 0 0	<b>Keynsham, for W &amp; O</b> .....	1 0 0
<b>Less expenses and amount acknowledged before</b> .....	127 16 0	<b>Manchester. Every St. Sunday Schl., for N.P.</b> .....	0 5 5	<b>Montacute, for W &amp; O</b> .....	1 6 9
	24 5 9	<b>Oswaldtwistle, for W &amp; O</b> .....	0 17 10	<b>Paulton, for W &amp; O</b> .....	0 11 6
<b>Southampton Union of Baptist Churches:</b>		<b>Do., for N.P.</b> .....	1 4 1	<b>Shepton Mallet, for N.P.</b> .....	0 16 0
<b>Collection, Public Meeting</b> .....	2 13 1	<b>Preston. Fishergate St., for W &amp; O</b> .....	1 10 0	<b>Taunton. Silver Street, for W &amp; O</b> .....	3 0 0
<b>Southampton. East St.</b> .....	7 16 7	<b>Wigan. Searlsrick St., for W &amp; O</b> .....	1 1 6	<b>Watchet, for W &amp; O</b> .....	0 16 7
<b>Do., for W &amp; O</b> .....	1 7 0	<b>LEICESTERSHIRE.</b>		<b>Do., for N.P.</b> .....	1 0 6
<b>Do., Portland Chapel</b> .....	37 5 6	<b>Leicester. Harvey Lane, for N.P.</b> .....	1 5 7	<b>Williton, for N.P.</b> .....	1 6 10
<b>Do., Carlton Chapel</b> .....	9 5 7	<b>LINCOLNSHIRE.</b>		<b>Yeovil, for W &amp; O</b> .....	3 0 0
<b>Do. do., for W &amp; O</b> .....	1 10 0	<b>Alford</b> .....	0 3 6	<b>STAFFORDSHIRE.</b>	
<b>Shirley</b> .....	8 14 6	<b>Do., for W &amp; O</b> .....	0 3 0	<b>Coseley. Providence Ch. for W &amp; O</b> .....	1 0 0
<b>Less expenses</b> .....	1 2 6	<b>Great Grimsby, for W &amp; O</b> .....	1 0 0	<b>SUFFOLK.</b>	
	67 9 9	<b>NORFOLK.</b>		<b>Suffolk, on account, by Mr. S. H. Cowell, Treasurer</b> .....	50 0 0
<b>Wellow, Isle of Wight, for W &amp; O</b> .....	0 10 0	<b>Aylsham, for W &amp; O</b> .....	0 10 0	<b>Ipswich. Stoke Green, for W &amp; O</b> .....	2 0 0
<b>Winchester. City Road Chapel, for W &amp; O</b> .....	1 11 6	<b>Bacton, for N.P.</b> .....	1 13 2	<b>Somerleyton</b> .....	14 0 0
<b>HEREFORDSHIRE.</b>		<b>Kenninghall, for W &amp; O</b> .....	0 17 9	<b>Do., for W &amp; O</b> .....	1 0 0
<b>Hereford, for N.P.</b> .....	3 15 0	<b>Lynn. Stepney Chapel, for W &amp; O</b> .....	2 0 0	<b>Sudbury, for W &amp; O</b> .....	1 15 6
<b>Norton Steenforth, for W &amp; O</b> .....	0 10 6	<b>Do. do., for N.P.</b> .....	1 7 0	<b>Walton, for W &amp; O</b> .....	0 10 0
<b>HERTFORDSHIRE.</b>		<b>Swaffham, for W &amp; O</b> .....	4 1 5	<b>Do., for N.P.</b> .....	1 11 2
<b>Buntingford, for W &amp; O</b> .....	0 10 0	<b>Tittleshall, for W &amp; O</b> .....	0 2 6	<b>Wiston</b> .....	1 0 0
<b>Do., for N.P.</b> .....	0 10 0	<b>Worstead, for W &amp; O</b> .....	1 7 2	<b>Do., for N.P.</b> .....	0 9 9
<b>Hitchin, for W &amp; O</b> .....	6 8 10	<b>Do., for Mr. J. J. Fuller's School, W. Africa</b> .....	1 19 9	<b>SURREY.</b>	
<b>Do., for N.P.</b> .....	0 14 9	<b>Yarmouth. St. George's Dances, for W &amp; O</b> .....	2 12 10	<b>Richmond. Lecture Hall, for W &amp; O</b> .....	1 3 8
<b>Markyate Street</b> .....	12 2 9	<b>NORTHAMPTONSHIRE.</b>		<b>SUSSEX.</b>	
<b>Do., for W &amp; O</b> .....	0 16 0	<b>Aldwinkle, for W &amp; O</b> .....	0 15 0	<b>Chichester, for N.P.</b> .....	0 8 6
<b>Do., for N.P.</b> .....	3 11 10	<b>Gainsborough, for W &amp; O</b> .....	0 18 0	<b>WARWICKSHIRE.</b>	
<b>HUNTINGDONSHIRE.</b>		<b>King's Sutton, for N.P.</b> .....	0 18 6	<b>Birmingham. Harborne Chapel, for W &amp; O</b> .....	1 1 9
<b>Offord, for N.P.</b> .....	1 0 6	<b>Kingsthorpe, for W &amp; O</b> .....	0 10 0	<b>Do., Lodge Road, for N.P.</b> .....	0 8 6
<b>St. Neots, for W &amp; O</b> .....	0 11 0	<b>Kingsbury, for W &amp; O</b> .....	0 10 3	<b>Dunchurch</b> .....	0 15 6
<b>KENT.</b>		<b>Northampton. Prince's Street, for W &amp; O</b> .....	1 5 0	<b>Henley-in-Arden, for W &amp; O</b> .....	0 10 0
<b>Bessels Green, for N.P.</b> .....	1 2 7	<b>Roads</b> .....	0 5 1	<b>WILTSHIRE.</b>	
<b>Birchington</b> .....	0 5 9	<b>NOTTINGHAMSHIRE.</b>		<b>Bratton</b> .....	7 6 6
<b>Bromley, per Y. M. M. A. Chatham.</b> .....	2 0 6	<b>Nottingham. Collection, Public Meeting</b> .....	7 6 11	<b>Do., for W &amp; O</b> .....	1 5 6
<b>Do., for N.P.</b> .....	0 12 0	<b>Contributions, Derby Road</b> .....	93 2 10	<b>Chippensham, for N.P.</b> .....	1 12 0
<b>Faversham, for W &amp; O</b> .....	1 0 0	<b>Do., George Street</b> .....	20 4 1	<b>Corton, for W &amp; O</b> .....	0 9 0
<b>Kingsdown</b> .....	2 13 6	<b>Do., Circus Street</b> .....	6 9 1	<b>Do., for N.P.</b> .....	0 6 6
<b>Maidstone. Bethel Ch. Sunday School</b> .....	2 3 6	<b>Do., Basford. Popper Street</b> .....	2 18 10	<b>Devizes, for W &amp; O</b> .....	4 0 0
<b>Margate, for W &amp; O</b> .....	4 0 0	<b>Do., Newark</b> .....	2 1 6	<b>Imber Tilshead, Rushall, Down, and Netheravon</b> .....	4 18 3
<b>Meopham, for W &amp; O</b> .....	1 6 0	<b>Do. do., Sunday School, for Jessore School</b> .....	1 9 10	<b>Melksham, for N.P.</b> .....	0 5 5
<b>Do., for N.P.</b> .....	2 0 6			<b>New Swindon, for W &amp; O</b> .....	0 3 9
<b>New Cross. Brockley Road, for W &amp; O</b> .....	1 10 0			<b>Do., for N.P.</b> .....	0 8 8
<b>St. Peter's</b> .....	3 4 0	<b>Less expenses and amount acknowledged before</b> .....	106 0 7	<b>Porton, for N.P.</b> .....	0 7 9
<b>Do., for W &amp; O</b> .....	0 5 0	<b>Amount over remitted</b> .....	23 0 0	<b>Swindon</b> .....	2 14 6
<b>Shooter s Hill Sunday Schl.</b> .....	0 14 3			<b>Upper Stratton</b> .....	6 10 0
<b>Smarden, for W &amp; O</b> .....	1 0 0			<b>Whitbourne, for W &amp; O</b> .....	0 6 0
<b>LANCASHIRE.</b>		<b>OXFORDSHIRE.</b>		<b>WOMBSHIRE.</b>	
<b>Ashton - under - Lyne. Walbeck Street</b> .....	3 14 1	<b>Bloxham, for N.P.</b> .....	0 18 9	<b>Evesham, on account</b> .....	16 0 0
<b>Bacup. Ebenezer Chapel, for W &amp; O</b> .....	1 0 0	<b>Woodstock, for W &amp; O</b> .....	0 12 0	<b>Redditch, for W &amp; O</b> .....	0 13 0
<b>Birkenhead. Grange Lane</b> .....	23 15 9	<b>Do., for N.P.</b> .....	1 7 0	<b>Do., for N.P.</b> .....	0 5 0
<b>Do., for N.P. Delid</b> .....	12 0 0				
<b>Do., for Mr. Q. W. Thom-</b>					

Shipston-on-Stour.....	£ s. d.
Do., for W & O .....	3 15 11
Do., for N P .....	1 4 3
Do., for N P .....	1 5 8
Upton-on-Severn .....	1 0 0

<b>YORKSHIRE.</b>	
Barnoldswick, for N P...	1 0 0
Barnsley .....	18 18 6
Do., for W & O .....	1 1 6
Cowling Hill, for N P...	1 9 0
Early, for W & O .....	0 7 8
Gildersome, for W & O...	1 10 0
Halifax, Pellon Lane...	1 0 0

Do., for N P "Joseph" under Mr. Ellis, Jassore .....	8 6 0
--	-------

Huddersfield, Bath Buildings.....	7 9 6
Keighley, for W & O.....	1 4 0
Leeds, South Parade, on account .....	40 0 0
Do., Blenheim Chapel .....	39 15 6
Do., for Mr. Q. W. Thomson, West Africa .....	11 0 0
Lindley, Oaks, for W & O .....	0 17 6
Wakefield .....	5 1 4
Do., for W & O .....	0 15 0

**NORTH WALES.**

<b>CARNAVONSHIRE.</b>	
Bangor Pennel .....	13 17 6

<b>DENBIGHSHIRE.</b>	
Cefnawr, Sion, for N P .....	0 12 8
Llanrhaidr .....	1 6 0

<b>MONTGOMERYSHIRE.</b>	
Newtown, for W & O.....	£ s. d.
	1 9 6

<b>SOUTH WALES.</b>	
<b>BRECKNOCKSHIRE.</b>	
Beaufort, for N P .....	0 11 8
Brecon, Kensington Ch. .....	1 19 6
Brynmaur, Calvary, for N P .....	1 4 4

<b>CARMARTHENSHIRE.</b>	
Carmel, Great Mountain .....	0 14 6
Logan .....	7 10 9

<b>GLAMORGANSHIRE.</b>	
Canton, Hope Church .....	10 0 0
Cardiff, Sileam, for N P .....	1 6 3
Do., Tredgarville.....	2 2 0
Treforest, Libanus .....	1 6 6

<b>MONMOUTHSHIRE.</b>	
Abergavenny, Lien St., for W & O .....	0 16 6
Llanfarnham, for N P .....	0 15 5
New Tredegar, for N P .....	1 10 0
Rhyney .....	0 11 0
Do., for N P .....	0 4 3

<b>PEMBROKESHIRE.</b>	
Haverfordwest, Bethesda .....	12 11 8
Pembroke .....	6 13 8
Pembroke Dock, Bush Street.....	17 16 3
Pannar .....	3 17 2

**SCOTLAND.**

Aberdeen, 208, George Street, for N P .....	£ s. d.
	2 4 6
Airdrie, for N P .....	0 14 6
Elgin, for W & O .....	0 9 6
Do., for N P .....	1 10 6
Eyemouth, for N P .....	1 10 6
Forres, for W & O .....	1 0 0
Fortrose, for N P .....	3 2 4
Glasgow, Blackfriars St., for W & O .....	3 9 6
Irvine, for N P .....	0 13 0
Kilmarnock, for N P .....	1 19 6
Kirkcaldy, Whytes Causeway, for N P .....	4 9 6
Paisley, Victoria Ch., for N P .....	3 8 5
St. Andrews, for N P .....	1 3 11

**IRELAND.**

Ballymoney, Garryduff, for N P .....	£ s. d.
	1 2 6
Carrickfergus, for N P .....	1 3 3
Tabbermore .....	9 15 6

**FOREIGN.**

<b>CHANNEL ISLANDS.</b>	
Guernsey, Catal, by Mr. M. de Putron .....	£ s. d.
	1 0 8
<b>SWITZERLAND.</b>	
Jersey, St. Hellens, Grove Street Sunday School, for N P, by Mr. J. T. Humby .....	2 5 11
<b>BERNE, for N P, under Mr. Wenger, by M. R. de Watterville .....</b>	
	16 13 0

Correction—£3 10s. acknowledged in last month's *Herald* under Salem Chapel, Cheltenham, should have been entered as follows.—*Mr. Beetham and Family, £3 10s.*

*We are requested to insert the following list of Contributions to the*  
**BIBLE TRANSLATION SOCIETY.**

*From 1st Oct. 1869, to 31st Jan., 1870.*

<b>LONDON.</b>	
Benetfink, Mrs. ....	£ s. d.
	0 10 6
Bugby, Mr. ....	0 8 6
Dawson, Miss.....	0 8 0
Hitchcock and Williams .....	1 1 0
Martin, M., Esq.....	1 1 0
Miller, R., Esq.....	0 10 0
Pattison, S. R., Esq. ....	1 1 0
Payne, Mr. ....	0 10 0
Room, Rev. C. ....	0 5 0
St. Clair, Rev. Geo.....	0 5 0
Smith, C. W., Esq. ....	0 10 6

<b>BEDFORDSHIRE.</b>	
Bedford .....	0 15 0
Leighton Buzzard .....	5 1 6

<b>BERKSHIRE.</b>	
Ashampstead .....	0 10 0
Newbury .....	2 14 10
Windsor .....	2 2 6
Wokingham.....	3 15 6

<b>BUCKINGHAMSHIRE.</b>	
Haddenham .....	1 16 9

<b>CAMBRIDGESHIRE.</b>	
Cambridge .....	7 15 0
Chatterley .....	3 1 6
Cottonham .....	4 9 8
Haddenham .....	2 5 0
Riston .....	0 2 6
March .....	1 10 0

Swavesey .....	£ s. d.
	0 15 0
Sutton .....	0 10 0
Willingham .....	2 6 0

<b>DERBYSHIRE.</b>	
Leasand Holloway Branch Bible Society .....	25 0 0

<b>DEVONSHIRE.</b>	
Appledore, Darracote, J., Esq. ....	2 0 0
Brixham .....	1 17 0
Devonport .....	1 2 6
Exeter .....	1 10 0
Kingsbridge .....	1 5 0
Newton .....	1 12 6
Plymouth.....	23 16 6
Torquay .....	2 11 0
Texas .....	1 15 0

<b>GLOUCESTERSHIRE.</b>	
Campden .....	0 15 1
Cheltenham.....	3 2 6
Beetham, Mr., Family, Sabbath Offerings .....	2 10 0
Fewsbury .....	2 15 4

<b>HUNTINGDONSHIRE.</b>	
Bluntham .....	3 2 6
St. Ives .....	0 15 0
Somerham .....	0 11 0

<b>HANTS.</b>	
Southampton, Carlton Rd. ....	1 17 9

Do., East Street.....	£ s. d.
	0 16 7
Portland .....	2 3 7

<b>HERTFORDSHIRE.</b>	
Berkhamstead .....	1 4 6
Boxmoor .....	2 2 0
Hemel Hempstead.....	1 5 0
Hitchin .....	3 19 0
St. Albans .....	3 2 0
Tring .....	5 1 0
Watford .....	4 7 3

<b>KENT.</b>	
Broadstairs, Miss Gould .....	2 0 0
Chatham .....	2 12 6
Maidstone .....	3 16 10
St. Peter's .....	0 12 6
Woolwich, Rev. C. Box .....	2 1 0

<b>LANGSHIRE.</b>	
Bury, Rev. J. Webb .....	0 10 6

<b>LEICESTER.</b>	
Victoria Road Chapel. Weekly Offerings .....	8 0 0

<b>LINCOLNSHIRE.</b>	
Malthy .....	2 13 0
Boston, Rev. C. Fish.....	0 4 0

<b>NORTHAMPTONSHIRE.</b>	
Peterborough .....	1 13 0

OXFORDSHIRE.		SCOTLAND.		PAISLEY, George Street		£ s. d.	
Banbury .....	£ s. d.	Aberdeen .....	£ s. d.	Church .....		3 0 0	
Chipping Norton .....	0 19 0	Aberchrider, J. Alexan-	6 15 0	Perth Subscriptions .....		122 1 0	
Milton .....	2 9 6	der, Esq., jun. ....	1 1 0	Rothsay .....		13 0 0	
Oxford .....	2 0 0	Alford, Walker, James,		St. Andrews .....		1 4 0	
Tew .....	0 10 0	Esq. ....	1 0 0	Strone, Fort William,		1 15 0	
Thame, E. Dodwell, Esq.	2 0 0	Anstruther .....	5 14 6	Alex. Cameron, Esq. ....		2 0 0	
SOMERSETSHIRE.		Arbroath .....	2 0 0	Tobermory, Bap. Church		1 0 0	
Bath .....	3 10 0	Berwick .....	4 0 0	WALES.			
Borough Bridge, Baker,		Bowmore, Campbell, J.,		BRECONSHIRE.			
Rev. T., .....	0 10 0	Esq. ....	1 0 0	Cwmawr .....		0 7 6	
Bridgewater .....	8 10 0	Bridge-of-Allan, Mr. J.		Llanfrynach .....		0 11 0	
Keynsham .....	0 12 6	Pullar, jun. ....	1 0 0	Llangarth .....		0 14 6	
Stogumber .....	0 11 6	Bunnesan, Muil, Messrs.		Llangors .....		0 9 11	
Taunton .....	4 2 6	C. M'Quarrie and Son	3 3 0	Llangammarch Salem ...		0 12 9	
Watchet, by Mrs. Gimb-		Curra, Shetland, Mr.		Llanwrtyd .....		1 9 9	
lett .....	0 18 0	Inkaten .....	0 5 0	Ynysy-felin .....		0 9 6	
Wellington .....	3 5 6	Comrie, P. M'Farlane,		CARMARVONSHIRE.			
Williton .....	0 10 0	Esq. ....	1 1 0	Capel y Beirdd .....		0 5 0	
WARWICKSHIRE.		Cuper .....	2 10 0	Garn dolbenmaen .....		0 14 6	
Birmingham .....	12 12 0	Dundee, Meadowsides Ch.	16 7 5	Gilfach .....		1 6 5	
WILTSHIRE.		Subscriptions .....	6 10 0	FLINTSHIRE.			
Coraham .....	0 15 0	Dunfermline .....	2 5 0	Rhyl .....		1 3 6	
WORCESTERSHIRE.		Edinburgh .....	19 14 6	GLAMORGANSHIRE.			
Blockley .....	1 2 6	Fortroce .....	0 16 0	Cardiff, Bethany Chapel		7 1 9	
Evesham .....	1 2 6	Galashiels .....	6 1 0	Cowbridge .....		4 17 6	
Pershore .....	3 8 6	Glasgow, John Street		RADNORSHIRE.			
Upton-on-Severn.		Church .....	10 0 6	Evenjob .....		1 5 6	
A friend per Rev. J.		Subscriptions .....	37 15 0	Howey .....		0 13 9	
Dunkley .....	1 0 0	Greenock .....	7 12 6	Knighton .....		0 12 0	
Westmancote .....	0 6 0	Irvine .....	2 2 6	Llandilo Moriah .....		1 18 3	
YORKSHIRE.		Johnstone .....	6 5 0	Presteigu .....		1 0 6	
Bradford, Westgate .....	13 19 6	Kilmarnock .....	4 12 0	FOREIGN.			
Halifax .....	0 3 0	Kirkcaldy, White's		Australia.			
Hebden Bridge .....	5 0 6	Causeway Church.	4 0 0	Adelaide, Zion Chapel			
Lindley, Oakes Chapel...	3 13 8	Subscriptions .....	2 0 6	and George St., Stepany		12 10 0	
Sutton .....	0 15 0	Laurence Kirk .....	4 0 0				
		Leith, Mrs. D. Pirrie	0 10 0				
		Lockgilthead Baptist Ch.	2 0 0				
		Newburgh, Baptist Ch.	1 0 0				
		Mr. James Wood...	0 10 0				
		New Milnes .....	0 8 0				

## FOREIGN LETTERS RECEIVED.

AFRICA—  
CAMEROONS, Smith, R., Jan. 3; Saker, A., Jan. 5.  
AMERICA—  
NEWTON, Mass., Bullard, E., Feb. 3.  
ASIA—  
INDIA—  
AGRA, Gregson, J., Dec. 31.  
ALIPORE, Pearce, G., Jan. 18.  
ALLAHABAD, Bate, J. D., Jan. 19.  
BARISAL, Jordan, C., Dec. 31.  
" Sale, J., Jan. 14.  
BOMBAY, Parsons, J., Dec. 21.  
" Peters, C. F., Jan. 31.  
CALCUTTA, Lewis, C. B., Dec. 28, Jan. 11, 18.  
" Rodway, J. D.  
" Wenger, J., Jan. 10, 11.  
Dacca, Supper, F., Jan. 14.  
DELHI, Parsons, J., Jan. 17.  
JESSORE, Ellis, R. J., Jan. 3.  
MONGHYA, Campagnac, J. A., Jan. 7.  
" Lawrence, J., Dec. 26, Jan. 3, 5, 11.

PATNA, Broadway, D. P., Jan. 16.  
SERAMPORE, Trafford, J., M.A., Jan. 25.  
CEYLON—  
COLOMBO, Pigott, H. R., Dec. 27, Jan. 28.  
KANDY, Waldoek, F. D., Jan. 8, 22.  
EUROPE—  
FRANCE, Morlaix, Jenkins, J.,  
St. Briec, Banhon, V. E., Jan. 22.  
Tremel, Lecoat, G., Jan. 22.  
NORWAY, Stavanger, Hubert, G., Jan. 10.  
WEST INDIES—  
HAYTI, Port-au-Prince, John, S. S., Jan. 19.  
SAN FERNANDO, Gamble, W. H., Jan. 29.  
TRINIDAD, Law, J., Dec. 8.  
JAMAICA—Annotto Bay, Jones, S., Jan. 6.  
Jericho, Clarke, J., Jan. 10.  
" Hume, J., Jan. 19.  
Kingston, East, D. J., Jan. 7.  
Morant Bay, Teall, W., Jan. 22.  
Spanish Town, Phillippo, J. M., Jan. 9.  
St. Ann's Bay, Millard, E., Jan. 7.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Joseph Tritton, Esq., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, LL.D., Secretaries, at the Mission House, 2, John Street, Bedford Row, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John MacAndrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA; by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, Twells, and Co.'s, 54, Lombard Street, to the account of the Treasurer.

THE  
BAPTIST MAGAZINE.

---

APRIL, 1870.

---

The Promise of the Father; or, The Baptism of the  
Holy Ghost.

BY THE REV. W. LANDELS, D.D.

---

II.

THE FULFILMENT.—Acts ii. 1—13.

THE Saviour did not disappoint the expectations of His disciples. The fulfilment of the promise, although delayed for a time, was ultimately given. *When the day of Pentecost,—that is “the feast of the ingathering,” when the loaves prepared from the corn of the year were offered as a thank-offering to the Lord, and which took place fifty days after the resurrection,—was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto*

*them cloven tongues, like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. (Acts ii, 1—4.)* So the Lord, who never fails in His promise, and delays not to fulfil it except for good reasons, in His own good time proved Himself faithful, and as He had said, supernaturally endowed His servants, and equipped them for their work.

*The time in which the event took place is spoken of in a manner which shows that for some reason or other, it was appropriate*



to the occurrence. While we can very well understand that the patient waiting which was imposed on the disciples was salutary in its influence ; and can conceive of their being required to wait on that account ; that does not explain why they were required to wait just so long ; and why we are told in such pointed manner, that *when the day of Pentecost had fully come*, the Spirit was given. This language evidently points to something in the time which rendered it eminently fitting that the event for which they were waiting should then transpire.

Looking closely into the matter, we can see one reason for its taking place then in the fact that *great multitudes not only from Palestine, but from different parts of the world, were then assembled in Jerusalem*, who would become eye-witnesses of the event, and be brought under the sound of the apostles' preaching, and thus be able on returning to their homes to publish in their several localities what had taken place. The assemblage appears to have been greater this year than usual, owing probably to the reports of the Saviour's life and death which had been circulated, and to the general expectation that the Messiah was about to appear. When we read of the numbers who were assembled in Jerusalem from so

many different parts, and of the effect produced on them by the apostles' preaching, we cannot but regard the giving of the Spirit at that time, as a gracious providential arrangement for communicating to distant nations the benefits of that outpouring which had now been granted to the Church ; and while we recognise the grace which by delaying to grant, prepared the disciples better for receiving, the blessing, not the less should we adore the wise benevolence which arranges seasons and events in order to the wide impartation of the fruits of that blessing to others. The delay, so viewed, is in itself a proof of the Divine goodness, because of the manner in which it enhances the value of the promised endowment. And it may suggest to the Church now that if what she prays for be not immediately realised, it is only because God intends to bestow a more precious and abundant blessing. Let her patiently wait in the confident expectation that God will not only send what she seeks, but send it at the most fitting time, so that the value of the blessing shall be enhanced by the circumstances in which it is given.

But in addition to this the *typical significance of the time* rendered it appropriate. The word Pentecost, as everyone is aware, denotes the fiftieth day.

It closed the seven weeks at the beginning of which the sheaf of corn, the first of the harvest, was offered to the Lord, and which ended on the day of Pentecost, when the two loaves were presented as a thank-offering for the safe ingathering of the wheat harvest. Now, to every student of Scripture it is a well-known fact that great events in the New Testament Dispensation occurred at the same time of the year as did their types under the Old. The Paschal Lamb, slain at the Passover, typified the passion of our Lord. And it was after the Passover supper that He took bread and gave thanks, and that the final agony commenced which terminated next day in His crucifixion. Again, His resurrection from the dead as the first-fruits of them that sleep was typically prefigured by the offering of the sheaf as the first-fruits of the year; and that also took place on the same day as the type—"the morrow after the Sabbath." The offering of the two loaves on the fiftieth day had also a typical significance. It was a national acknowledgment that the produce of the earth in its perfected and gathered and prepared state belongs to God, and fitly typified, therefore, the consecration to God of our humanity regenerated by the power of the Holy Ghost. Hence the fitness that on the day

of the year on which the typical observance took place, the type itself should be fulfilled by the coming of the antitype—the outpouring of the Holy Ghost by whose influences men, regenerated and sanctified, shall become an offering *holy and acceptable to God*.

But there was another great event connected with the day which rendered it still more appropriate that the Spirit should then be given. Pentecost, it is supposed, was designed to celebrate *the giving of the law* which took place at the same time. And although this is questioned by some commentators on the ground that they find no recognition of it in Scripture, or in such eminent Jewish writers as Philo and Josephus, it does not seem unnatural that such a view should be entertained. It seems scarcely conceivable that under a ceremonial dispensation like theirs, one of the greatest events in their history, if not the greatest, should have no public commemoration. According to the calculations of commentators the two events must have taken place on the same day. And was it not fit that the coming of the Spirit which was to secure what the law only prescribed, and was to write on the heart what was previously written on tables of stone, and so fulfil the new covenant, should take place on the same day as the

giving of that which it superseded ?

There may be an additional appropriateness in the fact of its taking place, as it must have done, on *the first day of the week*. Our Lord's several appearances to His disciples having taken place on that day had already marked it out for sacred purposes ; and now the descent of the Spirit did so more especially, and so inaugurated the dispensation which is peculiarly His own.

On all these grounds we can understand how, as an eminent historian says, the disciples met on that morning with peculiar feelings. "As all that professed to be our Lord's disciples were wont to meet daily for mutual edification, so on this solemn day they were assembled in a chamber which, according to Oriental custom, was specially assigned to devotional exercises. It was the first stated hour of prayer, about nine in the morning, and, according to what we must suppose was then the tone of the disciples feelings, we may presume that their prayers turned to the object which filled their souls—that on the day when the old law had been promulgated with such glory, the new also might be glorified by the communication of the promised Spirit. And what their ardent desires and prayers sought for, what their Lord had promised, was

granted. They felt elevated to a new state of mind, pervaded by a spirit of joyfulness and power, to which they had hitherto been strangers, and seized by an inspiring impulse to testify the grace of the redemption, of which now for the first time they had right perceptions." These were the immediate subjective spiritual results of the Comforter's coming. "Extraordinary appearances of nature (a conjunction similar to what has happened in other important epochs of the history of mankind) accompanied the great process then going on in the spiritual world, and were symbolic of that which filled their inmost souls."\* A sound as of a mighty rushing wind descending from heaven filled all the room where they were assembled, and was heard even in the distant parts of the city, arresting the attention of the multitude and attracting them to the scene in a state of mind somewhat prepared for listening to the apostle's message. Flame-like appearances, shaped like tongues and cloven, streamed through the room and settled on their heads. And thus to both eye and ear signs were presented of the mighty spiritual influences which had been so copiously effused.

Although these audible and visible signs have not the essence

\* Neander.

of the blessing, but only its temporary accompaniments, their symbolical significance claims consideration because of the light they shed on the nature and operations of the Holy Ghost.

I. *The sound as of a mighty rushing wind which came from heaven, and filled all the house where they were sitting, fitly symbolises the powerful and mysterious nature of the Spirit's work.* The resemblance between them is further indicated by the fact of the same word being used for both. And our Saviour Himself expressly recognises it: when He says *The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit* (John iii. 8). But, while we have this good authority for saying that the working of the Spirit resembles wind, we overstrain, or rather misunderstand the metaphor, if we infer from it, as is sometimes done, that the Spirit either is resistless or capricious in His operations. That the Spirit may be *resisted* is plainly taught in Scriptures which are not to be set aside by any meaning which we can foist into a metaphor, or even legitimately find there. Nor does the metaphor itself justify such a conclusion. The fiercest storm that ever raged has been resisted successfully, not only by natural objects,

but by human contrivances. So that, although we stretch the symbol to the utmost, we cannot find in it any shadow of proof that the Holy Spirit ever operates with absolutely resistless force. It illustrates, if you will, the varied operations of the Spirit, how he moves now with the gentleness of a summer evening breeze, and now with the force of a winter storm. And the sound of a mighty rushing which was heard at this time may have indicated that he was then about to work with peculiar power. But nothing more can by any legitimate interpretation be inferred from it as to the nature of the Spirit's work.

Nor is there anything in the symbol which teaches that the Spirit is *capricious* in His operations. The mysterious movements of the wind are no proof of lawlessness. With all their mystery, they are as much determined by law as are the succession of the seasons and the motions of the stars. And but for our limited knowledge, we might anticipate them with equal certainty. So the operations of the Spirit, although shrouded in mystery, are not on that account capricious. He moves in harmony with ordained conditions, and His movements may be anticipated with certainty whenever the conditions are known to exist. He is a sovereign in His operations, but He

is not a sovereign who breaks His promise given or implied. There is nothing in His sovereignty to prevent our trusting Him. Instead of capriciously refusing to work, He works, did we but know it, everywhere. *The wind bloweth where it listeth*; and where does the wind list to blow? Or rather where does it *not* list to blow? Where is the spot on the surface of the earth on which no breeze ever blows—where the air is for ever still? Not always with the same force does it blow. There is the rush of the tornado, the soft sighing of the zephyr; the fury which uproots the oak, and the gentleness which scarcely stirs its leaves; the storm which lashes the ocean into foam, and the calm which leaves the lake unruffled. But more or less it blows everywhere. The islands of the sea and the far-stretching inland prairies of the west; the African desert where all is fiery desolation; and the Eastern groves whose “spices flow out sweetly,” and the icebergs of the Northern and Southern poles, all are beaten by its boisterous, or fanned by its gentle, breath. Even the atmosphere we are now breathing will soon be circulating in distant parts of the world. Hence the very symbol which is thought to teach the uncertainty of the Spirit’s operations, might of itself suggest that He never

leaves us without His influences—that while His operations vary in power in different times and places, the Church need not fear that in her efforts He will desert her, or that at any time she may not rely on His promised presence and aid.

The circumstances connected with this sound of a mighty rushing wind, may also be regarded as possessed of symbolical significance, and should be briefly noticed in order to our perception of the full meaning of the symbol. Thus its *coming from heaven*, may be designed to show that *there* is the source of all spiritual power; and that when we desire to be endowed with it, we should seek it not from the creature, but from God alone. Its *filling the house where they were sitting*, moreover, and spreading far beyond into different parts of the city, may be taken as an intimation that all the disciples were to be partakers of the Spirit’s influences; and not only so, but that through them they were to be communicated to the world around. If so, we have in this as well as in the wind itself, a testimony to the unlimited diffusiveness of the Spirit’s work.

II. The visible symbol—the *cloven tongues of fire which sat upon each of them*—is equally significant with the audible. More than that presented to the ear

concerning the work of the Spirit, does this present to the eye. How fitly does it set forth His *illuminating influences*! As fire illumines, so does the entrance of the Spirit enlighten the darkened understanding. Those who receive Him have their perceptions so clarified and strengthened, experience such enlargement of view—have such power of discerning that which formerly they did not and could not see, that they are said to have passed *out of darkness into marvellous light*; and were they to rehearse their own experience, they would say, with the blind man whose eyes the Lord opened, *One thing I know, that, whereas I was blind, now I see*. The disciples themselves are a remarkable proof of this. When at Pentecost they received this spiritual endowment, they were like men who had suddenly become possessed of a new spiritual sense. Compared with what they were before, they are not like the same men. Their narrow, low, grovelling, childish views of their Master and His mission, have completely disappeared; and they are qualified to go forth and instruct the nations in the principles of His kingdom. They have realised the Saviour's promise. *When He, the Spirit of truth, is come, He will guide you into all truth: He shall take of mine, and shall show it unto you.*

*He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.*

Again, how appropriately does fire represent *the holy fervour which the Spirit inspires*. His entrance gives heat no less than light. Where souls are cold and sluggish and dead, He imparts the warmth and vigour of life. A Church under the influence of the Spirit is a Church all aglow with holy zeal and devotedness. Heartily, with a burning irrepresible desire, she works for the salvation of men and the glory of her Lord. A heart filled with the Spirit, is a heart full of love and devotion, in which the flame is kept constantly burning, consuming all natural energy in Godward efforts and desires. What holy fervour and enthusiasm it enkindled in the disciples! The tongue of fire that sat on each of them, did but faintly shadow forth the flame of love and zeal which burned within. From this time they are like men moved by a mightier impulse, raised to a sublimer elevation, expanded by their internal warmth into a greater enlargement of being. Their burning love for Christ and for men, makes them indefatigable in their efforts, heedless of all danger, ready for any sacrifice, direct and resistless in their appeals, and bears them on in spite of all

obstacles to the attainment of their end. Their bearing is that of men who are sustained and moved by an internal pressure which cannot be restrained, borne along with resistless force, as on the breath of the Almighty. Their eyes gleam with a lofty inspiration, so that men speak of them as being *full of new wine*. Their very countenances are lighted up with the glow of the internal fire, as when a mountain peak shines jasper-like with the radiance of the setting sun. Their words, forged in the furnace of a burning heart, are direct and forcible as thunder-bolts, and go crashing through the triple panoply of pride and prejudice and passion, right into the hearts of men. Their very bearing awes the world; makes men feel that there is a power among them greater than their own. No terrors daunt them. If they confront the Saviour's murderers, they fearlessly charge them with the crime. If they are summoned before the authorities the dauntless bearing of those who were once so timid makes men take *knowledge of them, that they have been with Jesus*. If they are beaten with stripes for His sake, they go *forth from the council, rejoicing that they are counted worthy to suffer shame for His name*. If they are charged *not to speak at all, nor teach in the name of Jesus*,

they, heedless of consequences, speak all the more boldly, because the fire within them cannot be repressed. The world, much as it hates, wonders; and is vanquished, because of their baptism in the spirit of light and of burning, which has taken possession of their souls.

Not the less, moreover, does it symbolise *the purifying influences of the Holy Ghost*. As fire consumes and so purifies, taking away the dross and leaving out the gold, so does the Holy Ghost expel whatsoever is vile and impure from the heart of man. Unholy affections die under His influence. Impure motives cease to actuate. And the heart being made pure, the life becomes not only outwardly consistent, but right and Christian-like in spirit. What a transformation took place in the disciples in this respect! We hear nothing after Pentecost of the unholy rivalries and ambitions which they evinced during the Saviour's life. All these feelings are swallowed up in the one feeling of love to Christ and zeal for His honour. No desire for pre-eminence appears in any of them. No jealousies are excited in others. The coming of the Holy Ghost has destroyed all those instincts of the flesh and brought their whole nature into harmony with their Master's will. The completeness of their sancti-

fication may possibly have been indicated by the tongue-like appearance which the fire assumed. The tongue is the expression of the whole man, and according to James it is the most difficult thing to restrain and control and sanctify. And as cloven tongues of fire sat on each of them they may have indicated that their whole nature—even that in which the tendencies of nature are longest evinced—would be brought under the power of the Holy Ghost. And as the prophet was sanctified and fitted for his work when one of the cherubium took a live coal from off the altar and touched his lips withal, so may the tongues of fire have been designed to show that they were sanctified and fitted for their work when their very tongues were baptized in the Spirit's flame. Or may not those tongues have been the symbol of the varied spiritual endowments which fitted them for their work? Their divided state has been thought not without some reason to denote the diversity of speech of which they were rendered capable, when so many men of different languages and dialects heard them speak in their own tongues the wonderful works of God. And with equal reason it may be supposed that the tongue-like shape denoted the power of thoughtful and intelligent utterance with which they were en-

dowed. They became rare preachers some of them, not by virtue of their natural gifts, but by reason of supernatural communications. It was the spirit within them which enabled them to speak so appropriately and gave such power to their words. They were not man-made but God-made preachers. Not those whose natural gifts carefully trained and disciplined make them fluent, it may be, and eloquent, and possibly interesting and instructive preachers, but all the while lacking in that moving and infectious unction which no training can secure. But men whose natural gifts, though not carefully trained, were charged with that living fire which is far more important than the most efficient training, because by means of it soul lays hold on soul, and the speaker communicates to his hearers something of the feeling which animates himself. Power went with them because God was in them. And men were moved powerfully and mysteriously by their speech, without being able to say why, because they spoke with the insight and the unction which the Divine Spirit imparts.

And if we are to have preachers who are to move the world, they must be produced in the same way. They must be men possessed of the tongue of fire. Not men of intellect, clear and cold as



moonlight. Not men of eloquence, liquid as the limpid stream, or crashing as the pealing thunder. Not men of mechanical gesture, however accurate and graceful. But men of spiritual power, men such as the Holy Ghost alone can produce. We have to look neither to our schools nor our colleges, nor our churches, nor our counting-houses, for the preachers whom the age requires, but to God the Holy Ghost. Natural abilities by all means—the higher and stronger and more diversified, the better. Mental training by all means—the more thorough and severe and many-sided, the better. Eloquent speech, by all means—the more powerful the voice, the more varied its intonation, the more thoroughly it is controlled, the more appropriate the gesture, the better. Nothing that man is capable of bringing to God's service, ought to be withheld. The best we have, in its most efficient state, most skilfully used, ought to be given. But above all these, we want *the tongue of fire*—THE TONGUE OF FIRE!—the endowments which the Holy Ghost imparts. This more than all natural gifts and appliances will give us a powerful ministry—such a ministry as the Church and the

world wants. Let the church pray for this. Let her learn to look less to man, and more to God. If we mistake not, she has placed too much dependence on her educational institutions, sought to remedy defects in her ministry too much by purely human contrivance. Let her trust less to an arm of flesh, and more to the ever-present Spirit. Let her remember that, after she has done her best, it is God alone who can raise up and endow the ministry she requires. Let her see to it that she grieve not the Spirit by attaching too much importance to human qualifications and too little to Divine. Let her not forget that whatever else she may lack, the Holy Ghost is with her still; and that as out of unpromising material He prepared a ministry at Pentecost such as she has never enjoyed since; so He can, even out of such materials as she now possesses, raise up a ministry whose qualifications for their work have never been surpassed. The means she can use to secure natural fitness are not to be neglected. But if we are to have a spiritually powerful and truly efficient ministry, she must look implicitly as at Pentecost, to the power of the Holy Ghost.

## The Heath Family of Maze Pond.

### I.—OLD MAZE POND.

BY THE REV. CHARLES STANFORD.

ON the Surrey side of the Thames, over the ground now partly covered by the buildings of the London and Brighton Railway Terminus, just where the "stunning tide of life" is loudest, and the ravel of traffic is most distracting, there stood in the days of our last king Henry a quiet old house belonging to the Abbot of Battle. The Abbot was a married man. "The monk married Poverty," remarks Sir James Stephen, "and vowed to take her for better for worse, to love and to cherish till death should them part." The mention of such a dismal wedlock may at first move us to respectful pity, but we soon find this to be only so much good emotion wasted. The marriage articles were signed with the understanding that they had a secret and mystical sense, and in this case at least, poverty involved no sharp strait or vulgar inconvenience. The good man had plenty to spend, plenty to spare, and we are inclined to think that he had the will as well as the power to show his poor neighbours much generous kindness. He lived a scenic and gorgeous life, sometimes rivalling Wolsey himself in the wealth and fantastic glory of the entertainments with which he lighted up the old house in Southwark. That house was

an imposing pile. White battlements, lordly turrets, and burning vanes gleamed over the trees, and broad gardens dipped down to the river. The grounds reached back for many acres, and were famous for their ornamental cultivation. Sir Philip Sidney, describing a pleasant home in Arcadia, says, "Kalandar, one afternoon, led his guest abroad to a well-arrayed ground he had behind his house, which he thought to show him before his going, as the place himself more than in any other delighted. [This was the Maze.] It was neither field, garden, nor orchard, or rather it was both field, garden, and orchard, for as soon as the descending of the stairs had delivered them down they came into a place cunningly set with trees of the most taste-pleasing fruits, but scarcely had they taken that into their consideration, but that they suddenly stepped into a delicate green, each side of the green a thicket, and behind the thickets again beds of flowers, which being under the trees, the trees were to them a pavilion, and they to the trees a Mosaical floor; so that it seemed that art therein would needs be delightful, by counterfeiting his enemy error, and making order in confusion. In the midst of all

the place was a fair pond whose shaking crystal was a perfect mirror to all the other beauties, so that it bare show of two gardens; one in deed, the other in shadow." This looks like a picture unintentionally descriptive of the scene behind the Abbot's house. In the garden a maze, in the maze a pond.

"The wave it was as crystal bright;  
You saw white sand below;  
And flounders, gudgeon, tench and  
dace  
Were gliding to and fro."

Time wrought mournful changes in this enchanted spot. When the Tudor Sultan set up Church reformer, dissolved the monasteries, and used their wealth for his own politic ends, these lands shared the common fate. John Holland, the last Abbot, had notice to leave his stately lodgings by May 20th, 1539; he was allowed as a kind of apology for compensation, one hundred marks annually until death, and most of the estate he once occupied was granted by letters patent to Sir Anthony Browne. A stranger visiting Southwark about the year 1693, and wandering over the site of the old maze of shrubbery, would have found but a maze of mean tenements and miry lanes. A few chesnut-trees might have been still standing. There might have been here and there a few green spaces, where every spring, snowdrops and daffodils still bloomed, descendants of flowers that had been looked at by Canterbury pilgrim and Red Cross knight, and, half hidden under nettles and dockleaves, there might still have been found the ruins of old walls and arches;

but little else was left to tell of better days. Striking out of the High-street, past one enclosure where vegetables were grown for the market, and another where sheep were kept for the shambles; past a blacksmith's forge, and a brewery and then a cooperage; on to Flower-de-luce-court, so named after an old Gothic inn to which it once belonged, many a devout worshipper in those days made his way to a place in the court near the Maze Pond, "where prayer was wont to be made." It was a rough-looking structure framed of chesnut planks, and, from the purpose to which it was devoted, went under the name of the "Conventicle."

Never, sure, had pride such a fall, and never was a more chilling change from poetry to prose. The very name last mentioned, would be thought by some sentimentalists, enough to break the spell of the most romantic story. The word "Cathedral" stands for "a poem in stone;" there is sacred music in such terms as "Chancel pavement" or "Minster bell;" the word "Convent" may sometimes sound well to ears polite, but the word Conventicle, never. A little reading in the right direction, might perhaps dispel this fancy. Mediævalists would find among those old ecclesiastical words which so stir their reverence, none so ancient as the word "Conventicle," and few more grand and holy in their associations.

Let us hear Bishop Jewel on this matter:

"In Tertullian's time, a hundred and three-score years after Christ, Christians had none other temples than common houses, whither they for the

most part secretly resorted; and so far was it that they had any goodly or gorgeously decked temples, that laws were made in Antoninus Verus and Commodus the Emperor's times, that no Christians should dwell in houses. \* \* \* Christians were then driven to dwell in caves and dens; so far off was it they had any public temples adorned and decked as they now be. \* \* \* In Maximilian and Constantine the Emperor's proclamation the places where Christians resorted for public prayer were called 'conventicles,' \* \* \* And here, by the way, it is to be noted that at that time there were no churches or temples dedicated to any saint, but to God only; as St. Augustine also recordeth, saying, 'we build us temples to our martyrs;' and Eusebius himself calleth churches 'houses of prayer,' and sheweth that in Constantine the Emperor's time all men rejoiced, seeing 'instead of low conventicles' which tyrants had destroyed, high temples to be builded."

It is of the conventicle at Maze Pond that we have now to speak. We are not quite pleased with the manner in which its history began. It began in a dispute as to the lawfulness of singing hymns in public worship. The Baptists of those days had no uniform rule as to this part of the service. Some congregations appear to have chanted the Psalms out of their ordinary Bibles. An interesting example of this is reported in the Broadmead Church minutes for August 22nd, 1675. Others were beginning to use in their congregational worship, hymns of modern composition. This was the practice of the church at Goat-street, Horsleydown, the starting-point of the movement which is now the subject of our narrative. At first, the members of this church had the singing only after the celebration of the Lord's Supper; when this had been their

rule for six years, they further agreed to observe the same rule on public thanksgiving days; this they did for about fourteen years, when by a formal act of the church, they agreed to sing the praises of God at the close of every public service. Sometimes in former years the sound of their psalmody had betrayed their place of meeting to informers, and more than once, some of them had in consequence been arrested, and carried straight to prison. Their pastor, Mr. Benjamin Keach, himself a noble confessor, was an earnest advocate of the service of song, had written much in its defence, and was author of the hymns used by his own people. Let us take down his hymn-book from the shelf, and look for a specimen. The book happens to fall open at the page which contains hymn 7, part 2. "God a strong Tower."

- " We in this tower venture may  
All that to us is dear;  
Nought can exceed our precious souls,  
Let them be lodged there.
- " Strong parties garrison within,  
Who oft make sallies out;  
And one of them can, in a night,  
A mighty army rout.
- " A hundred and eighty thousand men  
Did one of these destroy,  
Of cursed foes who did strive then  
God's Israel to annoy.
- " A tower strong is compassed round  
With a thick, mighty wall;  
For to keep off such foes who do  
Pell mell upon it fall.
- " Can such who in this tower are  
Be any time afraid?  
All such who trust the strength of it  
Can never be dismayed.
- " Take up your lodging, then, within;  
Haste quickly, don't delay:  
Cast off base habits, leave your sins,  
Christ Jesus is the Way."

An increasing number of persons in the church refused to sing such hymns as these, not because they found fault with the poetry—how could they?—not because the music was a carnal delight and vain excitement inconsistent with gospel worship; there was a remedy for that. Some congregations had already found from experience, that when a hymn was given out with grave deliberation line by line, and sung with slow solemnity to some pathetic tune, the beat of these steady intersections had rather a sedative effect than otherwise. Let any impartial critic try the experiment on the second stanza of the hymn just quoted. So late as 1715, Dr. Watts complained of this as a continued practice. "It were to be wished," said he, "that all congregations would sing without reading line by line. Many inconveniences will always attend this unhappy manner of singing."

The root of their scruple was nothing but misdirected reverence for Scripture. They made a wrong use of a right standard. Such rigid scripturists were they, that they would do nothing in worship for which they had not the literal authority of chapter and verse. They looked to the New Testament as the Hebrew looked to the book of Leviticus,—not merely for great principles and living laws, but for precise and minute specifications about modes and fashions. Their canon was that which Samuel Mather says led some of the later Puritans to give up the use of the hour-glass by the side of the pulpit, because there was no scripture law for it. It was the principle, "Nothing in the Church

of Christ for which you have not the command of Christ," and they could find no clear command for congregational singing. You might quote some plain textual authority, but they would always be ready with another quotation which they thought made it certain that what you called a law for the outward life, had only a spiritual application. You never knew when you had them. If you turned to the text, "Speaking to yourselves in psalms and hymns and spiritual songs, singing, and making melody in your heart to the Lord," you gain no ground. "Yes," they said, "In your heart." Virtually, their doctrine was this: "You are thankful to God for his mercy; you do well: put your thankfulness into song, you sin. If in unison with others you feel the melody of the heart, you are right; if in unison with others you express it musically, you are wrong. You may sing, but only so long as you are silent." Mr. Isaac Marlow, "dwelling in Lombard-street," appears to have been "leader of the opposition." From 1691, when he wrote an able tract called, "Truth Soberly Defended," pamphlets were written on both sides, some of them evincing real scholarship, and all being more or less remarkable for plain words and frank, hearty personalities. Though the objectors were well answered, they were never convinced, and never gave in. Yet, as the late Dr. Hamilton has said, could these earnest men "rejoin their descendants in Southwark, and resume their membership in the self-same church now worshipping in the Metropolitan Tabernacle, they

would find neither popery in the pew, nor Judaism in the pulpit, and peradventure as they came into the assembly, and from four thousand voices heard, 'From all that dwell below the skies,' they might catch the contagion; and, confessing that of a truth God is there, even Isaac Marlow might join the singers."

Good Mr. Keach was weary. He complains that "the archers sorely grieved him, and shot at him, and hated him."\* On the other hand, the archers themselves felt "sorely grieved." The result was, that on the 9th of February, 1693, seventeen seceders met at the house of Mr. Luke Leader in Tooley-street to consult on what was best to be done; on the 23rd of March following, twenty-three formed themselves into a fresh church, resolving to have a songless sanctuary.

Mr. James Warburton, a most earnest preacher of the gospel, was chosen pastor, and with God's blessing on his ministry, 115 persons joined the church in the course of the first year.

There were several nonconformist churches already in existence in Southwark, and some of these could already show an ancient and eventful history. Yet when the present members of the Maze Pond fellowship think of some of the things that must have been seen and heard by some of their founders, they feel that they belong to a very old family. Some worshippers who met there in those early days had often gone by lantern-light to Zoar-street

\* His portraiture must have been taken about this time.

meeting across the way to hear Bunyan preach at seven o'clock on a winter morning. Some of them might have seen the flushed face of the school-boy, Matthew Henry, when, fresh from the country, and riding through from the West-End to Aldersgate, he was amazed at the traffic of London, and wrote home—"If I should say we met above a hundred coaches after we came into town, and before we came into our inn, I should speak within compass." Some of them might have seen blind John Milton sitting at the door of his house near Bunhill-fields to catch the evening breeze; tradition says that his widow was sometimes one of the Maze Pond congregation. Some of them had been startled up in the night by the dismal cry "Bring out your dead," and had seen door after door marked with a great red cross, giving warning of the pestilence. Some of them might have met the learned Baptist,—Henry Jessey on the way from his house in Coleman-street to the church of St. George's, Southwark, where he used to preach; might have heard him speak of his alarm in December, 1660, when coming across London Bridge, on his way thither, he found the river so shallow that "one with a pole could have leaped across,"—sure omen of coming disaster. Some persons were there who might have heard the bell toll for Cromwell, others might have been children on the road to school at the very time when snow-flakes were falling on the pall of King Charles the First.

## Scenes and Characters of Scripture History.

No. III.—JOSHUA'S SINFUL PRAYER.—JOSH. vii.

BY THE REV. D. KATTERNS.

WE have in this narrative a great and good man,—a man of prayer—a man of faith—raised up by Providence for a great work, that of leading the children of Israel into Canaan; he is presented to us lying upon his face before God in deep shame and humiliation. Nothing can exceed the feeling and fervency of his devotion—he speaks till he can speak no more—grief chokes his utterance, and he breaks off, unable to utter another word. His is a prayer, therefore, that has all the marks of sincerity, and yet with so much that is good there is much that is very evil. How strange are the contradictions that are embodied even in the actions of good men! The holy and unholy seem to blend together, even when they are before the mercy-seat, and it is hard to say which of the two predominates. But as we are now to contemplate the great leader of Israel in a state of sin, let us do him justice by first taking a view of his general character.

When God announced the death of Moses His servant, He appointed Joshua to succeed him. Joshua, it will be remembered, was one of the two persons who came out of Egypt, and yet were permitted to enter Canaan when all the rest were dead, as the reward of their fidelity. Joshua must be regarded as hardly less eminent than Moses, though raised up for a different purpose, and endowed with different qualifications. Moses was a lawgiver, Joshua was

a Saviour; Moses was wise and learned, Joshua was energetic and courageous; Moses was distinguished for his close and intimate converse with God, Joshua for great victory achieved by the miraculous help of God: the work of Moses was to settle and discipline the people, and consolidate the fabric of their government, civil and religious; that of Joshua was to drive out their enemies before them, and give them, under God, possession of the land in which that government was to be established and its laws observed. Both of them were eminent in their zeal for the religious instruction of the people; nor are the addresses of Joshua less pious, less earnest and affectionate than those of his predecessor. If in some points Moses is greater than Joshua, in some others Joshua is greater than Moses—especially considered as a type of Christ, for we are to observe he *was* a type. His very name is the same, only one is Hebrew and the other Greek. In two passages of the New Testament the very same name is given to both the type and antitype—Jesus. Moses, the giver of the Law, could not bring the people into possession of Canaan, but Joshua did. Thus Moses personifies the weakness and imperfection of the Law, Joshua the efficacy and perfection of the Gospel. The Law is holy, just and good, and answers its end, but it cannot bring men to salvation. It can awaken conviction, it can alarm conscience,

it can discover guilt and condemnation, but it cannot justify, it cannot pardon, it will leave us far short of the heavenly Canaan. It is Jesus, the true Joshua, who alone can take us where Moses leaves, and conduct us to the final rest that remains for the people of God. Our rejoicing is that *Moses is dead*; grace and truth have succeeded to the law; the true captain of God's host has succeeded; the captain of our Salvation.

"Israel, rejoice; now Joshua leads  
He'll bring your tribes to rest."

Now let us glance at the circumstances under which the prayer here recorded was offered up. The miraculous taking of Jericho had elated the spirits of the people, and imagining that nothing would be impossible to them, only a small band was sent to take the city of Ai. It does not appear that they had waited for any direction from God, and they knew not that accursed things were hidden in the camp. Achan had concealed his wedges of gold and goodly Babylonish garments, hoping to enrich himself and his family with the spoils of disobedience. In order to bring this sin to light, and openly testify His displeasure at this beginning of their career, God permitted a discomfiture. The hearts of the people melted like water within them when they saw the three thousand flying back to the camp. As for Joshua, like a good man as he was, he flies to the ark of God, he rends his garments, he and all the elders of Israel, and cast dust upon their heads. Mysterious providence! they thought; what can this disaster mean? Ah! there would be very few mysterious providences if we were but truly acquainted with our secret sins! As we look back upon it, there is no mystery at all about these events. If at the very first entrance into the land of Canaan, this sin of Achan

had been allowed to pass unpunished, the evil would have gone on increasing from time to time. It must be understood at once, that the command of God to destroy everything is not to be trifled with, and hence the calamity. But Joshua knows not the cause, and therefore it is that he is so deeply moved. "Alas! O Lord, why hast thou brought us over Jordan? Would God we had been content: are we now to be devoured and destroyed? What can I say when Israel turneth his back before the enemy?"

Remark the excellences of Joshua's conduct. He wisely and piously carries this trouble to the mercy-seat at once, humbles himself before God, pleads with Him, and that in great earnestness of spirit. There is a strong principle of faith underlying all the improprieties of his prayer. He does not calculate after the manner of men, that reverses as well as successes are to be expected in the course of human things. He evidently shows an expectation that with such promises and such a helper as God, Israel ought never to turn the back to the enemy; and now because they do so, he is disappointed, confounded, agonised. It is not the magnitude of the loss that affects him, for truly it was no great matter, thirty-six men were killed out of three thousand. No! he looks at the principle of the thing. If God had gone with them, this could not have happened. Is it a fact, then, that God has left them to themselves? This being his view of the case, it will be perceived that Joshua's sole dependence for success was upon God, not upon himself, nor upon the people. He takes it for granted, that if God is not with them, they will be inevitably destroyed; if He is, then these things could not happen. There is a strong *principle* of faith seen in the man, and certainly a most



earnest spirit of prayer; wherein lay, then, his sin? This is the question to which we now further invite attention.

In one word, then, the sinfulness of this prayer lay in the leaven of unbelief that mingled with it from first to last, and having endeavoured to do justice to the general character of this man of God, we shall be the more free in analysing this particular infirmity, since it is doubtless recorded for our admonition. Perhaps he recorded it himself in true humility, wishing to erect a beacon to warn others of the pit into which he fell. The spirit of unbelief here displayed, has the six following features: It is *presumptuous*, *ungrateful*, *ignorant*, *malignant*, *rebellious*, *indolent*, and *profane*. These epithets we proceed to establish.

1. We say it is *presumptuous*. It undertakes to call in question the Divine conduct. O Lord, why hast thou done this and intendest to do that? It is true that faith may ask these questions, but with quite a different tone and object. Here they are manifestly uttered in the tone of a murmurer, dissatisfied with God's proceedings. If they had been asked humbly and with a view to enlightenment, for the discovery of sin and its ultimate removal, it would have been well. But it does not appear so; this is complaint, not enquiry. And yet we are told that "He giveth not an account of any of His matters,"—that "none can stay His hand or say to Him, what doest thou?" Few things can be more reprehensible than the conduct of a holy man, professing faith, discovering some measure of it, yet in tears before God, virtually saying to him, O Lord, "I cannot understand this affliction. My heart breaks to lodge a complaint at the feet against thee—yet why hast Thou done this?" Only let us put some of our unbelieving thoughts and feel-

ings into language, and we shall find that this case has been our own.

2. This spirit of unbelief is *ungrateful*, it turns past mercies into gall and wormwood. "Why hast thou brought this people over Jordan?" Why, the very mention of that name should have been sufficient to turn the whole current of his thoughts and expressions, to say nothing of Jericho. This was, that river that saw God and fled back, that heard God and obeyed; though at that time it overflowed its banks, deep and impassable except by miracle, yet they had seen its waters stand up for a whole day together; a glassy heap on one side, and in its middle channel the priests, with the ark of God, had stood dryshod, while all the people passed over, tribe by tribe, a wonder never to be forgotten; yet see how the unbelief of Joshua poisons the memory of this astonishing mercy, and turns it into a grievance. "Why hast thou brought us over? Would God we had been content on the other side and disobeyed!" Thus, after God had divided the Red Sea, and Israel, safe on the shore, had seen their pursuers swallowed up in its returning waves, at the very first trouble which their own sins brought upon them, we have unbelief holding the same language: "Why have we been emancipated? why brought out? Were there no graves in Egypt?" Ingratitude is an essential element in unbelief. Faith takes past mercies as a pledge and earnest of others yet to come. Unbelief says, "O God! Thou has lifted me up, only to cast me down. Thou hast made my way disappointment and confusion. I had rather not have had former gifts, if now they are to end in shame!" What can we call this less than scandalous ingratitude?

3. Unbelief is *ignorant*, and misinterprets the dealings of God. Is not that equally palpable in Joshua's

prayer? He knows not the reason, therefore he misjudges, a common error still, after all these years and ages of experience. There is no Christian who will not plead guilty to the charge of imitating Joshua's infirmity, because it is still true that the designs of Providence are hidden from us. "Clouds and darkness are round about Him"; how difficult do we find it to believe "that justice and judgment are the habitation of His throne." We will persist in interpreting, and though a thousand times we have found ourselves deceived, still the old leaven of corruption works within us when new troubles arise! Look at this wise, prudent, devout and holy man, one of the most likely persons that ever lived to interpret rightly, yet what awful blundering he makes of this dispensation:

"Blind unbelief is sure to err,  
And scan his works in vain."

4. Unbelief is *malignant* — it darkens the future as well as the past. Joshua now sees nothing before them but destruction; the Amorites rise up before his mind, a gloomy visionary host, carrying extirpation. Israel has fled, thirty-six men are killed, "God is departed from us—we are lost!" Unbelief is as senseless in its logic as it is base in its ingratitude. When it begins to reason, you may be sure of some rash, hasty, impious conclusion. There is not one word of truth in all this desperate melancholy, and yet not only is this destruction anticipated, but the intention of destroying is actually charged upon God Himself; and the prayer winds up with a plain insinuation that God's own name would be dishonoured. "And what wilt Thou do unto Thy great name?" I do not wonder at the indignation with which God answers him. One can almost imagine the awful frown that accompanied these imperative words,

"Get thee up; wherefore liest thou upon thy face: Israel hath sinned!" God never replies to a truly humble suppliant in that fashion. Blessed be His name! He knows how to soothe; but here He wishes to rebuke. Here the iniquity of the prayer cries louder than the intercession of the prayer. He cannot tolerate that monster unbelief in His presence. Its croakings grate upon His ear. True prayer may sometimes moan like a dove; but there is no music in the hoarse lamentations of a raven. If you, dear reader, have occasion to sorrow before God, take care that it be sorrow after a godly sort!

5. We pass by, for the sake of brevity, the rebellion manifest in wrong views of their calamity, to remark that unbelief commonly arises from some neglect of duty, and subsists upon the continuance of that neglect—it is *indolent*. In this respect it is opposed to faith, which is a *working* grace, whereas the other is a *sluggish* vice. Now, first, the whole of this trouble and disaster came upon Israel as the result of a want of proper vigilance in carrying out the solemn command of God. Let Achan have been as secret as you please, still it was not possible for him and his family to act in this manner without their proceedings being known to many persons willing to connive at them for reasons of their own. Let us not imagine, then, that God punishes the whole for a sin absolutely veiled from them, and in which only one family had a share. There must have been a want of proper vigilance on the part of all persons concerned; and although Joshua must be acquitted of all participation, yet he is justly made responsible for the sins of his subordinates. But, secondly, this unbelief of Joshua is *indolent* in another way. He does not take any steps to discover the cause of their

disaster. This is the very first effect which the adverse dealing of Divine Providence should produce in our conduct. "Shew me wherefore thou contendest with me." Thus we are told that "for the divisions of Reuben there were great thoughts of heart." There can be but one reason why Israel should be left to turn the back to the enemy: "Get thee up: wherefore criest thou to me?" There is not far to seek for the cause of all this and even more disaster. There is not only an Achan in the camp, but Joshua, if he had looked, might have found an Achan in his own heart,—unbelief, lying unseen and unsuspected; for we are not to suppose he committed all these sins knowingly and wilfully. No; a good man falls into them rather by want of watchfulness, and therefore the voice of all affliction should cry to Him: "Up and search, examine thyself; is there not a cause?" Then revenge, indignation, fear, jealousy, fall upon the right objects, otherwise they reproach God, and consume the comforts of the soul.

6. Lastly, this unbelief is *profane*. Profanity is, properly speaking, an act that desecrates what is holy—holy places, holy things, holy services. Thus the temple was profaned when anything unclean was brought into it; thus the vessels of the temple were profaned when Belshazzar drank wine in them. Thus the Christian, God's living temple is profaned when unholy thoughts and affections are admitted and indulged. Here is *prayer*—a most sound, solemn, and delightful service—defiled, and therefore desecrated by distrust, complaint, ingratitude, the fruits of unbelief. "Get thee up; wherefore liest thou upon thy face? Is it not enough that I have seen iniquity in Israel? Wilt thou reproach me for my righteous indignation? Go search out the offender; go purge and sanctify

the people; go purify thy own lips. Pull out the hidden root of bitterness! Then thy humility will confess that I am just, and instead of arguing, plead for pardon."

And now we need not travel far for points of application. Lessons of instruction gleam out upon us from every part of this history, thick as stars sown in the firmament. We must pass by the warning here given upon the danger of secret unrepented sin; we pass by the example contained in the case of Achan that sin cannot ultimately be concealed and unpunished. We would draw the conclusion of our subject from that one sin—the head and fountain of all others, that sin of which Joshua stands convicted out of his own mouth, which drew down an indignant answer even from Him who delights to hear and graciously answers prayer. See here what manifold evils it involves; see here how it vitiates our humility, aggravates sorrow, and defiles devotion, the only channel through which can flow down to us true consolation. Here prayer indeed is answered, though unbelief strangles it and chokes its utterance; but it is not such an answer as faith looks for and will obtain. There is much meaning in that expression of the prophet, "Receive us *graciously*." It is possible to be received but not *graciously*. He condescends to put His erring servant in the way to please Him, to open his eyes, and point out the hidden evil; but how must he and the elders of Israel have risen up from the dust of their humiliation—astonished and confounded, their ears tingling with the awful accents that rebuked, even while it answered, their prayer. This was the still small voice that speaks peace and pardon; it was being received, but not *graciously*. O, receive us *graciously*! If it please Thee to deny my petition—if this

thorn in the flesh may not be removed—yet at least let me hear Thee say, “My grace is sufficient for thee.” Job, with all his infirmities and sins, was accepted; God answered him, but with the awful thunder of rebuke that melted his soul within him, and made him cry, “I abhor myself and repent in dust and ashes.” O, receive us graciously! Answer not by terrible things in righteousness; but speak peace, speak pardon. Say to my soul, “It is I, be not afraid!”

We see, then, the cause why the answer to Joshua's prayer was not of this gentle and gracious character, from whence it may be inferred what a multiform and odious monster unbelief is in the sight of God, even as it exists in His own servants. What have we seen? We have seen a great saint, we have seen him before God in prayer, with all the outward marks of true humiliation upon him, and yet we have found presumption, ingratitude, ignorance, neglect of duty, malignity, profanity, all unnoticed,—unsuspected. How insidious, how hateful that one great evil from whence all these evil works proceed! Yet it is not unmitigated unbelief. Shall we not learn to make inquisition for it and prosecute it as an accursed Achan to the death? This is the head of the old serpent, the seat of its vitality and power—all other sins are but the many folds, or limbs. *Strike at the head.* Let our motto be,—die unbelief. This is the leaven of corruption, in renewed natures, even, that calls for holy warfare. Give it leave, it will poison all our mercies, and darken all our sorrows; it will dishonour God, and defile our souls with sins thick as locusts; it will pollute and vitiate all our religious services, stop all the streams of heavenly comfort, and cause God to clothe himself in frowns and speak in thunders!

Do we not see that unbelief is that sin that would, if it were possible, destroy the very elect? Words of such indignation from God might have slain Joshua and his fellow-mourners upon the spot from their very terror, yet he rises up, pressed to the heart indeed, but not destroyed. It is not due to ourselves that we have not been lost over and over again, but because in the midst of wrath he remembers mercy! Each of our provocations deserves eternal death; did not pardoning grace meet us at every step, we should be undone. Were it not for grace utterly undeserved, God would be always visiting us as He did Moses when He sought to kill him, or perhaps transfixed in some professed act of worship, we should exchange the injured mercy-seat for the tribunal of judgment! Merciful God, we do believe; O help and pardon our unbelief!

But if such be the evil of this master sin, as it exists in the saints, what must it be as it exists unmitigated in sinners? In the former it is opposed, hated, condemned, and can only work by stealth: in the latter it reigns and triumphs openly, rejecting and defying the kingdom of Christ and of God. If we measure it by its nature and essence, it is alienation of heart from God; if by its acts it makes Him a liar, treats His ways as unjust, and profanes all that is holy in His attributes and worship; if by its fruits, collect all sins into one heap, it has begotten them all; if by its obduracy, nothing can subdue it but the love of Christ, and yet it is against this that it most rages; or, if by its treatment, at the hands of God. This is the sin against which all the threatenings of the Gospel are levelled, and the hinge upon which shall turn the condemnation of every sinner. All sin may be forgiven; yes, and unbelief too, but if unbelief be not

forgiven, no *other* can be. Other sins will have to confront some violated precept of the law, this will have to face the wrath of the Lamb. O, unbeliever, how will you appear before Him? Unpenitent, therefore unpardoned; therefore unreconciled

to God; therefore unsanctified. What will you think of your folly, ingratitude, profanity, when you shall see the greatest sinners saved by faith? Salvation rested on this one requirement, yet for want of it lost for ever!

---

## Memoir of the Rev. Thomas Hands.

BY THE REV. THOMAS R. STEVENSON.

---

A PAINFUL duty devolves upon the writer. He has to record a bereavement which is almost unique. Seldom is it the case that the death of a minister occurs under such peculiar circumstances as those to which reference must now be made. The subject of this memoir has been removed from us at a time when, in many respects, his hopes were brightest, and his prospects most encouraging. The Rev. Thomas Hands, well known in the Baptist denomination, was called from earth just after he had accepted the cordial invitation of the church at Middlesborough to become its pastor. He had, with his family, removed there; but so rapidly did his strength give way, that he did not long survive his arrival. Not once was he permitted to occupy his new pulpit or in any way discharge the duties of the fresh sphere of his labours. A combination of maladies soon rendered it apparent that his case was a hopeless one. His medical advisers were not slow to inform him of this. He was, however, ready. The gospel which he had so long preached to others was too firmly grasped to fail him in the final hour. God did for him

what he had so often assured them that He would for others. Divine grace was "sufficient." He sent affectionate and earnest messages to the friends and hearers whom he had left at Luton. Among others was the following: "If I could preach to you a thousand times it would still be Jesus Christ the Saviour of sinners; Christ crucified alone."

Mr. Hands began to serve the Master in youth. He was but sixteen years of age when he joined the Baptist church at Cannon-street, Birmingham, of which the Rev. Thomas Swan was the pastor. He soon began to preach in the surrounding villages, and thus won the love of not a few. Eagerly availing himself of every means of improvement, he sought to qualify himself for increased usefulness. About two years afterwards Providence opened to him an entirely novel sphere of action. We refer to his successful efforts in opposition to Socialism. The notorious Robert Owen was at this time carrying on an infidel campaign in Birmingham. Harm was being done. Grave fears were entertained as to the extent to which the working-classes were permeated with "the

leaven of the Sadducees." Thomas Hands boldly occupied the breach. Despite his juvenility, he not only maintained a good defensive position, but speedily carried the war into the enemy's camp. A discussion which he had with Owen was not soon forgotten both on account of its intellectual force and the good which it did. For some time he was known as "the anti-Socialist" of the Midland metropolis.

Meanwhile, his desire to serve the Saviour, and his evident qualifications for public speaking, were under the observation of his fellow-members. Believing that they saw in him the promise of ministerial power, they recommended him to the Committee of the Bristol College. The application was accepted and, at the age of twenty-one, he entered upon his studies in the western "school of the prophets." While there, however, a new turn was given to his thoughts. His plans were totally altered. The heroic William Knibb was creating a profound impression throughout the country by his impassioned appeals on behalf of the oppressed and degraded inhabitants of the West Indies. Our departed friend's heart was kindled with enthusiasm, and he offered himself as a missionary. Not in vain. On January 24th, 1843, he, with his lately-married and faithful partner, embarked for Jamaica, where he remained for ten years. It should be remarked that this step was vehemently opposed by many of his friends. Under the influence of affection, they sought repeatedly to dissuade him from leaving England. but his mind was made up, and nothing could move him. His experience abroad, like that of all missionaries, was marked by great vicissitudes. Frequently have we heard him make reference to the manifold privileges he enjoyed while in Jamaica and the pleasant memories he had of converts and fellow-Chris-

tians with whom he had associated there. But trials were not wanting. Death visited his family, and some of his dear children were buried in the land of the stranger. He had physical suffering. Frequently was he prostrated by fever, and it is believed that his constitution was permanently shaken by his residence abroad. He returned in 1853.

The first charge held by Mr. Hands after his return to his native land was Brown-street, Salisbury. Here he continued for three years. He was afterwards invited to Luton, and had a request from the church worshipping in the Old Meeting to become their pastor. This was accepted, and he continued there until within a few weeks of his death. For twelve years did our brother labour in this town. During his pastorate improvements were made in the school-rooms and a new chapel was erected, having the honourable name of Bunyan Chapel. The church is an old one, and is the mother of three others in the same town. Towards the close of last year, Mr. Hands accepted an invitation from Middlesborough, but, as previously observed, he was unable to discharge the duties of his new sphere. He was buried at Middlesborough on March 5th, 1870, aged fifty-three. A large concourse was present at the funeral, including thirteen ministers, and a deputation representing his friends at Luton. On the following day a funeral sermon was preached in the chapel which had been the scene of his labours by his intimate friend and fellow-labourer, T. R. Stevenson. It was repeated in the evening to a crowded congregation in Union Chapel. The other ministers of the town likewise sought to improve the event by special sermons.

Mr. Hands was possessed of considerable intellectual powers. His knowledge was remarkable, large, and varied. It was difficult to speak to

him on a subject of general interest with which he was not quite familiar. He had great aptitude of communication. He was a speaker as well as a scholar. All who knew much of him will bear witness to the ease and adroitness with which he could express himself on a topic that pleased him. His abilities made him a favourite on the platform. He was wonderfully apt in discussion, and seldom found an opponent with whom he could not cope in argument. Socially, he was very companionable, and had a wide circle of friends. As a citizen he often did excellent service in the advocacy of what he believed to be just and enlightened views as to local improvements. His doctrinal sentiments could not be called in question by any who love evangelical preaching.

None were more faithful to the Gospel than he. Christ crucified always formed the main theme of his ministrations. We need hardly add that his endeavours were owned of God. Many additions were made to Christ's kingdom through his labours.

The sudden removal of our friend not only entitles his respected widow and children to our special sympathy, but admonishes us of our duty. Coligny, one of the chief officers of the crown, having watched the last moments of Francis II., turned to the courtiers present and said: "Gentlemen, the king is dead: let that teach us how to live." The decease of our fellow-labourer ought to inspire us with new zeal and fidelity. When the Son of Man cometh may we all be found "watching."

*Luton.*

## Zenana Work—What it is.

THREE years since an admirable paper, written by Mrs. C. B. Lewis, of Calcutta, appeared in the "BAPTIST MAGAZINE," its title "A Plea for Zenanas." In it the writer set forth the nature and necessity of this new branch of Christian woman's work. One result of that paper was the formation of the Ladies' Association for Zenana Work in India.

That this agency is required, may be gathered from the fact that it is said more than *thirty* millions of women are prisoners in the zenanas.

These apartments are found in every respectable Hindu house, occupied by the females of the family; they are the most inaccessible, the worst furnished, and the worst ventilated of any in the house—placed

in the upper part, approached by long dark passages, and so constructed that no curious eye can overlook them, and that their inmates may see as little as possible of the outer world.

"A Hindu girl is married, as a rule, at six or seven years of age, and from that time, with but rare exceptions, she is a prisoner in her own home. For some years she lives with her mother; at twelve or thirteen, she is regarded as quite fit to take her place in her husband's family, and thenceforth she remains in his zenana, never leaving but on very special occasions, and then only in a carefully-closed carriage, well guarded, and with the additional protection of night."

Then the sons of the family, and even the grandsons, take their wives

home to the parental roof. The aged mother of the family is supreme; the other women rank according to their husbands' relative position. They do not even sit or eat with their husbands, and thus know nothing of the fellowship of husband and wife, or the charm of home. Christian ladies! try to fancy what it must be to live in a place shut in from the world, without books, work, or anything to occupy the time; to be only *one* among many. If the wives have children, especially sons, they engross their love, and occupy their time; but the childless wife and the widow are indeed desolate.

The following extract is taken from Mrs. Lewis's last letter, where she is speaking of a poor young widow:—

"O, dear friends, if you only knew the miseries which heathenism entails on women, their utter hopelessness and helplessness in times of affliction, you would long more than ever to point them to a Saviour's love, and to tell them of the homes of joy beyond the world of suffering, prepared for all who will accept the love of God in Christ."

The Zenana Mission is under God the means most suitable to carry the Gospel to these poor women. They can only be reached by *female* agency, and while our missionary's wives have worked for years most devotedly, and with energy and zeal in the zenanas, yet their home and mission work necessarily make large demands on their time. And now the work is becoming such as to demand special agents, Native and European. At first the difficulty with Mrs. Sale, Mrs. Lewis, Miss Leslie, and other devoted ladies, was to gain an entrance into a zenana. Now, the difficulty is to find agents and means to occupy the various openings for zenana teaching. The native mind itself feels the necessity. When the men were uneducated, the ignorance

of their wives was not felt; but the Government schools and colleges are sending out young men, trained and educated in English literature, who feel the trammels of caste, also the evils of their present system of marriage. They naturally seek wives who can enter somewhat into their pursuits, hence the *value* of a girl is increased by her education. The zenana visitors carry the Gospel with them, and thus doubly bless their pupils; for mere education without the truth of God, may instruct the mind, but can never elevate the moral nature, or raise woman to her true position. Believing this to be the true way to bless the women of India, the Ladies' Committee earnestly commend the Zenana Mission to the sympathy, help, and prayers of the ladies of our churches, especially seeking the co-operation of our own ministers' wives, who necessarily have influence in their several churches, and who could do much to assist. It is not in opposition to the Missionary Society, but is a worker with it—distinct in every way, so far as the management, funds, and agents are concerned, yet in all cases acting as helpers to the wives of our missionaries, who superintend the work. Although the Society has not been in existence three years, yet it can with gratitude point to one and another brought to Christ.

Mrs. Lewis is working most earnestly, and with a large measure of success, in Calcutta. At the close of the second year, May, 1869, the committee reported, "twenty zenanas visited; in which over forty are learning reading, writing, arithmetic, grammar, geography, and work."

This year the Committee have to report forty-eight zenanas in Calcutta, besides twenty in Barisal, with fifty-two pupils. The Calcutta pupils, Mrs. Lewis says, are about 150 to 200, this number includes the



zenana school and Mrs. Lewis's widows' school; these are taught by three ladies assisted by eight native women employed in Calcutta and Barisal. But, happier and better than all, God has blessed the labours of Mrs. Lewis and her assistants, and three of these women have been brought to Christ, and two have been baptised.

Delhi, also, has had one led to Christ, who has been baptised. Mrs. J. Smith and Mrs. Webb, assisted by three native women, have worked for the Society; Mrs. Webb being the agent of the Society. Mrs. Smith's health has obliged her to leave India, but the Committee feel indebted to her for sympathy and help.

At Benares, Miss Simpson is engaged in the zenanas there. Mrs. Etherington has laboured for some time—her last letter reports seven high-caste zenanas as regularly visited, besides schools. At Barisal, the Committee hope soon to have two women assisting Mrs. Sale; perhaps even now they have commenced the work.

A small agency, compared with the work to be done; but as large rivers have their origin in tiny

streams, so the small beginning of this Society may, by God's blessing, produce mighty results on the future of India.

It was a very small thing apparently that a missionary lady should take the trouble to teach some dweller in the zenana, to make a pair of slippers or a smoking-cap for her husband; nevertheless, the emulation and desire to possess such work has been one of the most effectual means, in God's hands, to open the zenanas to Christian teaching. And the blessing that has attended the various sections of the Church in this labour of love, proves that it is God's work, and His way to evangelise India, for this will never be accomplished until the women are brought to Christ. The work is trying and difficult; we ask for prayer, that the teachers may have the needed wisdom and patience, and that the Lord, the Spirit, will carry the teaching to the hearts of the pupils.

Did space permit, many interesting details could be given; but should any reader desire more information, this will gladly be supplied on application to any member of the Committee.

S. H. C.

---

## The Education Bill.

---

IT is only forty years since the foundation of a system of national education was laid by the formation of a Board of Education, and its endowment by Parliament with a grant of £30,000; and the progress of public opinion on this momentous question has since been such as to afford the strongest encouragement to persevere in every other course of benevolence. The measure, at first,

encountered a virulent spirit of resistance. No fewer than 273 members assembled to oppose it, and it was carried by a close majority of two, in a house consisting of 548 members. This was before the first Reform Bill. In the House of Peers an address to the throne, moved by an archbishop, and seconded by two bishops, was carried to rescind the grant, but the liberality of the Government over-

came all opposition. We have now had a second Reform Bill and a Parliament elected by household suffrage, which reflects the wishes and the feelings of the country more emphatically than any other House since the birth of that assembly, and we now have a Bill, the second reading of which has been carried without a division, based on the principle of providing a system of general education by general taxation.

The acknowledgment of this duty by the House has not come a day too soon. Though we have the vanity to boast that we are the foremost of civilised nations, we have allowed ourselves to fall behind most of the other nations of Europe in the matter of public education, till the social condition of England has become a scandal to modern civilisation. Throughout Christendom, on both sides of the Atlantic, the instruction of the young has been recognised as the most solemn obligation of one generation to another, and one of the imperative duties of the State; while in England more than half the children between five and twelve have been suffered to grow up in a state of brutal ignorance, to swell the ranks of crime, and the instruction given to the majority of the other half has been so miserably defective as to excite the contempt of the Continent. Energetic exertions have been made by Nonconformists, and more especially by Churchmen, to supply the deficiency; but though these voluntary efforts have been aided by large annual State subsidies, they have been found utterly inadequate to the emergency, and the mass of ignorance and vice is found to accumulate around us to such an extent as to threaten the peace and safety of society. It will be within the recollection of our readers that, before the second Reform Bill, those who were acquainted with the under-current of national feeling, affirmed that the

first measure which an enlarged constituency would enforce on Government was a national provision for education. The Government which has resulted from the enlarged basis of the constitution, and has been endowed by it with an overwhelming majority, has fully responded to the national will, and embraced the earliest opportunity of introducing a Bill to place the means of instruction within the reach of every child in the kingdom. For the first time in our history as a nation, we have a measure presented to the Legislature which acknowledges the universal diffusion of elementary knowledge as a national duty. This auspicious event—which will relieve us from the ignominy of being one of the worst educated countries in Europe, and also from the perils of ignorance—was hailed throughout the country with a feeling of unexampled enthusiasm. The general principles on which it was founded appeared so equitable, and the confidence universally reposed in Mr. Gladstone's liberality was so great, that there were few who waited for a scrutiny of its provisions to congratulate themselves and the country on its publication.

When the Bill came, however, to be examined in detail it was found that more than one of its propositions would require reconsideration. It was questioned whether the rule of compulsory attendance should not be made flexible, instead of being absolute. It was apprehended that if the rule were immediately and peremptorily enforced of making more than a million of children attend school who had been perfect strangers to it, it might interfere so seriously with the economy of thousands of households as to lead the parents to regard this benevolent measure as an act of oppression, and to create a disposition to thwart it. On the other hand, if compulsion were made permissive, there appeared

every chance of its being so generally evaded by the influence of local pressure as to defeat the object of the Bill. Public opinion, however, appears likely to settle down to the conclusion that it would be safer to establish compulsion as the rule, with which the local authorities should not be at liberty to tamper, and to leave the temporary relaxation of it to the discretion of the Ministry of Education.

But the most serious objection which has been raised to the Bill is that which refers to the matter of religious instruction. The whole country is to be mapped out into school districts, under the direction of School Boards, consisting of not less than three, or any multiple of three, up to twelve. The Boards are to be elected by the town council, or by the vestries, and to be empowered to levy a school-rate, to compel the attendance of children, and to determine whether any religious instruction shall be given, and if so, what shall be its character. It is the authority thus conferred on the Boards to regulate the religious indoctrination in all the schools supported by public taxation, to which the great majority of Nonconformists feel an insuperable objection. Mr. Forster stated that he could perceive no clearer path out of this difficulty than to leave it to be disposed of by the parents who contributed the rate and elected the School Board. Mr. Gladstone said that it was no "far-fetched or unnatural suggestion that when provision was made by rates for the education of children, the parents who are rate-payers should have some such voice as we propose to give them in this matter." The proposition was introduced, we have no doubt, in all simplicity and good faith, and, in theory, it appears fair and reasonable; but when it comes to be worked out practically, it is found to be beset

with formidable difficulties, arising from the relative position and strength of different religious parties, and their mutual feelings. In four cases out of five, more especially in rural districts, the vestry which elects the School Board will be found to act under the influence of the clergyman and the squire, and the teaching authorised by the board will be in exact accordance with the dogmas and practices of the Church of England. Of this there can be no doubt. The National Education Union, which gives its unflinching support to the measure, describes it as one for "securing the primary education of every child, by judiciously supplementing the present denominational system of National Education." The existing denominational schools belong almost exclusively to the Church of England; they are thoroughly sectarian in their teaching and spirit, and they have exerted the most powerful influence in weakening Nonconformity throughout the kingdom. The Bill itself also points to the character of the religious instruction which it is expected will be given in the schools supported by the rates, when it introduces a conscience clause to protect the children of Dissenters from being constrained to learn any catechism or religious formula, or to be present at any such lesson, or instruction, or observance to which their parents may object *in writing*, or to attend any Church Sunday School."

During the discussions to which the Bill has given rise several instances have been adduced of large seminaries under the management of clergymen, conducted on such liberal principles as to be equally acceptable to Dissenters and Churchmen. We allude to the City of London school, and likewise to King Edward's school at Birmingham, which has 1,900 pupils, of whom more than half are

Nonconformists. But these are rare and bright exceptions. All honour to Dr. Mortimer and Mr. Abbott, and to the other gentlemen who have given to the institutions over which they preside a character of distinguished liberality not less than of distinguished scholarship. Throughout the country, however,—except in those large centres of population, where the Dissenters are sufficiently strong in numbers and position to hold their ground,—the denominational education introduced by the parish authorities through the Boards, will be employed to augment the ascendancy of the Church of England and to weaken the cause of Dissent. We learn from the charge of the Bishop of Winchester that the clergy in his late diocese considered “the presence of dissent as the most frequent hindrance to their spiritual authority.” They would not be true to their principles, or faithful to their ordination vows if they were not to use every effort in their power to get it out of the way; and the schools established under this Bill, and which will be under their preponderating influence, will afford the most effectual lever for this purpose. The new machinery of instruction will thus become, in their hands, the powerful instrument of strengthening the Establishment. The Nonconformists may reasonably object to a system of national education which will promote this object, and still more to their being obliged to pay for it.

It is said that the conscience clause gives the Dissenters all the security they have any reason to expect; but experience has shewn that the protection it affords is illusory, and Mr. Gladstone himself admitted that it was unsatisfactory. When the child's seat is vacant during the inculcation of church formularies, the family becomes an object of mark to the parish authorities, and here are

not many who can afford to brave the consequences. The parent, moreover, is required to give his objections in writing, and Dissenters revolt from being ticketed in their local circle. The earnestness with which the conscience clause was for many years repudiated by the great body of the clergy, and the dignitaries of the Church, who claim the prerogative of controlling the education of the country, and the readiness they now manifest to admit it, is a significant fact. It has been attributed to the growing liberality of the Church. We most sincerely hope so, but liberality, like confidence, is a plant of slow growth, and the conviction that the clause is futile, and that the new schools may be worked for denominational objects as effectually with it as without it, has had, we venture to think, some influence in this sudden conversion.

We cannot consider it fair or generous to stigmatise the objections raised by Dissenters as the offspring of “fanatical bigotry,” and to describe it as a “miserable religious squabble.” The tendency, and in many instances, the effect of this new system of instruction will be to suppress the profession of those Christian truths to which they attach no small importance, and to place the Established Church on higher vantage ground. With the Dissenters, if we may say it without offence, it is a struggle for life; with the clergy a struggle for ascendancy. The Dissenters may plead, and not without reason, that it is not equitable to place them in this position. By their own voluntary and laborious efforts they have supplied and are supplying, within a fraction of one-half, the religious instruction given from Sunday to Sunday in this land, and their ministrations have been so beneficial to the cause of public morals that, if the statistics of London may be assumed as a criterion,

only a small fraction of the jail population was furnished by their adherents. Considering the important position they occupy, and must continue to occupy, in our religious commonwealth, they are not to be deemed captious if, when Parliament is founding a system of national education, they should take exception to its assuming a character adverse to their feelings and interests, and should remonstrate against being taxed for schools in which the Church Catechism, and the Athanasian Creed, and the doctrine of baptismal regeneration will form the basis of religious instruction, and into which the Ritualists, now overspreading the country, will be at liberty likewise to introduce their Romish creed. It has been argued that as the Dissenters will, in most cases, form the minority in the parish, they can have no right to control the majority. Yet, in the case of Church-rates, notwithstanding the same disproportion, the Legislature deemed it equitable to exonerate them from contributing to the support of a system of religious teaching which they disapproved of, though, by the conscience clause of the Act of Toleration, they were no longer constrained to attend it.

It is asserted by one of the ablest of our weekly contemporaries, that the opposition to the Bill may be traced to "the presumption and superciliousness manifested by our Church towards Dissent," and that the demand for mere secular education was dictated by the hope that it would result in placing all denominations on an equality outside the school-room. That the social ostracism to which those who do not belong to the Established Church are relegated festers in the mind, is as true as it is inevitable. But the opposition to the Education Bill has not this sentimental origin. During the last two centuries, since the passing of the Act of Uniformity,

the Dissenter has always been labouring under the ban of society. For a quarter of a century, in the reign of Charles the Second, of blessed memory, he was subjected to the persecution of the Five-mile Act and the Conventicle Act. Even the glorious Revolution brought him nothing but bare toleration, and for a hundred and forty years after he could neither occupy a seat in Parliament, or take the command of a regiment, or even the humble post of a parish beadle. The removal of these civil disabilities, forty years ago, brought no mitigation of his social disabilities; and at the present day any friendly notice which a dignitary of the Church may have the courage to take of the most eminent Dissenting ministers, is resented by his own Church, and considered by the public as an act of such august condescension that it is blazoned through the country in hundreds of journals. The feelings with which Churchmen, with some noble exceptions, still continue to regard Dissenters, partakes too much, we fear, of those of the Jew towards the Samaritan, the Brahmin towards the Sooder, or the followers of Mahomed towards the Infidel. The Dissenter is made to feel that he lies in the cold shade of an Establishment which monopolises all the sunshine. The mere secularisation of the school-system will fail to ameliorate this state of things. Equality does not appear to be compatible with the idea of an Establishment, and America has abundantly demonstrated that it is only in the absence of a state religion that social position is regulated by personal merit.

That the Bill in its present form will revive, and in a more aggravated form, that sectarian antagonism which distracted the country during the Church-rate struggles appears to us indisputable. If the school Boards are to determine the denominational

exercises in the schools supported by the nation, the vestry will again become the battle-field of Church and Dissent. A fierce contest for a majority will be renewed year by year, and the noble cause of national education, which ought to enlist the sympathies and to secure the co-operation of all classes, will become the occasion of bitter and unholy strife. The Boards, moreover, which are to exercise this supreme power in the schools are to be subject to annual election, at least to the extent of one third. The Church majority of one year may thus become the minority in the succeeding year, and either the entire system of religious tuition in the school must be changed, or it must be conducted in opposition to the wishes of the controlling authority. This is one of the most serious considerations connected with the Bill, and it has doubtless contributed to influence some of our friends to advocate the plan of excluding all religious instruction from the schools.

On this difficult and delicate question the opinions we express may not accord with those entertained by some of our readers, and we desire, therefore, to relieve this periodical from any denominational responsibility for them, or for any of the previous remarks, which must be taken to represent the individual views of the writer. We believe that if the whole country, conformist or non-conformist, were canvassed, an overwhelming majority would be found to pronounce against the divorce of religious instruction from educational training, and that it would be considered nothing short of an act of sacrilege to exclude the Bible from the schools by Act of Parliament. We cannot but think that secular and religious teaching may go hand-in-hand together, by a slight mitigation of extreme views. We would propose that the business of the day

should commence with a religious service, consisting of a hymn, the reading of a portion of Scripture, and the general recitation of the Lord's Prayer. If there should be any children of the Jewish persuasion, or the child of any secularist or Comptist in the school, they would, of course, be excused attendance. With regard to religious instruction, and to the million of young Arabs (to use a modern but very appropriate term) whom it is intended for the first time to bring under the discipline of education, it is essential that the principles of morality should be inculcated on them, and it is impossible to separate morals from religion. What is wanted in their case is religion and not denominationalism, the decalogue and not the thirty-nine articles. The atmosphere of the school should be religious and not sceptical, or it ceases to be, in the highest sense, educational. The master should not have his hands tied to prevent his incorporating with his secular teaching that instruction which he deems calculated to arouse the conscience, and to improve and elevate the mind, and to prescribe the rule of life and the principle of action under the highest sanctions for right and moral conduct, and to refer to those truths and facts of religion which he believes to lie at the foundation of those sanctions. Such we understand to be the course of instruction pursued by Dr. Mortimer and Mr. Abbott in the City of London School, which has secured universal admiration. At the same time, the master must be strictly forbidden to allude to any denominational topic. We would place in the index alike the Church catechism, the Westminster catechism, the creed of Pius IV., and the five points of the Calvinistic creed. We are confident that it is possible to give the tuition a religious character without allowing it to become sectarian. Such a course,

moreover, appears likely to be more successful than that of allotting a particular spot and a particular time for exclusive religious teaching. It will not be easy to secure religious agency to attend, day after day, to this duty. Compared with the animation of the school-room, it will soon come to be regarded by the children as a dreary task. The attendance could not be made compulsory, and it would soon become perfunctory, and in a short time the whole system would collapse. There is no reason to apprehend that if the instruction in the school should be confined to the broad basis of religious truth, denominational indoctrination will be

neglected. It will be inculcated at the fireside more effectually by precept and example, while the admirable institution of Sunday-schools, animated with all the heartiness of voluntary labour, will afford the most appropriate opportunity of imparting it. The clergy of the Church of England have been foremost in availing themselves of this facility for instilling, what the Bishop of Winchester terms "distinctive teaching," and to such a degree, indeed, as to render it necessary by a conscience clause to exempt the children of Dissenters from attending them.

M.

## The Œcumenical Council.

**A**NOTHER month has passed without the promulgation of any decree of the Council, but the issue cannot be far distant. Events are ripening fast, and Easter is approaching, after which Rome will be too hot and unhealthy for the bishops. They are universally anxious to escape from the scenes of strife and the inconveniences to which they have been subject for nearly four months, but they cannot quit Rome without the permission of the Pope, and he is resolved to detain them till his object is accomplished. A week or two ago a considerable body of them requested leave to return to their sees, ostensibly to prepare holy oil for the ensuing year, but the Holy Father refused his assent, directing them to add more oil to that which was left, and declaring, in the plenitude of his power, that the new supply should possess all the religious virtue of the old, without the process of episcopal consecration. The proceedings of the last

month have not been without interest and significance, even to Protestants, while the Catholic world is watching them with intense anxiety.

It appears that M. Ollivier and the Liberal Ministry of France have been again urging on the Pope those administrative reforms and the concession of liberal institutions which the Emperor has so often pressed on him in vain. To these remonstrances, Cardinal Antonelli replied that his whole experience forbade the Pope to return to the policy which he pursued in the first years of his reign, and which was used by the Revolution as an instrument to overthrow the pontifical throne. The Cardinal pointed to the deplorable consequences of such movements in the present condition of other countries, as showing that concessions never brought an element of strength to governments, but, on the contrary, always weakened the bonds of authority, and opened the way to revolution

and anarchy. For the Pope to give reforms, he said, would be, in fact, to put arms in the hands of his enemies. Moreover, no political reforms were possible till the Holy See was repossessed of its lost territories. Till Italy is, therefore, it seems, disintegrated, and the provinces now rejoicing in free institutions are again brought under the Papal yoke, the Romans are to have no reforms.

The Roman Catholic powers in Europe have always been opposed to the dogma of the Syllabus and of Infallibility, as arming a foreign potentate, who claimed divine inspiration, with the power of disturbing the tranquillity of their states. In this opposition France has taken the lead, not only as being the chief power, but as furnishing the bayonets under the protection of which alone the Œcumenical Council is enabled to assemble, and the French representative in Rome has, doubtless, been instructed to enforce the views of the French cabinet on the Pope. But the Marquis de Bonneville is known to be thoroughly ultramontane in his sympathies, and he has but feebly seconded the instructions of his Court, and his flattering and fallacious reports are said for some time to have misled it. But the remonstrances of the French bishops opened the eyes of the ministers, and the Foreign Minister, Count Daru, wrote two letters—which have been published, and are, therefore, authentic—in which he declared that the promulgation of these dogmas would be a violation of the Concordat; that it would alter the relations of France to the Holy See;—that is, might bring on the independence of the Gallican Church, and that the French troops would be withdrawn if the Pope persisted in his determination. These communications were calculated to

lead the Papal Court to pause in its attempt to establish a spiritual despotism, inasmuch as the removal of the French troops would be the signal for the Pope and the cardinals to begin their travels again; but they do not appear to have had any influence on him. The French Government, therefore, deemed it advisable to insist on having a representative at the meetings of the Council, a measure highly distasteful to the Holy Father, not only because it would impose a serious restraint on his proceedings, but would be followed by a similar demand on the part of other Catholic monarchs. It is said that the French minister detained this communication for a week before he presented it; and that the cardinals' secretary was suddenly attacked by a fit of the gout, which delayed the preparation of a reply, which has now been sent. The Pope had previously propounded new rules of procedure, curtailing even the limited liberty of discussion which the Council had enjoyed, and requiring that the remarks of the bishops should be delivered in writing, and subjected to the consideration—which might also mean manipulation—of the authorities appointed by him. There might be some reason in endeavouring to curtail the interminable Latin speeches, in which the speakers often reprobated the system of the Roman Curia; but this proposition violated all the principles on which Councils had been conducted, and would reduce the present conclave to an assembly for recording the decrees of the Pope and his satellites. The French bishops refused to be gagged, and drew up a serious remonstrance, signed by thirty-four, which was presented, it is said, at the same time that the Pope received the communication from Paris. The German bishops were prepared



with a similar protest, which was to have been forwarded the next day, but the same afternoon the rules of procedure were authoritatively promulgated, and a copy of them left at the residence of each of the bishops. This proceeding was a clear index of the feelings of the Pope, and of his determination to push on his favourite project in the teeth of all opposition.

Instead, however, of insisting on the appointment of a representative to the Council, the French Minister at Rome has been summoned to Paris, where the subject will undergo an earnest discussion commensurate with the difficulties of the position. An official interference in the business of the Council can only bring defeat and disgrace on the French Ministry, for the Pope is resolved to proclaim the dogma of infallibility at all hazards. If they forbear, and let the Church of Rome widen the interval which separates it from the political principles adopted by nearly every country in Europe, and from modern society, the consummation at which free nations are every where aiming, the entire separation of Church and State, will be abundantly accelerated. The present position of the question, according to the latest information which has reached England, as we go to press, is that the other powers in Europe are waiting for the action of France, and that the introduction of the two dogmas for the votes of the Council is suspended by the Pope till the result of the Marquis de Bonneville's visit to Paris is known. At the same time we must not fail to state that all the proceedings at Rome are carefully covered with such a veil of mystery that it is only by a collation of the communications of the different correspondents that we are enabled to obtain any approximation to the

truth. Apparently the Pope and his cabinet are bent on carrying the dogmas through the Council, in spite of the protest of the liberal Catholic bishops, and the remonstrances of the Catholic powers. It is a great crisis in the history of the Papacy. On former occasions, the subversion of the Papal throne has come from without. The present danger comes from within, from those whom Dr. Newman,—who is acknowledged, even by those who regret his defection from Protestantism, as a man of singular moderation and impartiality,—as “an insolent and aggressive faction.” The prerogative of infallibility is to be attached to every utterance from the Pope in all matters touching faith and morals, exactly and precisely as much as this immunity from error attaches to the Church in virtue of Divine authority. “Under the single word *more* the dogma of Infallibility claims the entire sphere of human action. Nothing can escape its range. It becomes, thereby, the solemn concession of empire over the body as well as the soul of every human being. . . . The decrees are a declaration made, in the most solemn and awful manner, that no power, no institution, no crown, no right, no custom, no distinction of rank, no claim to authority and respect, no union, alliance, federation or treaty, no law of education or marriage has any claim to be observed unless it has the sanction of the Pontiff.” Well may it be asserted that the Papacy is unchanged. Pius IX., in this advanced stage of civilisation and knowledge, claims the same authority which was wielded six and eight centuries ago by Hildebrand and Innocent III., and wants only the power to re-establish the Inquisition. M.

## Short Notes.

---

### THE RESULT OF INFALLIBILITY.

—The proceedings in Rome since the assembly of the Œcumenical Council have clearly shown that the doctrine of Infallibility which the Pope and the Jesuits are pushing forward with inflexible pertinacity, is repugnant to the feelings of the most eminent Roman Catholic dignitaries. Notwithstanding the servile concurrence of Archbishop Manning and his English bishops in this scheme, it presents the most formidable difficulties to the English lay Catholics, and more especially to the ancient families who have a hereditary attachment to the creed of their forefathers. They feel that they may be suddenly required to approve of principles and practices which they have been accustomed to consider contrary to morality, and excusable only by a reference to the barbarous age in which they were promulgated. If the Pope be infallible in all questions of faith and morals, then every Catholic will be constrained, on pain of excommunication, as one of them has just described it, to believe:—

“1. No man has a right to his life or property who even secretly disbelieves any one article of the Catholic Creed.

“2. No Christian Government ought to assure to any such man the enjoyment of his life or property.

“3. Christian Governments are bound to put such men to death by burning them alive, and to confiscate their goods.

“4. Children and friends are bound to inquire into the secret belief of their parents and companions, and denounce them if heretical.

“5. Though moral turpitude does not affect dominion, yet error in faith at once renders a man incapable of all dominion over either persons or things.

“6. That it is consistent with Christian civilisation to proclaim that the goods and lands of any heretic, or collection of heretics, or adherents of heretics, no longer belong to the reputed owners, but are the property of the man who first takes them.

“7. That a heretic is an outlaw; that he has no claim to justice; that all contracts with him are null and void; that no debts to him are to be paid, no oaths made to him are to be kept; and that his incapacity taints all his acts, renders his children incapacitated like himself, and makes all his deeds, judgments, and contracts void, even though the avoidance of the same should be injurious to a true believer.

“8. That the slave trade and slavery are institutions which should be kept up, provided that the slaves are either heretics or favourers of heretics, or persons who have had commerce and communication with them.”

**SUFFRAGAN BISHOPS.**—While the fabric of Church and State is crumbling to pieces throughout Europe, and the Roman Catholic community, which has hitherto been its mainstay, is becoming clamorous for its demolition, England is engaged in making additions to the episcopal structure, under the auspices of the State. The system of suffragan bishops, devised three centuries ago, in the days of Henry VIII., is now to be brought into operation; for, although the matchless convenience of the rail enables a bishop to get through three times the work he formerly performed in the same time, yet the “presence of Dissent,” which is

found to be the greatest hindrance to clerical authority, is almost ubiquitous, and threatens to be irrepressible. The Archbishop of Canterbury has just appointed a bishop of Dover, and the Bishop of Lincoln has subdivided his diocese, and appointed a bishop of Nottingham. With this example before them, other bishops will likewise find their dioceses too large and cumbrous, and their labours too oppressive; and we may shortly expect to see the episcopate doubled. Indeed, it was facetiously remarked, not long ago, that Dr. Temple was likely to appoint Dr. Pusey his suffragan bishop of Cornwall. It has now been determined, however, that the new order of Bishops shall not have any territorial designation, but are to be called simply the Bishop Suffragan of Lincoln, or any other see; and, like the American bishops, are to be addressed as "Right Reverend Sir," and to sign both their surname and their Christian name. They are not to assume the rank, title, and privileges of the ancient bench. They will occupy a position inferior even to that of the Colonial bishops, who, notwithstanding the low estimation in which they are held in England by the feudal bishops, who are Lords of Parliament, and not less by the public in general, yet have territorial appellations, and are honoured with the title of Lord, and, in India, are entitled to a salute of fifteen guns. The residence of the suffragans is not to be termed a palace. They are to have no place or precedence, except when they are employed in the performance of any ecclesiastical duties which may be delegated to them by the bishop of the diocese. No particular district is to be assigned to them, but they will act throughout the diocese as the bishop's substitute, wherever he may send them. But their spiritual prerogatives will include all those

which are inherent in the order of bishops, in the apostolical succession, and, when commissioned by their bishop, they are endowed with power to perform for him the four episcopal functions of Confirmation, Consecration, Ordination, and Excommunication. Mr. Lowe, however, is not required to make any provision for them in his forthcoming budget, but the position they are to occupy in the patent of precedence has not yet been announced.

THE APOSTLES OF INFIDELITY.—While the progress of Positivism in the intellectual classes becomes daily more apparent, the progress of infidelity in the working classes appears to have received a check through a schism in the camp. The two champions, Mr. Holyoake and Mr. Bradlaugh, have hitherto worked in concord; but a public contest of arguments took place on a recent occasion in the Hall of Science in Old-street. Mr. Holyoake maintained that secularism was perfectly distinct from atheism, while Mr. Bradlaugh vehemently insisted on the contrary. Mr. Holyoake said he did not declare there was no God, but simply that he did not know; and he asserted that it was not right to say that the Bible was not true, as it contained passages of infinite pathos, moral precepts of the highest value, and beautiful narratives. Mr. Bradlaugh denied that the Bible contained any grand passages equal to Shelley, Homer, and Shakspeare; and, moreover, that it was written in a language incapable of the grandeur of the Greek. These disputes induce the conviction that infidel principles are not making that progress among the lower classes which some have apprehended. It is the brutalising influence of drink, and not of scepticism, which has reduced the country to its present degraded position.

# DISSENTING IGNORANCE AND THE REVISION OF THE SCRIPTURES.—

When the question of the revision of the Bible was under discussion in Convocation, the Bishop of St. David's insinuated that the greatest obstruction to the work would proceed from Dissenters (of course he was at that time unacquainted with Lord Shaftesbury's views), and chiefly on the ground that a trustworthy revision would deprive many Dissenting ministers of their favourite texts. "There was that text, for instance, which spoke of the desire of all nations. That was a very favourite text, and some important deductions were drawn from it; but everybody who had read the original knew perfectly well that the passage did not refer to any person." Now whether Dissenting ministers do use the text as the Bishop asserts, and whether such a use of it is legitimate we do not at present care to enquire. It may not, however, be amiss to remind his lordship of the existence of a series of lectures (which we will credit him with having read) delivered in 1846, based on the above text, and entitled "Christ the Desire of all Nations, or the Unconscious Prophecies of Heathendom"—inasmuch as ignorance and conventionality have their head-quarters among Dissenters, these lectures must, according to the Bishop's view, be the production of some unlettered Non-conformist—and yet they were delivered on the Hulsean foundation, before the University of Cambridge, and bear on their title-page no less a name than that of Richard Cheveux Trench, now Archbishop of Dublin. Does *he*, therefore, come under his lordship's condemnation of not having "read the original?" If not, surely we poor ignorant creatures, excluded as we have been from the Universities, should not be blamed by these mitred priests for following the example of their own

learned and illustrious order. Such bigotry and intolerance as this will prove a far more formidable obstacle to the work of revision than all the opposition likely to be shown by Dissent.

# TRINITY COLLEGE, DUBLIN.—

During the progress of the Bill for disestablishing the Irish Church, it was asserted with confidence that the effect of dissolving the union between Church and State would be to embitter the existing sectarian animosities, and to render the feud between Protestants and Roman Catholics more bitter than ever. But even before the reconstruction of the disendowed Church has been completed, the prediction has proved to be unfounded, and "religious equality has borne fruit in a promise of social peace and theological toleration." Trinity College, Dublin, was founded by Queen Elizabeth, and splendidly endowed from the spoils of the Roman Catholics. Hitherto it has been considered the great bulwark of the Anglican Church in Ireland, and its rich prizes have been monopolised by the adherents of Protestantism. But it has now set an example of spontaneous liberality which reflects the highest credit on its members. All the senior fellows, and nearly all the junior fellows, who comprise in fact the entire working staff of the college, have transmitted a memorial to Mr. Gladstone, requesting him to aid in completing the work of religious equality by enabling them to abolish all academical tests and religious restrictions whatever, and to enable Roman Catholics and Protestant Dissenters to reap the fruit of academic merit in the enjoyment of those pecuniary rewards from which they have hitherto been debarred. This is a most memorable and gratifying token of the

progress of liberal views in the country, and there can be no reason to doubt that the measure will be carried. It will scarcely be decent for the Conservatives to refuse a request which comes before them with this high sanction, and it will aid in no small degree the abolition of tests in the English universities, whenever the ministry may be at leisure to propose this measure.

**THE RELIGIOUS QUESTION IN MARYLEBONE.**—A recent discussion in the Marylebone Board of Guardians has brought to the notice of the public a circumstance of singular interest. The total number of Roman Catholic inmates in that workhouse is 342. The present arrangements for affording them instruction in the creed of their own church, comprise the visitation of the sick and infirm by a priest of Spanish-place chapel, by sisters of mercy from the convent in Blandford-square, and by Roman Catholic ladies. Those who are able to leave the workhouse, about 150 in number, are allowed to go out and attend various Roman Catholic chapels on Sundays and the eight days of obligation. The master of the workhouse stated at a recent meeting, that though the regulations permitted them to be absent only from nine in the morning to one in the afternoon, they did not frequently return till the evening. Many who went out never attended the chapels, and women who had been admitted on account of their alleged desertion, were in the habit of spending the Sundays with their husbands. Clothes were frequently taken out surreptitiously on these occasions, and spirits attempted to be smuggled in. Many of them also returned in a state of intoxication. The privileges thus granted to the Roman Catholics, induced many to

declare themselves to belong to that creed, to secure the enjoyment of them. The Protestant inmates considered these weekly indulgences as giving the Roman Catholics an unfair advantage over them. On the report of the master, the Committee recommended that the permission granted to them to be absent on Sundays, should be rescinded, and that one of the halls should be appropriated on Sunday mornings, and on the eight days of obligation, for the celebration of their services. The proposition was vigorously supported by a number of the guardians, and combated with equal earnestness by another section of the Board. They evidently felt a strong repugnance to converting even a single chamber of the workhouse into a mass-house, and after long discussion, the matter was referred back to the Committee. We cannot but think that the loan of one of the halls for an hour or two, sixty times a-year, is a less evil—if it be, indeed, an evil—than the license granted to a hundred and fifty of the inmates to roam about the town on Sundays. The opponents of the measure seem to forget how much it would tend to lessen the number of Roman Catholics.

**A NATIVE WELSH BISHOP.**—The see of St. Asaph has become vacant by the resignation of Bishop Short, at a very advanced age, and Mr. Gladstone has adopted the novel policy of appointing a native Welshman, the Rev. Mr. Hughes, a man of zeal and earnestness, and fluent in his mother tongue, to the bishoprick. There is so much justice and equity in such a choice, that the marvel is it was not made before. It is confidently asserted, that for two centuries not a single Welshman has been raised to the bench, and that few, if any, have

been indulged with any minor piece of preferment. All offices of any dignity or emolument have been filled up with Englishmen or Scotchmen, aliens in race, in language, and in popular sympathies. The Church has been a quality, and not a national church. Though the Principality was incorporated with England five centuries ago, it has, for ecclesiastical purposes, been treated as the conquering Normans treated the conquered Saxons. The consequence has been such as might have been expected. The bishops have been regarded with estranged feelings, always excepting the illustrious name of Thirlwall. The people have become thoroughly alienated from the foreign Establishment, and have gone into the ranks of Dissent, erecting their own chapels, and supporting their own ministers, till the Nonconformists are said to comprise three-fourths of the entire population, and are thirsting for the separation of Church and State, to which they consider that they have as much right as the Irish. Bishop Hughes will be a great acquisition, and will do much good; but it is to be questioned whether, with all the popularity he is sure to acquire, it is not too late to expect that any appreciable portion of the people will be brought back into the episcopal fold.

**CONVERSION OF A FAQUIR.**—The latest intelligence from India brings us an account of the conversion of a faquir, or religious devotee, which cannot fail to give encouragement to the friends and supporters of the missionary enterprise. The Rev. Mr. Leupolt, while itinerating last cold weather, visited a faquir, who desired much to see him. From his childhood he had been anxious to know God. The books which were given him to read did not satisfy him. When eighteen years

of age he became a faquir. He left his home, and built himself a hut. After some time he found that he was making no progress in finding God, and obtaining access to Him. The world was within him. To obtain his end he had a place excavated underground, and there he sat for two years, seeing neither sun nor moon, and never speaking a syllable to any human being. If food was placed before him, he partook of it; and if not, he went without it. At the end of two years he found his health impaired, but the object of his life was as far off as ever. He then issued from his retreat, and passed eighteen years more in his hut in contemplation, without being nearer to his aim of finding God. On Mr. Leupolt's speaking to him of Christ, and how He satisfied the wants and cravings of an immortal spirit, he repeatedly exclaimed, "Jesus Christ is a Saviour such as I want. He is my Saviour, and I will follow Him." Since that time he has quitted his hut, taken up his ancestral farm, and is diligently engaged in studying the Word of God.

**THE BIBLE IN THE SCHOOLS IN AMERICA.**—The religious question in connection with education is creating a degree of agitation in the United States as earnest as it is in England. Two circumstances have recently brought this question to the front. One, Levi Nice, bequeathed property to "be held in fee simple by the Infidel Society of Philadelphia, hereafter to be incorporated;" Judge Sharswood, of the Supreme Court of Pennsylvania, recently decided that the bequest was invalid because no such society could be incorporated by the State. In November last, the School Board of Cincinnati, by a vote of nearly two-thirds, decided that the reading of the Bible and

the singing of hymns, with which the schools were ordinarily opened, should be suspended. An injunction was instituted against carrying out this decision, and the case was argued by the ablest lawyers in the State. They rested on the assertion that the reading of the Protestant Bible was an oppression to Catholics, Jews, and others who believed that there were errors in it, all of whom were taxed to support the schools. The court by a majority of two judges,—the third dissenting,—has just decided to sustain the injunction. They hold that under the last clause of the Bill of Rights of Ohio, the State was connected with religion; that all are taxed to "protect" religious worship; that church property, is, under it, exempt from taxation; that the family Bible is exempt from executions; that in the Apprentice Law the master is bound

at the close of his term to give the apprentice a copy of the Bible; that the Bible is placed by law in every Court of Justice; that for these Bibles all citizens are taxed; that blasphemy is made criminal, not only against the Supreme Being, but the Son and the Holy Ghost—names found only in the Bible; that "religion" did not mean natural religion, and that while they did not regard the English Bible as a sectarian book, so far as Catholics, Jews, and Rationalists are concerned, they were at liberty to have their own schools, and also to raise the quite different question as to the justice of the present distribution of rates. The decisions of these two courts have produced great excitement in the States, and the question of retaining or excluding the Bible is creating an animated discussion among all denominations.

---

## Extracts from New Books.

---

### I.—THE FUNDAMENTAL MAXIM.\*

"IT is a good thing that the heart be established by grace," says the author of the Epistle to the Hebrews. We will lay this down as the fundamental maxim of the Christian policy of life. Grace in its true meaning, describes the method by which the Divine love works out its plans of mercy. It comprehends the whole system of agencies by which He who created all things,

who sees all things in peril of wreck through sin, saves, renews, and restores. It is a word which fills a large space in the writings of St. Paul, and was constantly, we may be sure, on his lips. It is the one thing, moreover, which a man needs for the wise and righteous conduct of life. Many things are desirable, many things are helpful, but there is one thing that is needful—"that the heart be established by grace." This is the fundamental maxim of the Christian policy of life. The one thing which stands between you and me, and such shipwreck as the very fiends might shudder at, is the grace of

\* From a very able suggestive volume, "The Discipline of Life," by Rev. J. Baldwin Brown, London, Stock.

God, which is in Christ Jesus our Lord. Blessed be God that the saving power is all around us. We have not to ascend to heaven to bring it down; we have not to descend to the abyss to bring it up. We live in its atmosphere. The sunlight does not flood the world more lavishly with its glow, the air does not bathe it more sweetly with its breath, than does this grace woo us with its tender touch, and stir us with its soft yet kindling fire. As the quickening air is around the buds in spring, kindling the life in their inmost cells, this grace of Christ is about us all and within us all, through life's stern pilgrimage. Like the air and the sunlight, it is heedless of repulses; it is patient, long-suffering, wooing, in its ministries. If you die at last, it is because you have made life one long hard struggle to resist the love that never ceased for one moment to lavish all the wealth of its grace for your salvation. Of that love all which is softest and tenderest in human relations and affections is but a cold, faint image. If a soul will not have that, with the tale of Calvary to declare, and the Holy Ghost the Comforter to commend it, how can that soul be saved?

## II.—HOME AND FRIENDS.

And further, let me say, a main part of the true policy of life will lie in making the home the sphere of the heart's fullest and most joyous activity; the theatre of the most thorough self-culture and self-discipline, the true centre and spring of life. Thence all its wide-spreading activities should be governed, thence all the streams of influence should flow forth. Live your life at home. Go forth to work; come home to live. There are mainly two views of the relation of the inner and outer circle, the home life and the life

abroad. It may be worth our while to consider and to compare them. There are those who look upon the home as mainly a bed of rest, where the tired and harrassed man of the world may be idle and refresh himself for fresh toils. Abroad, he holds, is his true field of duty, his full sphere of action and thought; there he spends all his energy; there he concentrates all his interest; when he enters his home, it is much as an Oriental enters his harem; he feels that all the grave interest of the day is over, and that the time has come at length for idleness, self-indulgence, and careless repose. Instantly he gives the reins to his temper, and indulges his mood to the top of his bent. If he has had a bad day abroad, full of cares, disappointments and losses, those at home have to bear the load of them; his surly, snappish, or tyrannous mood, makes them all tremble and cower. They stand like frightened birds at the hunter's horn, when they catch the first sight of his countenance, and make themselves up for a miserable time. Old complaints are revived, old sores are re-opened, nothing pleases him, nothing pacifies him. He has been troubled himself, it is his privilege to trouble others; his only comfort is to make his home circle as wretched as he has been made by the world outside. If he has had for the sake of self-interest to put strong constraint on himself in business, he makes up for it by putting no constraint on himself at home. He works off all his humours, expends all his pent-up passion, on those whom God has made his comfort and inspiration, but whom he makes his helpless victims, on whom he may rain the tempest of his mood at will. If he is simply tired, then they must wait on his idleness, and rack their brains to amuse him; any thought of them on his part, any gleam of tenderness, any mute



appeal for loving ministry to his discontent and weariness, being quite outside the notions he entertains of the meaning and uses of home. It is in his view just the place where no effort, no self-denial, no giving forth of the mind and heart are needed, where he may unbend and be himself, that is, his worst self, without compunction—a kind of down-bed which God has provided for his indolence, a safe and quiet outlet for his tempers, passions, or lusts.

There are those, not the least hard-worked and heavily-tried men, to whom the home is sacred ground, which they will not, dare not vex with the passions and strifes, the cares, disappointments, and losses of the great world's life. The most sacred duty to them is to make the home a bright and happy one; they come home from their busy toils, feeling that they have the day's sweetest and not always lightest task before them,—to lighten the hearts and gladden the lives of those whom they love best. Whatever the world has done to them, or *for* them, they have one thing to do—to do the very best they can for the dear ones round their fireside. Not that these are to be kept always ignorant of the cares, troubles, and losses without which the world's business cannot be carried on. Fathers are too chary of seeking the sympathy of the home-circle in the various experiences of the business-life. But let it be sympathy—suffering with, and not suffering for. A father may make his children suffer for his losses by his conduct, but no blessing to him or them comes out of the suffering. Let him draw them closer to his heart to suffer with him, and to them and to him the sympathy is blessed. But a wise man will make the home his place of rest after a nobler fashion. Spirits rest in duty, in the interchange of the communications and ministries of thought and love. A

man who denies himself, who rules his tempers and passions, and makes it a studious duty to promote the well-being and happiness of those around him in his home, knows what rest means, rest of heart, mind and spirit, when he enters the dear home-circle. He sees in the eyes and movements of all who fill it a sympathy, a tenderness, a watchful care, which, while they rest his weary heart, and refresh his jaded spirit, brace him for new trials and struggles, and restore the currents of energy at their springs. And this is what the home was meant to be. The man was meant to find there, in earthly measure the kind of rest and renewing which he finds in God. If the world has been hard upon him, the home ought to brace him for a yet harder strain on the morrow. If fortune has smiled on him, in the home he ought to find the noblest, sweetest use of all his gains.

And this hint of what the home ought to be to the man, will furnish a hint of what it ought to be made by the women and children who dwell in it. The interest of the home, the richness and fulness of its life, depends largely on the woman who is at the head of it. Good mothers are perhaps scarcer than good fathers in the world. The woman shutting herself up in the little home-circle, is apt to rule it with that hard absoluteness which we generally meet with in the government of little kingdoms, or to worry it to death. Remember, mothers, how large, beautiful and free the world looks to these young eyes that are searching it so eagerly. Let them find something large, beautiful, and free which is like it in the life of home. Do not dread and then crush back the young swift buddings of faculty, will, and desire which may break the symmetry of your domestic order. Remember, the thing supremely dear to God is life. Cherish it, bear with its.

first unshapely unfoldings, train them gently to form and beauty, and keep an atmosphere in your home which will woo the richer life to free and strong expression, no matter if it is a little tameless at first. Dread nothing so much as tameness, monotony, dry routine of thought and amusement. But let the order be continent of liberty, let the word of command be breathed from lips of love. . . We all know, too, how much of the peace, comfort, and even joy of a home depends on the dependents. The simple fundamental principle of the relation of employers and employed seems to be this: You have precisely the same need of your servants which your servants have of you. It suits them to serve for hire, it suits you to be served, and equally. Bear this constantly in mind; it will be better than a host of rules and resolutions. It will lend a gentleness to authority, a persuasiveness to command, a forbearance to rebuke, a moderation to requirements, a grace to rule, which lie at the heart of all happy relations between masters and servants, employers and employed. I hear much of spoiling servants by kindness. I do not believe a word of it. As little do I believe in spoiling children by tenderness, or the poor and perishing by charity. Foolish charity, selfish kindness,

with no wisdom to guide, and no self-control to bound them, spoil everything they touch. But wise, firm, Christian kindness, never yet did harm to man, child, or beast. Make it your care to surround yourself with contented hearts and happy faces, by the talisman of order, diligence, and love.

And the friends are but the wider home-circle. They are the parents, brothers, children of the inner nature by the soul's election—perhaps the true rudiment on earth of the home-circle which it will gather round it in eternity. Here, too, the law reigns as absolutely. Give if you would have; minister if you would be ministered unto; bless if you would be blessed, even as the Son of God, when He came to gather His kindred, and to fill His Father's home with sons, came "*not to be ministered unto, but to minister, and to give His life, a ransom for many.*" God help us to make home heaven-like, that heaven may be home-like; that, as the dear circle on earth grows narrow and poor, the kinsmen of our hearts may gather on the far shore to await the blest re-union, where we and all who belong to us, whom our souls claim by the rights and hold by the bands of love, shall be for ever with each other and with the Lord.

---

## Reviews.

---

*Great Christians of France: Saint Louis and Calvin.* By M. Guizot, Member of the Institute of France. London: Macmillan and Co.

ON the title-page of this volume the French king and the great reformer are placed side by side. Before them

is an open Bible, which they are intently studying. The same circle of glory around their heads, and the one cross above, mark them out as being alike the saints of God. You have no difficulty in recognising by those pale and careworn features and that thoughtful expression that one of these is the great preacher of Geneva; while

the dress and crown and mail-clad hand which clasps the book of God remind you that the other is a Christian king, who has sworn that he will try and deliver the Holy Sepulchre out of the hands of the infidel. The passage of Scripture which is printed upon the scroll that encircles these two great Christians of France, points out the one bond that unites them: "Diversities of gifts, but the same spirit." Nothing could better express the design of the book, and the impression which it leaves on the mind of the reader, than this frontispiece. M. Guizot wishes to show how very near to one another two Christians came in the spirit of their lives who were separated from each other by a period of three centuries, by the difference in position between one born to be a king and one who was brought up an ordinary priest of the Church, and by that mighty change which dispersed the gloom of the middle ages, and diffused the light which dawned on Christendom in the sixteenth century; who were divided by all that could make the one a devoted servant of Rome, and the other a stern leader of Protestantism, and who at the same time were united by a common faith that made them "brethren in Christ."

The history of Louis is well told, and it makes us often wish that such noble qualities and such fidelity to conscience had been enlisted in a better cause. We most gladly recognise the real piety of individual members in the Church of Rome, both then and now, but we cannot suffer this to blind our eyes to the pernicious errors of that church. And events which are just now transpiring, deny the accuracy of the following statements, which claim for the Church of Rome a liberality she has no wish to claim for herself. M. Guizot says: "Both (Romanists and Protestants) are now impelled by reason and commanded by necessity to acknowledge their faults, and to recognise the cause of their reverses. . . . After having subjected each other to so many trials and so much suffering, these two churches have at last learnt that they can and ought to live together in peace, and that liberty must be their watchword and their safeguard." This, which is the opinion of a Protestant, is

far from being endorsed by some Romanists of the present day. One of these, referring to the doctrine that is to be propounded at the General Council—that the Church has the right of employing external coercion, the power of civil and corporal punishment—thus speaks, "It follows that they are greatly mistaken who suppose that the biblical and old Christian spirit has prevailed in the Church over the mediæval notion of her being an institution with coercive powers to imprison, hang, and burn. On the contrary, these doctrines are to receive fresh sanction from a General Council and that pet theory of the Pope's—that they could force kings and magistrates, by excommunication and its consequences, to carry out their sentences of confiscation, imprisonment, and death—is now to become an infallible dogma. It follows that not only is the old institution of the Inquisition justified, but it is recommended as an urgent necessity in view of the unbelief of the present age." Rome is the same in spirit now as ever she was, she only lacks the power she once possessed.

The life of Calvin will be read with much interest. The one great stain on that life, as everyone familiar with Calvin's biography knows, is the part he took in the trial and death of Servetus. It is impossible to clear him from great responsibility and blame in this matter. His own letters condemned him, and while we revere his memory we must be candid enough to censure his faults. M. Guizot treats this subject in a spirit very different from that manifested in Dyer's "Life of Calvin;" and we think with great fairness and charity. He does not withhold facts, neither does he indulge in bitter aspersions; he writes with candour respecting Calvin's faults in this matter, and yet with Christian generosity and forbearance.

M. Guizot attacks Calvin with regard to two theories which he held,—the one asserting "verbal inspiration," and the other the doctrine of predestination. We must not forget that the verbal inspiration of the Scriptures was affirmed in opposition to the infallibility of the Pope, which may at least be some apology for what is now com-

monly regarded as an erroneous doctrine. And, while no doubt we must admit that Calvin went even as far as the Westminster Confession, and asserted what is known as the doctrine of Reprobation, we must remember that Calvinism, with Calvin, was a very different thing from what it has been in the hands of some very anxious to be considered as his true representatives. We cannot express this difference better than in the words of Mr. Peter Bayne. He says in his "English Puritanism," "The nature of his (Calvin's) influence is not, in these days, generally understood. It seems paradoxical to say that the influence of Calvin is confounded with the influence of Calvinism; but this is in a sense true. We think of the effect produced by a certain creed, as it has been left in cold and crystallised clearness by the Synod of Dort; not of the impression made by the grand elements of that creed, vitalised and sublimed by intensity of religious fervour, and incarnated in a living man. We represent Calvinism to our minds as an intellectual system, complicated in ramification, and hard as iron. It is to ordinary conceptions a vast metal framework, which may once have been used in the illumination of a city, but is now black and bare. From that framework a thousand jets of living fire, of radiant light, once poured their effulgence over Europe. When we pass from the confessions of the Calvinistic churches to the institutes of Calvin, we understand this fact."

*Ancient Classics for English Readers.*

1. *Homer—the Iliad.* 2. *Homer—the Odyssey.* By the Rev. W. LUCAS COLLINS, M.A., author of "Etoniana," "The Public Schools," &c. Edinburgh: Wm. Blackwood & Sons. 1870.

THE idea of this series of "Introductions to the Classics" strikes us as peculiarly happy. Some acquaintance with these great masters of thought and style is requisite even to those who never go beyond the domains of our English literature. To many readers it is a frequent source of regret, that illustrations drawn from the classics

in which educated men delight, as unrivalled in pith and point, are to them unintelligible, because they do not know the incidents on which they are based. Those who have felt this regret will accord a ready welcome to the volumes named above. They aim to present a general outline of the lives and writings of the great authors of Greece and Rome, to trace their influence upon mediæval and modern literature, testing their assertions by the results of recent investigation. The most striking passages are given in the words of the best English translations.

We have before us the first and second volumes of the series, and can testify to the admirable manner in which the design has been so far carried out. Old students of Homer may here, by means of a few hours' pleasant reading, revive their knowledge, and those who have never enjoyed a classical training may acquire a very fair idea of the intellectual treasures which these writings contain.

No thoughtful reader can be insensible to the exquisite charms of the Homeric poems. They must ever be ranked among the highest creations of human genius, and while the world continues will retain their fascination. Yet the impression they leave on the mind of a Christian reader is not one of unmingled delight. They reveal a state of moral feeling in many respects the reverse of that which is inculcated by Christ. The conceptions of the deities are grossly degrading. "The life of mortal heroes in the world below is grandeur and nobleness itself compared with that of the Olympian heaven. Its pleasures are indeed much the same—those of sensual gratification. But all the passions are incomparably meaner." The heroic ideas of glory and honour are often repulsive. There is not only a toleration but a sanction of unmitigated selfishness and sensuality. Forgiveness, compassion to an enemy, all the gentler virtues, are unknown. Revenge is a luxury too sweet to be foregone. How mighty the revolution effected by Christ! It is well for us to contemplate the former darkness, that we may appreciate the blessings of the light, and learn the insufficiency

of intellect the most creative, and of a sense of beauty the keenest, to ensure purity of heart and life. In this view these volumes may be of great service even to unclassical readers.

Mr. Collins frequently points out the contrast between the Homeric and the Christian sentiments, and is guilty of no exaggerated reverence for his author. The "concluding remarks" on the *Odyssey* are very interesting, especially where they show the *points of contact* between Homer and the Bible in regard to the general condition and manners of society. Both the *Iliad* and the *Odyssey* furnish valuable illustrations of Scripture history.

*The Writings of Quintus Sept. Flor. Tertullianus.* Vol. I.

*The Writings of Clement of Alexandria.* Translated by the Rev. WILLIAM WILSON, M.A., Musselburgh.

*The Writings of Cyprian, Bishop of Carthage.* Vol. II. Containing the remainder of the treatises, together with the writings of Novatian, Minucius Felix, &c. Translated by Robert Ernest WALLIS, Ph. D., Senior Priest-Vicar of Wilts Cathedral, and Incumbent of Christ Church, Coxley, Somerset.

*The Writings of Melsodius, Alexander of Lycopolis, Peter of Alexandria, and several fragments.* T. & T. Clark.

THESE volumes are a continuation of the Anti-Nicene Library; or, translations of the writings of the Fathers down to A.D. 325. In them we have a continuation of the writings of Tertullian, Clement of Alexandria, and Cyprian. They contain also portions of the writings of Melsodius, Bishop simultaneously of Olympus and Patara in Lycia, and subsequently of Tyre, in Phœnicia, who suffered martyrdom about the year 312, a man highly esteemed by Epiphanius and Jerome for his learning and eloquence. Of Alexandria, Bishop of Lycopolis,

in the beginning of the fourth century, who was first a pagan, then an adherent of the Manichaean doctrines, and then an opponent of these doctrines, of which he has given more information than any other writer. Of Peter, Bishop of Alexandria, who was beheaded about the year 311; and of Alexander, also Bishop of Alexandria, who was a staunch upholder of evangelical doctrine, and by whom Arius was first detected and condemned.

They also contain two probably genuine epistles of Clement of Rome, a disciple of the Apostle Peter, and fragments of several writers of the third century. We notice with pleasure the progress and excellence of these publications, which will promote a much more general acquaintance with the writings of the early Fathers.

*The Christian Life, Manifold and One.* Six sermons preached in Peterborough Cathedral. By BROOKE FOSS WESTCOTT, B.D., Canon. London: Macmillan & Co. 1869.

THE author of this volume is one of the most useful writers of the day. He is well-known to all biblical students by his "History of the New Testament Canon" and his "Introduction to the Study of the Gospels." He here proves his ability, not only to defend the outworks of the Gospel, the questions which, as Pressensé says, "hold the approaches to the subject," but also to expound its inmost principles. The discourses are an admirable specimen of the true relations of doctrine and life. "They are an expansion of the words of the apostle, 'There are diversities of gifts, but the same spirit.'" This idea is very beautifully and impressively illustrated. The endeavour to connect it in each sermon with "the lesson for the day," has, in some cases, the appearance of being strained and artificial. But, amid so many sterling excellencies, this is a fault which will be deemed of small account.

## Intelligence.

---

### MINISTERIAL CHANGES.

The Rev. Robert Lewis, of Weston-super-Mare, has accepted the invitation of the church at Plymouth to become co-pastor with the Rev. J. Aldis.

The Rev. T. C. Page, late of Plymouth, has accepted a cordial invitation from the Baptist church at King's-road, Reading, to occupy the pulpit during the next twelve-months, with a view to the future pastorate.

The Rev. G. B. Thomas has intimated his intention of resigning the pastoral charge of the Baptist congregation worshipping at Blenheim Chapel, Leeds.

The Rev. W. Woods, of Woolwich, has accepted the cordial and unanimous invitation to become the pastor of the church at George-street Chapel, Nottingham.

The Rev. John O'Dell has resigned the pastorate of the church in Fishergate Chapel, Preston, and at the earnest request of the Baptist church, Kingsbridge, Devon, will commence his ministry there early in April.

The Rev. J. Alcorn, of Burnley, has accepted a unanimous invitation to the pastorate of the Baptist church assembling in Woodgate Chapel, Loughborough.

The Rev. Watson Dyson, of Measham, has accepted a unanimous invitation to the pastorate of the Baptist church, Wirksworth, Derbyshire.

### RECENT DEATH.

#### MRS. F. OVERBURY.

MRS. OVERBURY was the youngest daughter of William and Mary Showell, both esteemed and honoured members of the Baptist Church, Cannon-street, Birmingham.

Deprived of her father when only two years old, and having a delicate constitution, she became the object of her widowed mother's tender love and fostering care.

As a child, her conscience was extremely sensitive, and she manifested that truthfulness and deep sincerity which were distinguishing characteristics of her whole life and Christian profession. She was the subject of early religious impressions, and often referred to her beloved mother's daily petition, "that her dear child might

become a child of God." The incorruptible seed of the word of life sown in her heart soon began to germinate, and, nourished by celestial influence, brought forth the fruits of youthful piety and decision for God.

Encouraged by a beloved brother, already a member of the Church, and by a revered uncle, one of its honoured deacons, who hailed her in the words of Scripture, "Come in, thou blessed of the Lord, wherefore standest thou without?" she was publicly baptised in the name of the Lord Jesus and united to His people. From that time she was enabled by divine grace to hold fast her profession without wavering; and her path was as "the shining light which shineth more and more to the perfect day." From the commencement of her course she was the quiet and unobtrusive, but cheerful, active and useful Christian. Her faith in the Saviour was most simple, childlike, and unwavering; and her piety was sustained and strengthened by daily fellowship with Him in the retirement of the closet and the exercises of reading, meditation and prayer. Her Bible was her constant companion, and gradually leavened her character and moulded her spirit, conversation, and conduct.

"It is written," or "Thus saith the Lord," was always sufficient *for her* in reference to any matter of faith or practice. She "loved the habitation of God's house," was a diligent and devout attendant upon all its services, and prized a faithful ministry of the Gospel as her chiefest earthly blessing. The reality of her faith was shown by the excellence of her works. She became a devoted Sunday-school teacher, and continued to be so for forty years; and never was she so happy as when engaged in works of charity—in making garments for the poor and destitute, and ministering to the relief of the widow and the fatherless.

At the close of the year 1838 she was united in marriage to the Rev. F. Overbury, and, as she had previously been the affectionate and devoted daughter, so now she became in her new domestic relation the prudent, faithful, and affectionate wife—a true helper to her husband in "every good word and work." In his successive pastorates at Pershore, King Stanley, and

Warwick she soon gained the confidence, esteem and affection of all who knew her, and not a few in each of those spheres of labour will hear of her decease with deep regret, and feel that in her they have lost a personal, attached and faithful friend.

For many years she was favoured with almost unbroken health; but for the last two years that health began to fail, and on September 1st, 1869, she was suddenly seized by that malady which proved a messenger from her Saviour to summon her to her heavenly home.

She seems to have had pre-intimation that her end was near, but was perfectly calm and happy in the prospect of her final and glorious change. Five months of illness were borne with Christian meekness and patience. Never did an expression of complaint escape her lips or a transient doubt overshadow her mind. She knew whom she had believed, and was persuaded that He was able to keep that which she had committed to Him until that day. For a short period she appeared to rally, and hopes of recovery were fondly entertained. But those hopes were soon again clouded, and it became evident to her dearest friends that heart and flesh were failing, but equally evident that the Saviour whom she had loved and served was the "strength of her heart and her portion for ever."

Early in the month of December her physical powers became paralysed, and her mind, affected by the state of the body, though perfectly tranquil, was greatly enfeebled. There were intervals of brightness, however,—the flashings forth of that glory which was about to be revealed in her. One evening she repeated a succession of appropriate passages of Scripture, saying, "When Christ who is our life shall, appear then shall we also appear with Him in glory." Her husband said to her,

"My dear, you are in Christ." She immediately replied, "Yes, and Christ is in me, the hope of glory." He rejoined, "You have never been permitted since I knew you to doubt your interest in the Saviour's love." "No," she said, "I take firm hold of Him. He has begun the good work in me, and will complete it. He will present me faultless before the presence of His glory with exceeding joy. He will send His angels to take me home where I shall behold my Saviour and meet those loved ones who are gone before." On another occasion her husband observing her fixed look asked what she was thinking about. She replied, "My mother's text. He is able to save to the uttermost all them that come unto God by Him." "To the uttermost!" she repeated emphatically three times. Other brief and broken expressions, such as, "Too wise to err," and, "The spirits of just men made perfect," showed very plainly and very beautifully whither her thoughts were tending though unable to give them full and connected expression. "Waiting for God's salvation"—after two months' confinement to the bed of languishing—she peacefully fell asleep in Jesus on the morning of February 3rd, 1870, without a struggle or a sigh. "Blessed are the dead that die in the Lord, yea saith the Spirit that they may rest from their labours, and their works do follow them."

Bereaved relatives and friends mourn her loss, but rejoice to know that "absent from the body, she is now present with the Lord," and that when "He shall come again to be glorified in His saints and admired in all them that believe she will be among the righteous who shall shine forth as the sun in the kingdom of their Father."

"The Lord gave and the Lord hath taken away; blessed be the name of the Lord."

## Correspondence.

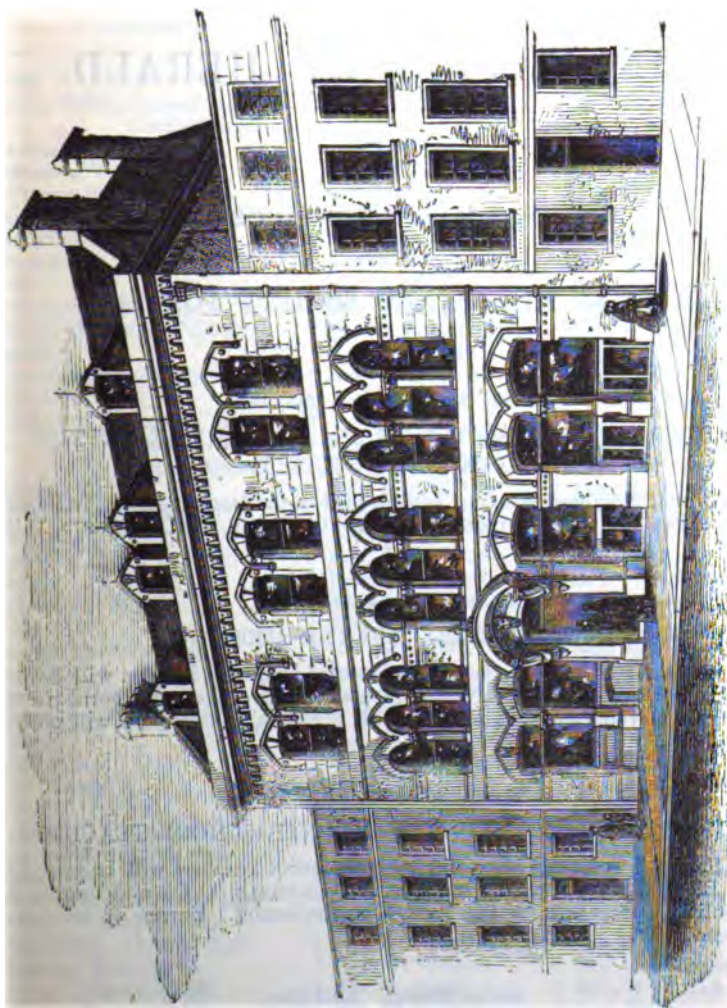
*To the Editor of the BAPTIST MAGAZINE.*

DEAR SIR,—Allow me to avail myself of your MAGAZINE in order to inform the friends of the late Rev. Thos. Hands, that a fund is being raised on behalf of his widow and family. A kindly response has already

been made, and I shall be happy to receive donations from any of the friends of our departed friend.

THOMAS R. STEVENSON.

*Luton.*



NEW MISSION HOUSE FOR THE BAPTIST MISSIONARY SOCIETY.  
 ARCHITECTS: CHAS. GRAY, SEARLE AND SON.



# THE MISSIONARY HERALD.

---

## Annual Services

OF THE

BAPTIST MISSIONARY SOCIETY FOR 1870.

---

*Tuesday Evening, April 19th, 1870.*

### YOUNG MEN'S ASSOCIATION IN AID OF THE BAPTIST MISSIONARY SOCIETY.

The Annual Members' Meeting will be held in the large room of the Sunday School Union, Old Bailey, at seven o'clock. Chairman, Rev. J. ANGUS, D.D.

---

*Thursday Morning, April 21st.*

### INTRODUCTORY PRAYER MEETING.

A Meeting for Special Prayer in connection with the Mission will be held in the Library of the New Mission House, Castle Street, Holborn, in the morning, at eleven o'clock. The Rev. C. M. BIRRELL, of Liverpool, will preside.

---

*Thursday Evening, April 21st.*

### SERMON TO YOUNG MEN AND SABBATH-SCHOOL TEACHERS.

Two Sermons to Young Men and Sabbath-school Teachers will be preached, one in Bloomsbury Chapel, by the Rev. W. LANDELS, D.D., and one in the Metropolitan Tabernacle, by the Rev. C. H. SPURGEON. Service to commence at seven o'clock.

---

*Friday Evening, April 22nd.*

### WELSH ANNUAL MEETING.

A Public Meeting, instead of a sermon, will be held on behalf of the Society, in Castle Street Chapel, Oxford Market. The Committee have the pleasure to announce that HUGH OWEN, Esq., will take the chair. Speakers—Dr. PRICE, of Aberdare; Revs. R. ELLIS, of Carnarvon, J. D. WILLIAMS, of Upton Chapel, and Lewis Evans, of Newport. Chair to be taken at seven o'clock.

*Lord's Day, April 24th.*

## ANNUAL SERMONS.

The usual Annual Sermons in the chapels of the metropolis will be preached as follows;—

PLACES.	MORNING.	EVENING.
Acton . . . . .	Rev. F. Wills . . .	Rev. W. Best, B.A.
Arthur Street, Camberwell Gate	Rev. J. Penny . . .	Rev. E. McLean
„ Gray's Inn Road .	Rev. B. C. Young . .	Rev. G. W. Fishbourne.
Barking . . . . .	Rev. D. Taylor . . .	Rev. E. Jones.
Battersea, York Road .	Rev. J. H. Cooke . .	Rev. W. Barker.
Battersea Park . . . .	Rev. W. J. Mayers . .	Rev. J. Hiron.
Belvidere . . . . .	Rev. W. Goodman, B.A.	Rev. J. Hoby, D.D.
Blandford Street . . .	Rev. L. Nuttall . . .	Rev. L. Nuttall.
Bloomsbury . . . . .	Rev. W. Brock, D.D. .	Rev. A. McLaren, B.A.
Bow . . . . .	Rev. J. Phillips . . .	Rev. J. H. Blake.
Brentford, Park Chapel .	Rev. W. A. Blake . . .	Rev. J. Phillips.
Brixton Hill, New Park Road .	Rev. S. G. Green, B.A.	Rev. W. T. Rosevear.
Bromley . . . . .	Rev. A. Tessier . . .	Rev. A. Tessier.
Brompton, Onslow Chapel	Rev. J. Mursell . . .	Rev. J. Mursell.
Bryanston Hall . . . .		Rev. G. Short, B.A.
Camberwell, Denmark Place		
„ Cottage Green . . .	Rev. W. Dove . . . .	Rev. J. H. Hinton, M.A.
„ Mansion House . . .	Rev. T. Henson . . .	Rev. T. Henson.
Camden Road . . . . .	Rev. J. P. Chown . .	Rev. R. Glover.
Castle Street (Welsh) . .	Rev. R. Ellis . . . .	Rev. R. Ellis.
Chelsea . . . . .	Rev. F. H. White . . .	Rev. F. H. White.
Clapham . . . . .	Rev. W. A. Gillson . .	Rev. W. A. Gillson.
Clapton . . . . .	Rev. J. G. Gregson . .	Rev. J. P. Chown.
Commercial Street . . .	Rev. C. Stovel . . . .	Rev. C. Stovel.
Crayford . . . . .	Rev. C. T. Keen . . .	Rev. C. T. Keen.
Dalston, Queen's Road . .	Rev. W. Miall . . . .	Rev. T. Burditt, A.M.
Dartford . . . . .	Rev. A. Sturge . . . .	Rev. A. Sturge.
Devonshire Square . . .	Rev. W. T. Henderson.	Rev. W. T. Henderson.
Drummond Road, Bermondsey .	Sermons 2nd of	June.
Ealing . . . . .	Rev. A. Fergusson . .	Rev. A. Fergusson.
Edmonton . . . . .	Rev. J. E. Cracknell .	Rev. J. E. Cracknell.
Eldon Street . . . . .	Rev. L. Evans . . . .	Rev. L. Evans.
Esher . . . . .	Rev. G. Isaac . . . .	Rev. J. E. Perrin.
Forest Hill . . . . .	Rev. Dr. Price . . . .	Rev. J. Drew.
Grafton Street, Fitzroy Square .		Rev. E. Leach.
Gravesend . . . . .	Rev. J. C. Brown . . .	Rev. J. B. Brown.
Greenwich, Lewisham Road .	Rev. A. Tilly . . . .	Rev. A. Tilly.
„ Royal Hill . . . . .	Rev. S. B. Brown . . .	
Grove Road, Victoria Park .	Sermons later	this year.
Hackney, Mare Street . . .	Rev. W. Walters . . .	Rev. C. Williams.
„ Grove Street . . . .	Rev. R. James . . . .	Rev. B. C. Young.
Hackney Road, Providence Ch. .	Rev. W. Burton . . . .	Rev. W. Burton.
Hammersmith, West End Chapel	Rev. J. J. Brown . . .	Rev. J. Davis.
„ Avenue Road . . . .	Rev. C. Short, M.A. . .	Missionary L. M. S.
Hampstead, Heath Street . .	Rev. T. H. Pattison . .	Rev. T. H. Pattison.
Hanwell . . . . .	Rev. W. Best, B.A. . .	Rev. F. Wills.
Harlington . . . . .	Rev. W. K. Rowe . . .	Rev. W. K. Rowe.
Harrow-on-the-Hill . . . .	Rev. J. Bigwood . . .	Rev. J. Bigwood.
Hawley Road . . . . .	Sermons in May	this year.
Henrietta Street . . . .	Rev. T. Thomas, D.D.	Rev. T. Thomas, D.D.

PLACES.	MORNING.	EVENING.
Highgate . . . . .	Rev. J. H. Barnard .	Rev. J. H. Barnard.
Islington, Cross Street . . . .	Rev. J. H. Hinton, A.M.	Rev. J. W. Lance.
" Salters' Hall . . . . .	Rev. R. Glover .	Rev. R. H. Roberts, B.A.
James Street . . . . .	Rev. G. W. Fishbourne	Rev. J. C. Middleditch.
John Street . . . . .	Rev. C. Williams	
" Edgware Road . . . . .	Rev. C. J. Middleditch	Rev. J. O. Fellowes.
Kennington, Charles Street . .	Rev. T. Attwood .	Rev. T. Attwood.
Kensington, Assembly Rooms . .	Sermons later	this year.
Kilburn . . . . .		
Kingsgate Street . . . . .	Rev. J. Drew .	Rev. J. Penny.
Kingston-on-Thames . . . . .	Sermons 27th	March. [B.A.]
King Street, Long Acre . . . .	Rev. R. Shindler .	Rev. G. W. Humphrey.
Lee . . . . .	Rev. W. T. Rosecar .	Rev. J. C. Brown.
Maze Pond . . . . .	Rev. T. Handford .	Rev. T. Handford.
Metropolitan Tabernacle . . . .	Rev. C. H. Spurgeon .	Rev. C. H. Spurgeon.
Moor Street, St. Giles's . . . .	Rev. J. Hiron .	Rev. W. Doke.
New Cross . . . . .	Rev. J. T. Wigner .	Rev. J. T. Wigner.
Notting Hill, Cornwall Road . .	Rev. R. H. Roberts, B.A.	Rev. T. V. Tymme.
" Norland Chapel . . . . .	Rev. J. Davis .	Rev. R. Shindler.
" Free Tabernacle . . . . .	Dr Underhill .	
Park Road, North Bow . . . . .	Rev. R. R. Finch .	Rev. J. W. Munns.
Peckham . . . . .	Rev. E. McLean .	Rev. R. James.
Penge . . . . .	Rev. J. M. Cox .	Rev. J. M. Cox.
Plaistow . . . . .	Rev. J. Bullock, A.M.	Rev. J. Bullock, A.M.
Plumstead, Conduit Road . . . .		
Poplar, Cotton Street . . . . .	Rev. R. Bayly .	Rev. W. Walters.
Putney . . . . .	Rev. G. Nicholson, B.A.	Rev. J. J. Brown.
Regent's Park . . . . .	Rev. W. Sampson .	Rev. G. Gould.
Richmond . . . . .	Rev. T. Burditt, A.M.	Rev. J. T. Collier.
Regent Street, Lambeth . . . .		
Romford . . . . .	Rev. F. Bugby .	Rev. F. Bugby.
Romney Street . . . . .		
Rotherhithe, Medway Place . . .	Rev. J. W. Munns .	Rev. R. R. Finch.
St. John's Wood, Abbey Road . .	Sermons earlier	this year.
South Kensington . . . . .	Rev. G. Short, B.A. .	Rev. H. E. Von Sturmer
Spencer Place . . . . .	Rev. G. H. Davies .	Rev. J. H. Cooke.
Stepney Green . . . . .	Rev. D. Gracey .	Rev. A. G. Brown.
Stockwell . . . . .	Rev. A. Mursell .	Rev. A. Mursell
Stoke Newington . . . . .	Sermons later	this year.
Stratford Grove . . . . .	Rev. T. M. Morris .	Rev. J. Wilshire.
Tottenham . . . . .	Rev. H. E. Von Sturmer	Rev. Dr. Price.
Twickenham . . . . .	Rev. J. T. Collier .	Rev. R. Bayly.
Upper Holloway . . . . .	Rev. G. Gould .	Rev. S. H. Booth.
Upper Norwood . . . . .	Rev. G. B. Thomas .	Rev. G. B. Thomas
Upton Chapel . . . . .	Rev. J. W. Lance .	Rev. C. Short, A.M.
Vernon Chapel . . . . .	Sermons later	this year.
Waltham Abbey . . . . .	Rev. W. L. Giles .	Rev. W. L. Giles.
Walthamstow . . . . .	Rev. J. Wilshire .	Rev. T. Brookway.
Walworth Road . . . . .	Rev. A. G. Brown .	Rev. W. Sampson.
Wandsworth, East Hill . . . . .	Rev. W. Barker .	Rev. T. M. Morris.
Westbourne Grove . . . . .	Rev. W. G. Lewis .	Rev. W. G. Lewis.
West Drayton . . . . .	Rev. W. H. Payne .	Rev. W. H. Payne.
West Green, Tottenham . . . . .	Rev. W. Cope .	Rev. W. Cope.
Woolwich, Queen Street . . . .	Rev. E. Edwards .	Rev. E. Edwards.
" Parson's Hill . . . . .	Rev. J. L. Whitley .	Rev. J. L. Whitley.

## JUVENILE MISSIONARY SERVICES.

THE following Services for the young will be held in connection with the Missionary Anniversary on the Afternoon of Lord's Day, April 24th. The Service will commence at Three o'clock, and close at a quarter-past Four.

The Hymns to be sung are printed in the April number of the *Juvenile Missionary Herald*, and it is hoped that the tunes will be practised before the Meetings.

NAME OF CHAPEL.	PREACHER OR SPEAKER.
Acton...	Mr. J. Longley.
Battersea, York Road	Rev. I. M. Soule.
Barking	
Bermondsey, Drummond Road	Rev. J. A. Brown.
Bethnal Green, Mape Street	Mr. S. Morgan.
Bloomsbury	Rev. W. Brock, D.D.
Brixton Hill, New Park Road	Mr. S. Watson.
Bromley	Rev. A. Tessier.
Brompton, Onslow Chapel...	Rev. S. G. Green, B.A.
Row	Mr. H. M. Heath.
Camberwell, Charles Street	Mr. J. J. Bunning.
Camberwell, Cottage Green	Mr. W. Appleton.
Camberwell, Denmark Place	
Camden Road	Rev. J. P. Chown.
Chelsea, Sloane Street	Rev. F. H. White.
Clapton Downs Chapel	Rev. J. G. Gregson.
Clerkenwell, Red Lion Street	Mr. J. St. Geo. Basking.
Crayford	Rev. C. T. Keen.
Commercial Street	
Forest Hill	Rev. J. W. Todd.
Goswell Road, Charles Street	Mr. T. B. Woolley
Greenwich, Lecture Hall	
Hackney, Mare Street	Mr. J. Templeton, F.R.G.S.
Hackney, Sholam	Mr. G. Kerr.
Hackney, Grove Street	Mr. W. Rothery.
Hammersmith, West End	
Hampstead, Heath Street	Mr. J. E. Welsh.
Harlington	Mr. J. Howard.
Harrow	Mr. Alfred H. Baynes.
Highgate	Messrs. J. Olney and W. C. Harvey.
Holborn, Kingsgate Street	Mr. J. Harrold.
Hackney, Providence	Mr. G. B. Chapman.
Hawley Road, Kentish Town	Mr. G. J. Inder.
Islington, Salters' Hall	Mr. H. Gamble Hobson.
Islington, Cross Street	Mr. J. E. Roberts.
James Street, St. Luke's	Mr. Robson.
John Street, Edgware Road	
Lambeth, Regent Street	Mr. W. Dicks.
Lambeth, Upton Chapel	Rev. W. Sampson.
Lee, High Road	Rev. E. C. Johnson.
Lower Edmonton	Mr. A. Short.
Loughton	Rev. W. Bentley.
Lewisham Road	Rev. E. Dennett.
Maze Pond	Rev. T. Handford.
Metropolitan Tabernacle	
Park Road, Victoria Park	Mr. R. G. Clements.
Peckham, Park Road	Mr. G. T. Congreve.
Poplar, Cotton Street	Mr. F. H. Bartlett.
Regent's Park Chapel	Mr. Holman.

NAME OF CHAPEL.	PREACHER OR SPEAKER.
Rotherhithe, Medway Place ... ..	Rev. F. A. Dyke.
Stockwell ... ..	Rev. A. Mursell.
Stepney, Devonport Street ... ..	Rev. G. Jennings.
Stepney Tabernacle ... ..	
Tottenham, High Road ... ..	Mr. W. J. Hurrey.
Tottenham, West Green ... ..	Rev. J. Hall.
Upper Holloway ... ..	Mr. H. Keen.
Upper Norwood ... ..	
Vernon Square ... ..	Mr. W. T. Ogden.
Walworth Road ... ..	Rev. W. A. Hobbs.
Walthamstow, Wood Street ... ..	Rev. J. Wilshire.
Walworth, Arthur Street ... ..	Mr. F. E. Tucker.
Walworth, East Street ... ..	Mr. C. Billett.
Westbourne Grove ... ..	Rev. W. G. Lewis.
Woolwich, Queen Street ... ..	
Woolwich, Parson's Hill ... ..	

*Monday Evening, April 25th.*

#### BIBLE TRANSLATION SOCIETY.

We are requested to state that the Annual Meeting of this Society will be held in the evening, in Kingsgate Street Chapel, Holborn, at half-past six o'clock. The Revs. C. H. SPURGEON, W. A. HOBBS, of Bengal, H. WILKINSON, of Leicester, and Dr. UNDERHILL, have kindly consented to speak.

*Tuesday Morning, April 26th.*

#### ANNUAL MEMBERS' MEETING.

The Annual General Meeting of the Members of the Society will be held in the Library of the New Mission House, 19, Castle Street, Holborn. Chair to be taken at half-past ten o'clock.

This meeting is for members only. All subscribers of 10s. 6d. or upwards, donors of £10 or upwards, pastors of churches which make an annual contribution, or ministers who collect annually for the Society, are entitled to attend.

*Wednesday Morning, April 27th.*

#### ANNUAL MORNING SERMON.

The Committee announce, with much pleasure, that the Rev. Dr. WM. PULSFORD, of Glasgow, will preach the Annual Morning Sermon on behalf of the Society, at Bloomsbury Chapel. Service to commence at eleven o'clock. And that the

#### ANNUAL EVENING SERMON

on behalf of the Society will be preached at Walworth Road Chapel, by the Rev. J. JENKYN BROWN, of Birmingham. Service to commence at seven o'clock. Hymns for these services may be had on application.

*Thursday Evening, April 28th.*

#### PUBLIC MEETING AT EXETER HALL.

The Annual Public Meeting will be held in Exeter Hall, IN THE EVENING, at which J. J. COLMAN, Esq., of Norwich, has kindly consented to preside. The chair will be taken at half-past six o'clock.

The Revs. LL. BEVAN, LL.B., of Tottenham Court Road Chapel, W. A. HOBBS, of Bengal, Dr. HAYCROFT, of Leicester, and B. SCOTT MONCRIEFF, Esq., from India, have kindly consented to speak.

Tickets for the Meeting may be obtained at the Mission House, or at the vestries of the Metropolitan chapels.

## YOUNG MEN'S ASSOCIATION IN AID OF THE BAPTIST MISSIONARY SOCIETY.

The Annual Public Meeting will be held on Friday, 29th April, at the METROPOLITAN TABERNACLE. The chair will be taken by JAMES S. BUDGETT, Esq., at seven o'clock. The Revs. E. E. Jenkins, M.A., A. Mursell, P. J. Turquand, and Thos. Price, Ph. D., will address the Meeting.

---

### The New Mission House.

OUR readers will probably have noted that some of the meetings of the approaching annual assemblage of the denomination will be held in the New Mission House, the elevation of which is very well pictured in our engraving. The building is very conveniently situated in Castle-street, Holborn, a street opposite to Furnival's Inn. It can also be easily reached from Chancery-lane, through Cursitor-street. It is, therefore, in the immediate vicinity of the great omnibus routes of Holborn, Oxford-street, Fleet-street, and the Strand, for the east and west, and of Chancery-lane for the north and south. In addition, the house is within from ten to fifteen minutes' walk of the railway-stations in Farringdon-street and Ludgate-hill, and in a few weeks a station will also be opened near the Temple, so as to bring it into short railway communication with the entire west of London.

The building itself is large and commodious, and has been erected with the most sedulous attention to the convenience and increasing wants of the denomination, from the designs of Messrs. Searle and Son. A large and airy basement affords abundance of space for packing and storage. It also contains fire-proof rooms for deeds; and should the denomination at any future time resolve on a general registry of deeds, chapels, school-houses, and mansees, there is ample space for their safe custody and ready access.

The ground-floor is entered by a somewhat enriched doorway. On entering, and passing through the vestibule, the main office is to the right. Its dimensions are about thirty feet square, and it contains, besides accommodation for the clerks, a separated space for the accountant. To the left of the lobby are the rooms of the secretaries, and a private staircase for the housekeeper. Opposite to this is a large and comfortable waiting or reading-room. Fronting the entrance is the door which opens into the library. This large and handsome room is about forty-eight feet long by thirty feet wide in the clear. It is surrounded by a

gallery, and is lit from the roof. Bookcases occupy all the bays formed by the piers on which the roof rests. It is calculated to hold about 300 persons.

If now we ascend the broad stone staircase, we first come to the doors which admit to the gallery of the library, then coming to the main landing we find before us the large committee-room. This is thirty-seven feet in length, with an average breadth of twenty-two feet. Other offices, three in number, open also from this landing, besides which there is a room for ladies, and a housekeeper's-room. Five offices, together with the housekeeper's apartments, occupy the second floor, and the top floor is wholly devoted to bed-rooms.

It will thus be seen that the New Mission House is in every respect larger, and the accommodation more complete, than was the case with the old one in Moorgate-street.

Some of our readers will remember that the Moorgate-street house was sold about four years ago for £19,500. Its original cost was a little over £10,000. The site of the new premises cost £4,500, and the builder's estimate for the structure is £8,347. The Committee, therefore, hope that the entire cost, including fittings, warming-apparatus (hot-water), bookcases for the library, and general furnishing, will not exceed £14,000 or £14,500. Provision, however, will have to be made for the running out of the lease at the end of sixty-one years; but even then a fair balance will be left, which will be carefully kept as a working capital, to enable the Society, without largely borrowing, to meet its expenditure at those seasons of the year when their funds come slowly in. It thus appears that the Society will possess greater accommodation, a most convenient building, and a centre for denominational purposes equal to the requirements of the body for many years to come, without any need for further funds, or the necessity of appealing to their constituents for help. Its doors will ever be open to all our denominational institutions, and every practicable arrangement made for the comfort and convenience of their supporters.

Let fervent prayers ascend that the Lord may fill the house with His glory, and that thence may depart many devoted men in the service of the Saviour to the dark places of the earth to declare His salvation. May it ever be the abode of peace, of wise counsels, and of harmonious co-operation in the work of the Lord.

## France.

ST. BRIEUC.

SOME time since Mr. Bouhon found it necessary to remove from Guingamp to St. Brieuc, and we hope a wider field is open to him. He expresses an earnest hope that the school, under Miss Lestrade's care, will continue to receive adequate support. It is not wholly dependant on the Society, but, considering the number of scholars, the fees are larger than might have been expected. We have great pleasure in giving insertion to Miss Lestrade's last letter, which indicates strongly how deep her interest is in the work, and how anxious she is for success to attend it :—

“ In terminating our last report we spoke of the little prospect there was for a school here. This year has been a trial for us, though we have not been without work. We have been very sad in leaving some dear children at Guingamp; but in coming to St. Brieuc we felt sure that God would open some doors to His servants, and we begin to feel that such is the case. The work has been slow, it is true, but there is only six months that we are here. The school counts at present six pupils, five of whom are Protestants, the sixth being born in the Catholic Church. This last one is an interesting case. C—— is fifteen years old. Up to the age of fourteen all the religious instruction she received was in Roman Catholic schools; but since she has been with us she has quite enjoyed the reading of the Scriptures and the singing of hymns. Some time ago an aunt of hers, a Roman Catholic lady, spent some time with us. On the Saturday she asked C—— if she would accompany her to church on the Sunday morning. Our young friend did not fancy it at all, but being assured that the request would not be repeated she consented, but very reluctantly, regretting much to miss her Sunday-school. The same young girl went to

spend her holidays with her family. There was no evangelical chapel in the town, but on coming back she told us that she did not go once to the Romish Church, and expressed her delight to return to our little Christian meeting. We can indeed thank God for this one soul, that we feel sure has been plucked out of the fire. Our work seems very little indeed, but we do not know what the Lord has in store for the next year.

“ We have reason to think that the people here are getting more inquiring. We have seen with pleasure a mother coming often to our place of worship, and bringing her little girl with her, a child about nine years of age. We feel sure that if we proposed to her to send us the child to school she would gladly do so, but we wait, preferring that the proposition should come from her.

“ Another case has also given us pleasure. A girl who sometimes comes to help in the house-work lately manifested the desire to be taught to read and write. Let us hope that, with God's blessing, this girl will some day be one of those who will know the blessed truth. Up to this day the authorities have left us quite at peace, though it must be known that we have some children to teach.



"May the Lord so pour His blessings on our work that, should the friends in England think it right to help us, we may give them next year very many rejoicing details of the school here."

## Notes by the Way.

In consequence of Mr. Gillott, of Poonah, having exhibited an intention to rejoin the Church of England, of which in early life he was a member, the Committee have requested their esteemed friend and brother, the Rev. C. B. Lewis, to visit that place. This he has proceeded to do, and the following extracts from a letter just received give some interesting notes of the missionary work proceeding at the stations which lay in his way. We are happy to place them before our readers. His letter is dated Jubbulpore, February 21, 1870:—

"I am laid up here for some hours, until I can get a carriage to carry me on to Nagpore. For the present the railway terminates at this place, and I have twenty-four hours' jolting in a horse dak before me.

"I left home on Wednesday evening, and stopped for a day at Monghyr, reaching it next morning, and going on on Friday morning. Brother Laurence was out on a preaching excursion, labouring particularly at Caragola Ghat, where a bathing festival is going on, and where I was happy to learn from Mrs. Laurence he has this year received very great encouragement, in the interest with which the people have heard, and in the fact that so many women in particular have come to listen to the gospel. The attendance of people at the festival is very large. A long line of shops and booths has been erected on each side of the road, and from the concourse of people brought together a constant supply of hearers of the gospel has thus far been found.

"At Allahabad, where I stopped next, I found the two brethren, Evans and Bate, well, and I think doing

well. There has just terminated a most extraordinary mela at this place, attended always by a vast number of people, but this year by an exceptionally large number. Preaching was kept up under very favourable circumstances every day, and Br. Evans sold more than 80 rs. worth of gospels at one anna or 1½d. each, besides nearly 30 rs. worth of tracts. These Christian books will be taken to places all over India, and as bought books they will be preserved and read. May He who waters the furrows of the earth and who blesses the springing of the seed-corn, give success to the better seed, which is the Word of God. I hope these brethren will write and give you particulars as to this large mela, and their operations at it. A most interesting narrative might, I am sure, be sent by them.

"On Saturday I accompanied Mr. Evans to his customary preaching-place in the Allahabad bazaar, and was very pleased to witness his power in attracting and retaining hearers. He delights in Hindi preaching, and has those qualities of lung and voice which fit him for it.

"In other parts of the bazaar we saw preaching by both Mussulmans and Hindus, not largely attended, yet evincing anxiety to defend and promulgate religious opinions. Anything

is better than the dull apathy which used to be manifest everywhere. Opposition and a religious warfare is better than mere indifference to truth."

#### THE MISSIONARIES TO CHINA.

Mr. Richard, under date of February 2nd, announces his safe arrival with Mr. and Mrs. Bäschelin, at Hong Kong. His impressions of the people among whom he is about to labour, and the narrative of the voyage since our last notice, are alike interesting. He says, writing from Hong Kong:—

"Here we are at last at the vast empire towards which our hearts have been particularly attracted. The race of Ham we saw before in thousands at Penang and Singapore, but not the noblest of them. These appear to be considerably superior, and I expect we are to see their superior still. But I must tell you how we fared from the Cape. We had little head-winds on to Mauritius; but in ten days we reached Port Louis. From Port Louis to Penang we had a remarkably quick passage—only twelve days. The wind was favourable all the way. One day we made 300 miles in twenty-four hours. We had a pleasant resting-place at Penang for two days, where some of us visited the school, and found that the Chinese children are without equal for education in general, and mathematics in particular. Hindoos, Mahomedans, Arabs, Jews, and Europeans, are all of them obliged to yield the laurel to the China boy. Having one of the most delightful scenes, combined with a beautiful sunset, we cleared off the islands of Penang and made for Singapore. The beautiful islands which surround Singapore were all shrouded in thick mist as we steamed in on Monday noon. This was January 17. We

stayed here four days, which were very wet. Yet Singapore was the happiest place I have been in since I left the dear friends in Wales.

"I told you in the letter I sent you from the Cape that we were unable to have public services on board. But this, of course, did not free us from our duty, if it were not our highest pleasure, to be engaged in our Master's work. What did we leave home for unless we were prepared to be constantly and heartily devoted to the work of preaching the glad tidings of salvation through *evil* report as well as through good? I know that to many a missionary's office was most distasteful. Although I found public attention to be more than some would pay to religion, yet I was not sure but that they might not give heed to it in private, or that they would not by-and-bye think of the one thing needful with more seriousness. So I constantly watched opportunities of speaking to my fellow-passengers individually and privately. God granted me opportunities (and opportunities can sometimes be made) to speak to every one who left us at Mauritius. What was the result or what it shall be I know not, but I was enabled to speak freely to some upon religion.

The sweet fellowship which we enjoyed in Singapore refitted us for the remainder of the voyage. We met three missionaries and their wives, two officers in the army, others which are in business there, etc. We had prayer in their chapel twice together. Several met at the missionaries' house the day we left for the purpose of having prayer together. The native preachers took as much interest as any in us, and met with the rest ere we came away.

"I could write a volume on all I saw and heard and felt when there, and on what has made an indelible impression on my soul. There I saw the first Chinese converts. There I saw for the first time a missionary preaching among the heathen the unsearchable riches of Christ. May heaven's choicest blessings rest on the labours of our dear brethren there.

"We left some of our passengers at Singapore, but had fresh ones again. On Friday, January 21, we set sail for Hong Kong, and on the passage up the China Sea I had occasion several

times to bring forward the evidences of Christianity and the authority of the Bible. Though I have had conversations about Christianity with most all, yet they were not half so often as I wished them. We were constantly seeing the necessity of 'our love abounding in all wisdom and knowledge,' so that we might approve that which is excellent. The passage, however, was long and rough. It occupied nearly twelve days, which ought to be only eight. We were three days making only 150 miles; yet nothing in the form of a serious accident happened. Our beds could not be kept dry for two nights, but our lying down in the saloon in our clothes made none of us suffer except Mr. Bäschelin. He suffered a little for a day or two, as he did once before in the course of our voyage. I have occasion to be very thankful indeed. My health has been quite as good as it was at home. I was not laid up for a single hour. The only thing I suffered was sea-sickness, in starting from Liverpool, for a couple of days."

#### ARRIVAL OF THE REV. C. CARTER.

Under date of February 7th, Mr. Carter, in the following pleasant note; informs us of his safe arrival, with Mrs. Carter, on the scene of his labours. He has lost no time in recommencing his missionary work:—

"You will be glad to hear that we are here all safe and sound, having arrived on the 25th of January, after a very pleasant voyage. As we had very little rough weather, Mrs. Carter's sufferings were proportionally slight, but severe enough to show that a rough voyage round the Cape would in all probability have proved fatal. Our friends here gave us a hearty welcome, our native friends being particularly

delighted to see us. Last Sunday I preached twice in Singhaliese, and find the language, as pleasant and easy to me as ever I did. Next week, after I have visited some more of our native churches here, and when a house will be ready at Kandy, we go up and begin our work there. I visited Kandy last week, and began my Singhaliese work by conducting a little meeting."

## Home Proceedings.

**T**HE meetings held during the past month have been exceedingly numerous, as the following list will show, and those of which we have received any reports have been very interesting and effective. We hope they have all been of that character :—

Ireland—From Dublin to Coleraine . . . . .	Revs. Horatio Gillmore.
Scotland—Galashiels, Stirling, Perth, Dundee, {	„ Dr. Haycroft, T. C.
Paisley, Edinburgh, Glasgow, and Greenock, {	Page, and W.
&c. . . . .	Rosevear.
Hereford and Radnorshire, comprising some {	„ D. Rees.
twenty or more Churches . . . . .	„ H. Capern and W.
Loughton . . . . .	A. Hobbs.
Windsor, Wraysbury, Colnbrook, Dunstable, {	„ W. A. Hobbs.
Kingston, Esher, and Tottenham . . . . .	„ J. Stent.
Saffron Walden . . . . .	„ W. D. Davis.
Hanley . . . . .	„ P. G. Scorey and C.
Wokingham and Newbury . . . . .	M. Longhurst.
Bourne, Boston, Horncastle, and Lincoln . . . . .	„ S. Green.
Berwick-on-Tweed . . . . .	„ S. Newnam.
Cardiff . . . . .	„ J. G. Gregson.
Battle, Hastings, Rye, Harlow, Deal, and Bishop's {	„ F. Trestrail.
Stortford . . . . .	„ C. Bailhache and F.
Ramsgate and Margate . . . . .	Trestrail.
Newtown, Montgomeryshire . . . . .	„ H. Gillmore.
Forest of Dean . . . . .	„ J. Penny.
Haverfordwest and District . . . . .	„ J. Stubbins.

## REMITTANCES.

We again caution our friends against sending their collections, &c., in *postage-stamps*. It is not safe to do so. We have found that several remittances made this year in stamps have not reached the Mission House, and this occasions much disappointment, and gives rise to a good deal of correspondence. Post-office orders should be made payable at the General Post Office, St. Martin's-le-Grand. All cheques should either be crossed, or made payable to order. Attention to these directions is very important and necessary.

## Contributions.

From February 19th, to March 18th, 1870.

*W. & O.* denotes that the Contribution is for Widows and Orphans; *N. P.* for Native Preachers; *T.* for Translations; *S.* for Schools.

ANNUAL SUBSCRIPTIONS.			£ s. d.	£ s. d.	CORNWALL.	£ s. d.							
Blackmore, Rev. S., Eardisland .....	1	1	0	Kingsgate St., Sun.-sch., for <i>Rev. R. Smith, Africa</i> , per Y. M. M. A. ....	15	0	0	St. Anstell .....	24	10	3		
Butterworth, Mr. W. A., Surbiton .....	2	0	0	Lower Edmonston .....	2	4	11	DERBYSHIRE.					
Do. for <i>China</i> .....	1	0	0	Do., for <i>W &amp; O</i> .....	1	10	6	NewWhittington, for <i>N P</i> .....	1	6	0		
Do. for <i>W. &amp; O.</i> .....	0	10	0	Do., for <i>N P</i> , per Y. M. M. A. 1	13	3	3	DEVONSHIRE.					
Casson, Mr. W., Harding- stone .....	1	0	0	Red Lion Street, Clerken- well, for <i>N P</i> .....	0	15	10	Bideford, for <i>W &amp; O</i> .....	1	1	0		
Chandler, Miss, Croydon .....	0	10	6	Stepney Green, Taber- nacle, for <i>W &amp; O</i> .....	7	16	9	Bradnnich .....	3	1	0		
Cook, Mr. J., jun., Broad- haven, nr. Haverford- west .....	1	1	0	Upton Chapel, for <i>W &amp; O</i> .....	4	0	0	Do., for <i>W &amp; O</i> .....	0	12	0		
Evans, Rev. W. W., Water- loo, near Liverpool .....	0	10	0	Do., for <i>N P</i> , per Y. M. M. A. 3	0	0	0	Chudleigh, for <i>W &amp; O</i> ...	2	0	0		
Farran, Major, Bath .....	2	0	0	Walthamstow, Wood St., for <i>N P</i> , per Y. M. M. A. 2	5	7	7	Callompton .....	6	1	6		
Kitson, Mr. (8 yrs.) Brid- lington Quay .....	3	0	0	Walworth, Ebenezer Sun. Sch., per Y. M. M. A. ....	1	9	3	Do., for <i>N P</i> .....	0	18	0		
Lee, Mr. Thos., Peckham .....	1	1	0	BEDFORDSHIRE.			Devonport, Morice Sq., and Pembroke Street, on Account .....	2	17	7			
Pearless, Mr. W., East Grinstead .....	1	1	0	Biggleswade .....	1	0	0	Lifton .....	1	15	0		
Stoneman, Mr. W. G., Croydon .....	1	1	0	Do., for <i>W &amp; O</i> .....	1	0	0	Do., Graystone .....	0	9	5		
Welch, Mrs. M. Kemp, Downton .....	2	10	0	Do., for <i>N P</i> .....	0	9	2	Do., South Petherwen .....	1	5	1		
Whitechurch, Miss, do ...	2	10	0	Keysoe .....	2	19	6	Do., Tourton .....	0	18	3		
DONATIONS.			BERKSHIRE.			Leighton Buzzard, Hock- life Road .....	2	5	3	Newton Abbot, for <i>N P</i> .....	1	1	3
A Friend .....	50	0	0	Faringdon .....	18	1	1	Modbury and Ringmore .....	9	15	3		
Bible Translation Society, for <i>T.</i> .....	300	0	0	Do., for <i>W &amp; O</i> .....	1	0	0	Do., for <i>W &amp; O</i> .....	1	0	0		
Gotch, Mr. F. W., Chil- combe, Winchester, (Box, 2 years) .....	3	3	0	Do., for <i>N P</i> .....	1	0	0	Do., for <i>N P</i> .....	1	9	7		
Harcourt, Rev. C. H., Gosport .....	1	0	0	Wallingford, for <i>W &amp; O</i> .....	3	12	6	Torrington, for <i>W &amp; O</i> ...	0	5	0		
LONDON AND MIDDLESEX.			BUCKINGHAMSHIRE.			Wantage, for <i>W &amp; O</i> .....	1	1	0	Do., for <i>N P</i> .....	0	13	6
Acton .....	1	1	0	Amersham, Lower Chapel .....	15	10	5	Totnes .....	5	2	0		
Do., for <i>W &amp; O</i> .....	2	15	0	Great Missenden .....	1	0	0	Do., for <i>W &amp; O</i> .....	0	6	0		
Alfred Place, pr Y. M. M. A. .....	1	15	0	Do., for <i>W &amp; O</i> .....	1	3	7	Do., for <i>N P</i> Barisal ...	1	12	0		
Do., for <i>N P</i> , by do. ...	0	6	5	Do., for <i>N P</i> .....	1	16	5	DORSETSHIRE.					
Arthur Street, Gray's Inn Road, for <i>W &amp; O</i> ...	1	1	0	Haddenham .....	12	11	0	Fifehead, for <i>N P</i> .....	2	3	8		
Do., per Y. M. M. A. ...	1	14	3	Do., for <i>W &amp; O</i> .....	0	11	0	Iwerne Minster .....	8	0	6		
Do., for <i>N P</i> , by do. ...	0	4	7	Do., Loosley Row .....	1	4	2	Do., for <i>W &amp; O</i> .....	0	8	2		
Battersea, York Road, for <i>N P</i> , per Y. M. M. A. ...	4	3	8	High Wycombe .....	33	19	3	Do., for <i>N P</i> .....	1	4	10		
Brompton, Oneal Chpl. .....	8	13	4	Little Kingshill .....	7	10	4	DURHAM.					
Do., for <i>W &amp; O</i> .....	2	10	0	Do., for <i>W &amp; O</i> .....	0	10	0	Shotley Bridge, Rawley, and Cousett .....	4	0	0		
Camden Road, for <i>W &amp; O</i> .....	18	4	11	Long Crenndon .....	7	8	6	ESSEX.					
Deptford, Oliver Chapel, for <i>N P</i> , per Y. M. M. A. ...	1	7	9	Do., for <i>W &amp; O</i> .....	0	10	0	Braintree .....	25	12	8		
Hackney, Mare Street, for <i>W &amp; O</i> .....	6	6	0	Olney .....	9	5	10	Earl's Colne .....	1	16	0		
Hammersmith, Avenue Road, for <i>W &amp; O</i> .....	1	0	0	Do., for <i>W &amp; O</i> .....	2	5	0	Thorpe le Soken, for <i>N P</i> .....	0	18	4		
Hampstead, for <i>W &amp; O</i> ...	7	17	6	Do., for <i>China</i> .....	1	5	0	GLOUCESTERSHIRE.					
Harlington .....	10	0	0	Speen .....	0	13	0	Fairford, for <i>W &amp; O</i> .....	1	0	0		
Do., Sunday-schl., for <i>N P</i> , per Y. M. M. A. ...	2	12	0	Do., for <i>W &amp; O</i> .....	0	5	0	Billsley .....	0	17	0		
John St. Sunday-schl., for Rev. W. H. Gamble, <i>Trinidad</i> , per Y. M. M. A. ...	15	0	0	Towersey .....	2	12	0	Maiseyhampton, for Rev. F. Pimock, for support of women re- leased from bondage ...	5	0	0		
Kennington, Charles St., for <i>W &amp; O</i> .....	0	10	6	Watson Turville .....	8	2	1	Panlswick .....	1	11	0		
				Do., for <i>W &amp; O</i> .....	0	8	0	HAMPSHIRE.					
				Do., for <i>N P</i> .....	0	18	6	Landport, Lake Road ...	1	11	6		
				CAMBRIDGESHIRE.			Caxton, for <i>N P</i> .....	1	0	3			
				Chester .....	2	0	0	Romsey .....	0	12	7		
				Little Leigh .....	1	5	1	Do., for <i>N P</i> .....	2	4	2		
				Do., for <i>W &amp; O</i> .....	1	0	0						

HEREFORDSHIRE.		£ s. d.	GREENWICH, Royal Hill, for		£ s. d.	RUTLAND.		£ s. d.			
Kwian, Harold .....	0	12	1	<i>N P</i> , per Y. M. M. A. ....	0	16	0	Belton .....	1	0	0
Flownhope .....	4	9	9	Meopham .....	10	0	0	Do., for <i>N P</i> .....	3	0	0
Do., for <i>W &amp; O</i> .....	0	7	0	Sandhurst .....	10	1	2				
Do., for <i>N P</i> .....	5	3	3	Tunbridge, for <i>W &amp; O</i> .....	1	10	0				
Garway .....	2	4	0	Woolwich, Queen St., for							
Glasbury .....	5	2	0	<i>N P</i> , per Y. M. M. A. ....	0	13	4				
Hereford .....	25	14	10	Do., Enon Chapel Sun.							
Leadbury .....	1	10	0	School .....	1	1	0				
Do., for <i>N P</i> .....	0	19	0								
HERTFORDSHIRE.		£ s. d.	LANCASHIRE.		£ s. d.	SHROPSHIRE.		£ s. d.			
Bokmoor .....	26	12	11	Birkenhead, Grange Lane,							
Do., for <i>W &amp; O</i> .....	2	14	1	for <i>W &amp; O</i> .....	3	10	3				
Do., for <i>N P</i> .....	1	10	1	Bolton, St. George's Rd.,							
Brachwood Green .....	1	6	0	for <i>W &amp; O</i> .....	2	5	0				
Do., for <i>W &amp; O</i> .....	0	15	0	Briercliffe, Ebenezer Ch.,							
Mill End .....	0	8	4	for <i>W &amp; O</i> .....	1	0	0				
Do., for <i>N P</i> .....	0	5	5	Do., for <i>N P</i> .....	1	2	4				
Rickmansworth, for <i>W &amp; O</i> ..	1	0	0	Coniston, for <i>N P</i> .....	1	5	0				
Do., for <i>N P</i> .....	1	18	3	Rochdale, West Street, for							
Royston .....	5	0	0	<i>N P</i> .....	6	14	11				
Ware .....	2	2	0	Sunnyside, for <i>W &amp; O</i> .....	0	10	0				
				Waterbarn .....	0	8	0				
				Do., for <i>W &amp; O</i> .....	1	0	0				
				Do., for <i>N P</i> .....	1	12	8				
HUNTINGDONSHIRE.		£ s. d.	LEICESTERSHIRE.		£ s. d.	STAFFORDSHIRE.		£ s. d.			
Bluntisham .....	13	17	9	Lecicester, Charles Street	0	8	1				
Brampton .....	1	14	6	Do., for <i>W &amp; O</i> .....	2	5	0				
Bucken .....	1	13	6	Do., for <i>N P</i> .....	4	9	1				
Dean .....	2	5	0	Monks Kirby and Pailton,							
Fenstanton .....	6	15	0	for <i>N P</i> .....	1	11	7				
Godmanchester .....	2	0	0								
Do., for <i>W &amp; O</i> .....	0	14	0								
Do., for <i>N P</i> .....	0	16	0								
Hall Weston .....	0	16	3								
Houghton .....	2	9	10								
Huntingdon .....	31	0	5								
Do., for <i>W &amp; O</i> .....	1	14	10								
Kimbolton .....	4	15	9								
Offord .....	1	6	1								
Perry .....	0	18	0								
Do., for <i>W &amp; O</i> .....	0	5	0								
Ramsey .....	17	13	3								
Do., (Great Whyte), for											
<i>W &amp; O</i> .....	0	15	0								
St. Ives .....	34	0	1								
Do., for <i>W &amp; O</i> .....	1	14	3								
St. Neots .....	14	6	8								
Do., for <i>W &amp; O</i> .....	1	3	9								
Spaldwick .....	5	18	1								
Staughton .....	0	10	0								
Stukeley .....	3	15	11								
Woodhurst .....	2	7	9								
Do., for <i>W &amp; O</i> .....	0	3	10								
Yelling .....	1	6	0								
Do., for <i>W &amp; O</i> .....	0	4	6								
	167	11	0								
Less expenses, and amt.											
acknowledged before...	51	5	4								
	106	6	0								
KENT.		£ s. d.	NORTHAMPTONSHIRE.		£ s. d.	SURREY.		£ s. d.			
Ashford .....	5	13	6	Heldmton and Culworth,							
Do., for <i>N P</i> .....	1	10	8	for <i>W &amp; O</i> .....	0	8	0				
Bessell's Green, for <i>N P</i> ..	1	5	0	Milton, for <i>W &amp; O</i> .....	1	2	7				
Grayford, for <i>N P</i> .....	1	1	6	Ravensthorpe, for <i>N P</i> ..	0	13	0				
Dover .....	8	1	6	Do., for <i>W &amp; O</i> .....	0	9	0				
Do., for <i>N P</i> .....	0	8	3	Thrapston, for <i>W &amp; O</i> ..	0	15	0				
Edenbridge .....	7	0	2	Weston-by-Weedon, for							
Do., for <i>W &amp; O</i> .....	1	1	0	<i>W &amp; O</i> .....	0	12	0				
Forest Hill .....	13	15	9								
Do., for <i>N P</i> , per											
Y. M. M. A. ....	0	8	0								
Gravesend, Windmill St.											
(mole) .....	13	18	2								
LANCASHIRE.		£ s. d.	NORTHUMBRIELAND.		£ s. d.	SUSSEX.		£ s. d.			
Birkenhead, Grange Lane,				Newcastle, Bewick Street	6	5	0				
for <i>W &amp; O</i> .....	3	10	3	Do., for <i>N P</i> .....	11	14	11				
Bolton, St. George's Rd.,											
for <i>W &amp; O</i> .....	2	5	0								
Briercliffe, Ebenezer Ch.,											
for <i>W &amp; O</i> .....	1	0	0								
Do., for <i>N P</i> .....	1	2	4								
Coniston, for <i>N P</i> .....	1	5	0								
Rochdale, West Street, for											
<i>N P</i> .....	6	14	11								
Sunnyside, for <i>W &amp; O</i> .....	0	10	0								
Waterbarn .....	0	8	0								
Do., for <i>W &amp; O</i> .....	1	0	0								
Do., for <i>N P</i> .....	1	12	8								
LEICESTERSHIRE.		£ s. d.	NOTTINGHAMSHIRE.		£ s. d.	TAVAGSHIRE.		£ s. d.			
Lecicester, Charles Street				Nottinghamshire Juvenile							
Do., for <i>W &amp; O</i> .....	2	5	0	Auxiliary—							
Do., for <i>N P</i> .....	4	9	1	Derby Road .....	12	17	6				
Monks Kirby and Pailton,				George Street .....	11	4	10				
for <i>N P</i> .....	1	11	7	Circus Street .....	5	1	0				
				(£20 of above for Mr.							
				Ellis, Jessore, for							
				support of <i>N P</i> , and							
				£10 for Jessore							
				Orphanage) .....							
				Southwell .....	1	16	9				
NORFOLK.		£ s. d.	OXFORDSHIRE.		£ s. d.	WILTSHIRE.		£ s. d.			
Swaffham, for <i>N P</i> Roof				Banbury .....	4	14	11				
Chand, Kotalya .....	7	0	0	Do., for <i>W &amp; O</i> .....	1	0	0				
Do., Castleacre Branch,				Do., for <i>N P</i> .....	0	8	6				
for <i>N P</i> .....	2	3	4	Coate, for <i>W &amp; O</i> .....	1	0	0				
NORTHAMPTONSHIRE.		£ s. d.	SHROPSHIRE.		£ s. d.	WORCESTERSHIRE.		£ s. d.			
Heldmton and Culworth,				Bridgewater, for <i>W &amp; O</i> ..	4	4	0				
for <i>W &amp; O</i> .....	0	8	0	Do., for <i>N P</i> .....	1	17	4				
Milton, for <i>W &amp; O</i> .....	1	2	7	Cheddar, on Account .....	12	0	0				
Ravensthorpe, for <i>N P</i> ..	0	13	0	Crocombe, for <i>N P</i> .....	1	5	0				
Do., for <i>W &amp; O</i> .....	0	9	0	Hatch Beauchamp, for							
Thrapston, for <i>W &amp; O</i> ..	0	15	0	<i>W &amp; O</i> .....	0	12	0				
Weston-by-Weedon, for				Stogumber, for <i>N P</i> .....	2	10	5				
<i>W &amp; O</i> .....	0	12	0	Wellington, for <i>W &amp; O</i> ..	2	15	0				
NORTHUMBRIELAND.		£ s. d.	STAFFORDSHIRE.		£ s. d.	SUFFOLK.		£ s. d.			
Newcastle, Bewick Street				Hanley, Welsh Chapel .....	0	7	1				
Do., for <i>N P</i> .....	11	14	11	Do., for <i>N P</i> .....	0	2	8				
				Stafford .....	0	17	6				
				Do., for <i>W &amp; O</i> .....	0	10	0				
				Do., for <i>N P</i> .....	1	8	0				
NOTTINGHAMSHIRE.		£ s. d.	SURREY.		£ s. d.	TAVAGSHIRE.		£ s. d.			
Nottinghamshire Juvenile				Croydon .....	2	8	0				
Auxiliary—				Outwood, for <i>W &amp; O</i> .....	0	8	6				
Derby Road .....	12	17	6	Do., for <i>N P</i> .....	0	11	6				
George Street .....	11	4	10								
Circus Street .....	5	1	0								
(£20 of above for Mr.											
Ellis, Jessore, for											
support of <i>N P</i> , and											
£10 for Jessore											
Orphanage) .....											
Southwell .....	1	16	9								
OXFORDSHIRE.		£ s. d.	WARWICKSHIRE.		£ s. d.	WILTSHIRE.		£ s. d.			
Banbury .....	4	14	11	Birmingham, on Acct.,							
Do., for <i>W &amp; O</i> .....	1	0	0	by Mr. Thomas Adams,							
Do., for <i>N P</i> .....	0	8	6	Treasurer .....	116	6	9				
Coate, for <i>W &amp; O</i> .....	1	0	0	Henley-in-Arden .....	7	0	10				

		GLAMORGANSHIRE.		SCOTLAND.	
	£ s. d.		£ s. d.		£ s. d.
Malton .....	5 3 6	Canton, Hope Chapel,		Allos .....	1 10 0
Maabam, for W & O .....	0 14 0	for W & O .....	2 13 0	Anstruther .....	18 18 11
Middleboro', Park Street		Do., for N P .....	1 2 3	Do., for N P .....	1 17 1
Sunday Sch., for N P .....	0 14 7	Deri, Tabernacle .....	2 1 10	Do., for Rev. Q. W.	
Mirfield .....	10 16 0	Lantwit Major .....	1 10 0	Thomson, Cameroons .....	5 0 0
Do., for Rev. Q. W.		Lantwit Vardre, Salem .....	0 14 0	Ardriahalg, for N P .....	0 6 0
Thomson's School,		Merthyr Tydvil, High St. .....	1 16 0	Cupar .....	8 3 6
Cameroons, W. Africa .....	10 0 0	Do., for W & O .....	1 0 0	Dundee .....	63 14 11
Scarborough .....	2 10 0	Do., for N P .....	1 0 0	Dunfermline .....	48 12 1
Sheffield, Portmahon Ch. .....	23 12 6	Pontypridd, Carmel .....	1 13 9	Galashiels .....	15 7 6
Do., for W & O .....	1 19 0	Do., for N P .....	2 8 3	Do., for W & O .....	2 7 0
Shipley .....	41 3 2	Rhydfelin, Bethlehem .....	0 13 0	Grantown .....	1 0 0
Do., for W & O .....	3 10 0	Tonyfelin .....	4 12 1	Kilmarnock .....	4 0 0
Do., for China .....	5 10 0	Twynrodyn .....	0 10 0	Kirkcaldy .....	6 16 4
Skipton .....	13 16 7			Do., Whyte's Causeway .....	6 4 6
Do., for N P .....	1 15 5			Paisley .....	7 10 0
NORTH WALES.		MONMOUTHSHIRE.		Do., Storie Street .....	109 4 6
DENBIGHSHIRE.		Abergavenny, Frogmore		Do., for China .....	10 0 0
Cefnmawr, for N P .....	0 15 5	Street, for W & O .....	2 0 0	Do., George Street .....	8 0 6
Llanellan and Colwyn ...	4 0 2	Chepstow .....	0 16 0	Do., Victoria Place .....	14 16 8
Wrexham, Chester St. ....	5 0 0	Do., for W & O .....	1 0 0	Perth, on Account .....	41 0 0
SOUTH WALES.		Henllys, Zoar, for N P .....	1 9 4	Rothsay, for N P .....	1 7 7
CARMARTHENSHIRE.		Pontheer, Zion .....	12 5 0	Sirling .....	8 7 6
Llantynydd, for N P .....	0 5 11	Do., for W & O .....	1 0 0	Tobermory, for W & O .....	0 10 6
Pembrey, Tabernacle .....	5 2 10	Do., for N P .....	3 0 0	Do., for N P .....	1 10 6
Whitland, Nazareth .....	4 4 0	Tredegar, Bethel .....	1 2 6	Tullymet, for N P .....	2 0 0
Do., for W & O .....	0 4 0				
		PEMBROKESHIRE.		IRELAND.	
		Clarbeston, Carmel, for		Waterford, for N P .....	
		N P .....	1 6 3		

## FOREIGN LETTERS RECEIVED.

## ASIA—

BENARAS, Etherington, W., Jan. 24, Feb. 23.  
 " Heinig, H., Jan. 25.  
 BAHMAL, Sale, J., Feb. 7.  
 CALCUTTA, Lewis, C. B., Feb. 7, 15, 18.  
 CHITOURA, Williams, J., Jan. 30.  
 DACCA, Supper, C. F., Feb. 11.  
 INTALLY, Kerry, G., Feb. 7.  
 " Anderson, J. H., Feb. 8.  
 " Wenger, J., Oct. 24.  
 KHOLNA, Dutt, G. C., Jan. 28.  
 SRAMPOR, Martin T., Feb. 7.

## CEYLON—

COLOMBO, Waldoek, F. D., Jan. 24.  
 KANDY, Carter, C., Feb. 7.

## CHINA—

CHEE-FOO, Laughton, R. F., Dec. 29.  
 HONG-KONG, Richard, T., Feb. 2.

## EUROPE—

MORLAIX, Jenkins, J., Mar. 4.  
 ST. BRIEUC, Bouhon, V. E., Feb. 22.

## WEST INDIES—

HAYTI, Jacmel, Boyd, Miss, Jan. 24, Feb. 26.  
 " Michel, S., Feb. 3.  
 " Okill, H., Feb. 26.  
 " Domond, V. R., Feb. 26.  
 INAGUA, Littlewood, W., Jan. 4.  
 TURK'S ISLAND, Pegg, Isaac, Feb. 14.

## JAMAICA—Kingston, Hewett, E., Feb. 18.

" East, D. J., Feb. 22.  
 LUCEA, Lea, T., Feb. 7.  
 Spanish Town, Clayton, Mrs., Feb. 23.  
 " Phillippo, J. M., Jan. 7.  
 Salter's Hill, Dendy, W., Feb. 1.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Joseph Tritton, Esq., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, LL.D., Secretaries, at the Mission House, 2, John Street, Bedford Row, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John MacAndrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, Twells, and Co.'s, 54, Lombard Street, to the account of the Treasurer.

# THE BAPTIST MAGAZINE.

---

MAY, 1870.

---

## The Promise of the Father; or, The Baptism of the Holy Ghost.

BY THE REV. W. LANDELS, D.D.

---

### III.

THE BAPTISM.—Acts ii. 1—13.

THE disciples were not left until Pentecost absolutely destitute of the Spirit. His ordinary quickening and enlightening influences—those by which He leads to the acceptance of Christ, and effects our union with Him—they had already received. They had been born of the Spirit, and enjoyed that union with Christ which is shadowed forth by the union between the vine and its branches. *I am the vine, our Lord had said to them, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.* (John xv. 5.)

What they were to wait for, therefore, and what they received at Pentecost, was not the ordinary converting influence of the Spirit, by which men are made new creatures in Christ Jesus. Nor are we warranted in calling that ordinary influence which unites men to Christ *the baptism of the Holy Ghost*.

The disciples, with all their imperfections, had probably as much of the Spirit before Pentecost as the majority of those who now bear the Saviour's name. Their faults were such faults as are very common among Christian men still. Their prejudices, and



weakness, and shortsightedness, and petulance of temper, and selfishness of disposition, were such as we all share. There was nothing in them to prove them destitute of the Spirit which might not be found in most of the people of God. They showed just as much evidence of being *led by the Spirit* and *walking in the Spirit* as is shewn by most of us. And yet, though they possessed the Spirit, they were destitute of the *baptism* until Pentecost was fully come, when the copious effusion of that day subjected them to His influences to an extent previously unknown. And if they, though possessing the Spirit before, were not baptized with the Holy Ghost, it is an unwarrantable assumption for us to speak of Christians who have not more of the Spirit than they possessed previous to Pentecost, as being all baptized with the Holy Ghost. We should have a better conception of our privileges, and of the significance and strength of the Divine word, than to suppose that the small degree of Divine influence now enjoyed and evinced by the common run of believers, is the spiritual baptism for which the disciples had to wait and pray. It lowers the standard of religious life to assume that the commonplace attainments of the Church now are consistent with the Baptism of

the Holy Ghost being enjoyed by all her members. That they possess the Spirit, of course, we do not question. *That* they must do if they are Christians in reality. But the mere fact of their Christianity no more implies their being baptized with the Spirit than the Christianity of the disciples previous to Pentecost implied their baptism.

The word *baptism*, when applied to the Holy Ghost, is, of course, used with a figurative signification. Whatever meaning we give to it, whether that of pouring, or sprinkling, or immersion, it cannot signify that men were *literally* baptized in or with the Holy Ghost. The Divine Spirit is not an element which can be literally poured out or sprinkled upon us, or in which we can be literally immersed. He is Omnipresent—absent from no place, present in all. Essentially He is ever beside us—ever with us—ever pervading all our being. *We live and move, and have our being in Him.* In this sense He is not more with one than He is with another, not more in one place than He is in another. We can speak of Him as coming or going, of being here or there, of being poured out upon us, or of our being immersed in Him, only as regards His manifestations, or operations, or influences. But then the words we apply to Him

in this sense figuratively have an ascertained figurative significance; so that we need have no difficulty in knowing what is intended when we are said figuratively to be baptized with the Holy Ghost.

We wish to avoid all controversy as foreign and fatal to our purpose. It is enough to mention the fact that, with singular unanimity, considering that the Church so generally practises a different method, Greek scholars allow that *immersion* is the only English equivalent for the Greek word *baptismos*; and that in the primitive Church baptism was uniformly so administered. And although so large a portion of the Church has seen meet to substitute *sprinkling* with a *little*, for *immersion* in *much* water, there is no reason why the proper meaning of the word may not be retained here; but good reason, as we shall presently see, in the nature of the subject for its careful preservation.

Because the occurrence at Pentecost is spoken of as a *pouring out of the Spirit* (Acts ii. 17), a *shedding forth of the Spirit* (Acts ii. 33), a *falling of the Spirit* (Acts x. 44), and because the sound of a mighty rushing wind is said to have *come from heaven* (Acts ii. 2), it has been argued that this pouring out or falling constituted the baptism. And is it not so? the reader may ask.

What can be more obvious than that baptism means pouring when the two words are thus applied to the same thing?

We indulge no hair-splitting tendency when we say that to us it does not appear exactly so. The two words are used, it is true, in connection with the same transaction, but they apply to different parties in the transaction. It is not the Spirit who is baptized, but the men. The men are the subjects of the baptism, the Spirit of the pouring. Hence the baptism is not the process through which the Spirit passes, or the state in which the Spirit is; but the process through which the men pass, or the state in which they are. The *Spirit is poured out* in order that the *men may be baptized*. Just as rain sometimes *falls* until the land is *deluged*, and the objects it contains are *immersed*; so the Spirit was *poured out* to such an extent that the men were *immersed* in it; both the pouring out and the immersion being, of course, figurative.

We miss altogether the force of the passage if we give the word "baptism" any other meaning. The Pentecostal experience in distinction from all previous gifts of the Spirit to the Church, is designated a *baptism* because of the great extent to which the disciples were brought under the Spirit's influences. It is meant to denote the

abundant measure in which the Spirit was given. No other word by which we can render the word "baptism" does this so well as immersion. *Sprinkling* denotes not abundance, but is rather suggestive of scarcity. Even *pouring* does not of itself denote abundance. *Immersion* does so most emphatically; for therein the man is not only touched but surrounded, covered over, with the immersing element. Hence the propriety of this communication of the Spirit being designated a baptism; and hence, too, a reason why we should not weaken the force of the word by applying it to the ordinary, and, as we sometimes do, to the smallest, measure of spiritual influence which Christians enjoy.

Let us, then, even by the careful use of the word, preserve the record of God's goodness to His Church. Let us not weaken, in any way, the testimony borne to the abundant communication of spiritual influence by the use of the word "immersion." It is one of the most precious possessions of the Church that her history testifies to such an abundant enjoyment of spiritual power—that she has had already, and may still hope to have, so much of the Spirit that her members shall not merely be touched by, or made partakers of, but influenced to such an extent as to be *immersed in, the Holy Ghost*.

And what does this immersion signify? We have said that the language is figuratively employed. What does it signify when so employed? If men cannot be immersed in the Holy Ghost in a literal sense, because the Holy Ghost is not an element but a person, in what sense are they immersed?

A kindred use of the word in reference to another thing may suggest the proper answer to this question. We say a man is immersed in cares or in grief, meaning thereby that he is completely under their influence, borne down and overwhelmed by them, unable to forget or to rise above them, unable to act as if they did not exist. And in a similar sense the word is used here. To be immersed in the Holy Ghost is to be completely under His influences, to have our whole being pervaded and mastered by them, so that they shall prompt and control, and give character to, all we do—we everywhere and always acting as men who are energised, who have their faculties intensified and elevated, who are guided and moved, not by their own judgment or impulses, but by the inspiration of the Spirit of God. A man immersed in griefs or cares is not more mastered by them; a man immersed in water is not more subject to its pressure than a man baptized in the Holy Ghost

is pervaded and moved and mastered by the Divine Spirit. A power greater than himself takes possession of him and actuates him. His thoughts and feelings spring from a supernatural inspiration. The Spirit's desires and purposes are his. The Spirit's energy, moving in him, imparts to him a greater intensity of emotion, a higher, fuller, intenser life. Like the fire in the bush which burned and was not consumed, so the Spirit's flame streams through all his being, and he presents the greater wonder of a man whom Divine energy moves, and masters, and intensifies, and yet does neither consume nor destroy.

If there be any approach to accuracy in this attempted definition of what is really undefinable, two conclusions will arise out of the foregoing remarks which are of great practical importance to the Church of Christ. The first is that there is nothing in the nature of the thing to prevent the Church enjoying a baptism of the Holy Ghost now. And the second is, that such baptism, if enjoyed at all, is enjoyed by but a very small proportion of her members.

If the essence of the baptism consisted of the miraculous endowments which were bestowed on the early Church, it might be argued, with some degree of plausibility, that such a baptism was not to be looked for in the Church

regularly, inasmuch as the miraculous, if it became ordinary, would lose all its power to impress, because the distinction between the human and the Divine would be practically obliterated. But if we are right in our conclusion that these, although they were granted first at the inauguration of the Church, and afterwards to mark the admission of the Gentiles, so that both *Jew and Gentile were by one Spirit baptized into one body* (1 Cor. xii. 13) do not constitute the essence, but only the accompaniments of the baptism, no argument against our expecting it now can be founded on the inconveniences which might arise from the commonness of the miraculous. Admitting that the necessity for that no longer exists, admitting, for argument's sake at least, that its presence in the Church might confuse and perplex more than it would either edify or impress, there is still no reason why Christians, without being miraculously endowed, should not be as completely under the influence of the Spirit as they ever were. They may be as full of spiritual energy and enlightenment, as much raised above themselves; may have all their natural faculties as much intensified and enlarged by the Spirit's indwelling, be as holy, as devout, as courageous, as zealous, as consecrated to their great work, as

distinguished for every grace of the Spirit; may have as much in every respect of the moral and spiritual; may, in fact, be as much baptized in the Holy Ghost as the disciples at Pentecost, albeit they lack the more physical power of doing anything properly miraculous. There is nothing in the nature of things to hinder this. The commonness of eminent spirituality will not make it less valuable to the Church, or less impressive on the world.

Nor would such prayers and expectations be at variance with *the Promise of the Father*. That, as explained and reiterated by our Lord, gives us to expect throughout all the Church's history the essence of what was enjoyed at Pentecost. If the accompaniments were necessarily temporary, or intended to be so, it was not so with the essential blessing. Whatever constituted the baptism is still ours by legal inheritance and Divine grant, if not in actual realisation, as much as it ever was. Not the commencement, but the whole of the present dispensation pertains to the Holy Ghost, is to be under His control, and distinguished by His ministrations. While the Saviour is absent the Spirit is here, ready to baptize in His influences, as at first, the whole body of the faithful, and bestowing His baptism wherever, as at Pentecost, it is humbly

and prayerfully and earnestly and perseveringly sought, wherever, in fact, the state and attitude of the Church prepares her for receiving the promised blessing.

But while this baptism may be looked for still, it is equally obvious to every careful and unprejudiced observer that it is but rarely enjoyed. In rare instances does the degree of the Church's spirituality amount to a baptism. She may be under spiritual influence to an extent which would justify us in saying that she has been *sprinkled with it*. That comparatively weak figure might fairly be employed to describe the state of the Church at large. But those who are careful to use accuracy of speech, would hesitate to use a stronger. Here and there, perhaps, in some congregations, and among some few of their members, the Spirit's influence is enjoyed to an extent which would warrant us in speaking of a more copious effusion. We might say, without much stretch of figure, that the Spirit has been *poured out* there. But where are they so completely under that influence, as to justify us in using the strongest figure, and describing them as *immersed* in it? If Christians only considered how much that means, what strength there is in the figure, they would not with their low degree of spiritual life so readily claim to have been bap-

tized with the Holy Ghost. Let them understand that that figure is the strongest which the Scriptures apply to this subject—the strongest perhaps which could be employed—that it marks the highest degree of spiritual influence which the Church has yet enjoyed, and that it is difficult if not impossible to frame language which would naturally mark a higher, and they will see at once that the baptism of the Holy Ghost is not that which they have attained and do now enjoy, but something after which they have yet to aspire. They may be sprinkled with it, on some few it may have been poured out; but we know not where to look for those eminent saints who have been immersed in the Holy Ghost.

This fuller measure is ours to enjoy, and ought to be earnestly and prayerfully sought. A more glorious inheritance is due to the Church than she now enjoys; and she has only to claim it and prepare herself for its reception, in order that it may be realised in all its fulness. What she has is but the earnest of the harvest, but the drops as compared with the deluge. A baptism is free to her; no mere sprinkling, not simply an outpouring, but an immersion in the Holy Ghost. When the gates of faith and prayer are opened the ever-present Spirit will enter the soul like a rising tide, over-

flowing and immersing all its powers; and the whole man, with all his faculties, shall be baptized in the Holy Ghost. When that takes place we shall have no difficulty in distinguishing between the baptism and the ordinary measure of spiritual influence now enjoyed. The presence of the thing will explain in unmistakable manner the figure which describes it; and when we see what it is, we shall wonder that we should ever have mistaken for a baptism that which bore as little resemblance to it as the drop to the overwhelming flood.

The present state of the Church of Christ generally is more like that of the disciples before the baptism than their state afterwards, only lacking in the earnestness and prayerfulness and unanimity which even then they evinced. Her state when baptized will resemble that of the disciples after Pentecost in all its essential features. And what a state was that! Keeping out of view altogether the miraculous element, what a wonderful transformation had taken place in the men, morally and spiritually! In that spiritual enlightenment, and elevation, and enlargement, and intensity, of which the tongue of fire and the sound of a mighty rushing wind were the symbols, we see something of the results of the Spirit's operations when He

comes with the fulness of a baptism ; and for the Church's sake and the world's sake we can but pray that she may know experimentally what it is to be baptized with the Holy Ghost.

May we picture to ourselves for a moment the state of things which would immediately ensue. Taking Pentecost as our guide, we have little difficulty in describing the leading peculiarities by which the Church would then be distinguished. Judging from what took place formerly, we can see that a mighty impetus would be given to the Christian efforts which now languish for want of cordial and efficient support. Christians generally would feel—not acknowledge merely, as theoretically they do now, but *deeply feel*—that the advancement of Christ's kingdom was the proper business of their life, to which all their possessions should be consecrated, and in which all their energies should be spent. And in acting out this feeling every available means and method of securing their end would be made use of. In the prosecution of their daily calling, opportunities of furthering their object would be carefully and eagerly sought. In their recreation from severer pursuits, they would deem that the most congenial and healthful occupation, which admitted of play and pleasure being combined with, or

found in, attempts to spread the knowledge of Christ. Missionaries would never be lacking in a spiritually baptized Church, for each member having, like the prophet, his lips touched with a live coal from off the altar, would say with him, "*Here am I; send me.* Send me where thou wilt. No matter where, or to what; only let me be employed in serving thee." Nor would the missionaries sent ever be left without the sympathy, and prayers, and support of the Church. How kindly feeling would follow them as they went forth. What prayers would hover over them after they had gone. What cordial salutations would be forwarded to them while they laboured at their post. With what eagerness their reports would be received. What rejoicing there would be over their successes, and regret over their failures. With what kind and sympathetic greetings they would be welcomed when failing health compelled their return. How readily reinforcements would be raised, money never being wanting either to sustain or to extend operations, so long as the Church could command it for any purpose whatsoever.

And what lofty spiritual qualifications would the churches bring to their work whether at home or abroad. What singleness of purpose and fervour of feeling. What

zeal and discretion combined. With what holy aptitude they would avail themselves of openings. How skilfully they would adapt their means to their purpose. With what intense though restrained earnestness, and indomitable perseverance would they prosecute their tasks. Not as now, with the timidity and fearful forebodings which argue faithfulness and augur failure; but with the courage of men who are conscious that they are working in unison with Divine power, and to whom victory is never doubtful, though it may be somewhat delayed.

And while with such qualifications they engaged in their work, the Spirit's inworking would produce in them that lofty style of character which would give force to all their efforts. The lofty source and nature of their inspiration would be manifest from its fruits. Disinterestedness and self-denial, meekness and humility, patience and fortitude, benevolence and devotion, being mani-

fest in all they did—considerateness for others and forgetfulness of self, with holy reverence for God, being their distinguishing characteristics — moving in a higher region than their worldly neighbours, and being actuated by other motives, their character would impress men no less than their speech; and by the influence of their goodness, no less than by the persuasiveness of their arguments, would they win men to Christ. Some of the prejudiced might mock as at Pentecost, attributing to an inferior and unworthy source the inspiration which they did not share and could not understand; but the more candid and ingenuous souls would feel and confess that the power was all of God. God's own energy would be freely put forth through channels so well fitted for its exercise; and again, as of old, multitudinous conversions would attest the presence and power and value of a spiritual baptism.

---



## The Heath Family of Maze Pond.

### II.—THE PATRIARCH AND HIS FRIENDS.

BY THE REV. CHARLES STANFORD.

“My boast is not that I deduce my birth  
From loins enthroned, and nobles of the earth;  
But higher far my proud pretensions rise,  
The son of parents passed into the skies.”

THE name of Heath has long been familiar to the Baptists of London. It is to be met with in some of their very earliest documents.

In the month of October, 1641, Doctor Daniel Featley held a public disputation at Southwark with four Baptists, on the subject of their peculiar tenets. None of us were present, but if we had been, we should have seen Mr. Edward Heath, who was then one of the leaders of “the sect everywhere spoken against.” Sir John Lenthal, and other grandees were at this clerical tourney, which ended, so thought the doctor, in the complete rout and confusion of his antagonists. Two years after, he published an account of it, dedicating his performance, which he entitled “The Dippers Dipped,” to both Houses of Parliament. “In this book” said the Baptists, “there are many charges which we disclaim as notoriously untrue, by which many that know not God are encouraged if they can find the place of our meeting, to get together in clusters to stone us, as a people that holding such things

are not worthy to live.” This led them to issue in 1644, their first London confession of faith. It was a clear statement of their theology, of their principles as to Church order, and of their loyalty as citizens. The conclusion ran thus:—

“Thus we desire to give unto Christ that which is His, and to all lawful authorities that which is their due; and to owe nothing to any man but love; to live quietly and peaceably, as becometh saints, endeavouring in all things to keep a good conscience, and to do unto every man, of what judgment soever, as we would he should do unto us; that as our practice is, so it may prove us to be a conscionable, quiet, and harmless people, no ways dangerous or troublesome to human society, and to labour and work with our hands, that we may not be chargeable to any, but to give to him that needeth, both friends and enemies, accounting it more excellent to give than to receive. Also we confess that we know but in part, and that we are ignorant of many things which we desire and seek to know; and if any shall do us that friendly part to show us, from the word of God, that which we know not, we shall have cause to be thankful to God and them. But if any man shall impose upon us anything that we see not to be commanded by our Lord Jesus Christ, we should, in His strength, rather embrace all re-

proaches and tortures, and if it were possible, die a thousand deaths, rather than do anything against the least tittle of the truth of God, or against the light of our own consciences. And if any shall call what we have said 'heresy,' then do we with the apostle acknowledge, that after the way they call heresy, worship we the God of our fathers, disclaiming all heresies (rightly so called), because they are against Christ, and to be steadfast and immovable, always abounding in obedience to Christ, as knowing our labours shall not be in vain in the Lord."

Seven of the London Churches made this their manifesto, and it was signed in their name by fourteen elders. One of these elders was "Edward Heath."

About the time when the Church at Maze Pond was formed, there lived in Warwickshire a family tracing its descent collaterally from this faithful confessor. So, at least, we have always understood: but it is difficult to prove the case in court by a distinct unbroken chain of evidence. The parish register, which might have completed the proof, has been burnt. We still cling to our old opinion with an "obstinate faith."

The first fact about the family, in a clear series reaching to our own time, is found in the old minute-book of the Baptist church at Alcester, where there is the following entry:—"Job Heath was baptized, with four of his sisters, on a profession of faith, Feb. 13, 1711." Not so very long ago, you may feel inclined to say; but please to remember that on this very day Addison was probably writing the *first* number of the "Spectator," and you will have a more vivid sense of its remoteness. The element of

interest is, that Job of Alcester was the first in a line of four, each one called Job, each an eldest son, all "elders who had obtained a good report;" all successively identified with one Church in London, and that the family connection with it has now lasted for 150 years. We have no story of great acts and thrilling adventures to tell; only a few memorials to set down, which, it is hoped, will encourage Christians so to live and pray that those who come after them may be an honour to their name. Why should not this mercy be even more frequent? It is true that "grace does not run in the blood, but sin does." But it is also true that God can make His grace more gracious by often causing it to run in the channel of the natural affections. "The promise is unto you and your children."

When the young converts were baptized at Alcester certain persons were members of the Church there, and most likely present at the service, whose sympathy would help to make it memorable. One of these was Bernard Foskett, much esteemed in his day for his Greek scholarship, and who may be regarded as one of the founders of our Bristol College; another was John Beddome, father of the charming hymnist; another was John Ryland, whose son, John Ryland, of Northampton, "was a very extraordinary man, in whose singularly impressive pulpit oratory were blended the vehemence of Whitfield with the intrepidity of Luther."\* The fame of John the Third—Dr. Ryland, of Bristol—

\* Dr. Olinthus Gregory.

is still more widely spread. To borrow the quaint imagery of an old book, then much read, when the pilgrims had climbed "The Hill Difficulty," had passed "The Lions," and were received into "the House called Beautiful," these fathers were in the company waiting to welcome them.

Mr. Heath, with Hannah his wife, came up to London, and joined the Church at Maze Pond in 1721. It will be interesting, at this stage of our explorations, to look at the oldest volume of the church records, that we may gather from it pictures of the society with which our friends now found themselves connected.

Almost the first thing that strikes attention is the strict maintenance of discipline. Instances continually occur of persons being questioned before the Church on account of charges such as these:—"Not keeping a promise," "Not speaking the truth," "Borrowing money and making no sign of paying it again," "Disorderly walking," "Backbiting," "Idleness," "Breaking the law that disciples should only marry in the Lord," "Bringing a public charge against a brother without taking Gospel rule" (Matthew xviii. 15, 16, 17). Then would follow, according to the evidence, the most solemn acquittal, or censure, or remonstrance, or excision.

A sister is charged with neglecting her place and "going to George's," this being the neighbouring parish church. She frankly confesses her reason for conformity. "She means to get her soul fed, where she gets her body fed."

Some of the members form

a party, and separate from the Church. Messengers are sent to remonstrate, but without effect. Then the Church passes sentence,—"we do account them as rent schismatics." After a time, they repent, and have to sign the following statement before the meeting:—

"Forasmuch as we whose names are here under subscribed have been led away and induced to act irregularly in a sinful separation from this Church of Christ, to the dishonour of God, the damage and grief of the minister and members thereof, we do declare our hearty sorrow and penitence for this our evil, in witness whereof we subscribe our names."

Before the administration of the Lord's Supper, the communicants present answered to their names, which were called over from the register. Deputies were always sent to visit the absentees. For instance, fourteen persons "are missing at breaking of bread" on a certain day. Two messengers are sent to know the reason, for report at the next general assembly. It is then explained how certain persons were absent "under some inward discomposures;" one had to go down into the country, one or two "had differences with a member of the Church," which were now in course of being adjusted.

The following is an instance of the oral and public inquiry that was always the rule when any one wished to be transferred from another community: "A sister," being a member of another church, "moving for reception into our communion, because dissatisfied with the minister, his preaching

not being agreeable to the Word of God, nor her own experience, neither can she profit thereby;"—Two messengers are nominated to the next meeting of the church to which she belongs "to acquaint them with the aforesaid motion, and to know what they have against her."

The result of the report is thus summed up: "The things she alleged as giving her dissatisfaction, being denied by the accused, and sufficient witness to prove the truth thereof being wanting, we could not warrantably receive her into communion."

The messengers who are slack in the discharge of their duty in conveying messages of inquiry or reproof, are called to account. "Brother Isaac Troine and Brother Thomas Gregory neglected to deliver the Church's admonition plainly to Sister Susannah Hill, they were ordered to go again and effect it."

Here is a specimen of something more cheerful:—

"Two sisters desired the Church to pay their house-rent. The church did agree to pay Brother Rabbits fifty-two shillings a-year for a room of his for them to live in."

The minister of the church at the time of Mr. Heath's admission, was Mr. Edward Wallin, to whom you should now be introduced. You may see, from a rare engraving, that he was a reverend-looking personage, who still continued to wear the old-fashioned Geneva gown and bands. Little is known of his early history, besides the fact that his father was a gentleman whose estate had been much impoverished by fines for non-

conformity. In 1707 Mr. Wallin accepted the call to become pastor of the church, which, from that period was in perfect harmony with the church from which it had once seceded; and Mr. Benjamin Stinton, successor to Mr. Keach, was one of the ministers who joined in the ceremony of his ordination by imposition of hands.

"He was an indefatigable student of the Scriptures and of the Oriental languages. His ministerial endowments were rare, he had a large experience of the grace of God, considerable knowledge of the great truths of the Gospel, a heavenly skill to lay open the wretched condition of sinners by nature, and to set forth the glory of Christ in His person, righteousness, and sacrifice. His language was plain and easy, strong and masculine. His reasoning was clear, his deportment was grave, his address was with majesty, which had at once a tendency to command, awe, and engage the attention. His conversation with men was free and pleasant, affable and courteous, instructive and diverting, which made him universally esteemed and beloved. And let me not forget his excellent talent in prayer and the near communion he often enjoyed with God in private." These words are selected from what was said of him by one with whom he had some controversial differences, but who knew him truly and loved him well.

At the beginning of his ministry his way was beset with troubles. One trouble was a straitened income. Though rent was low and artificial wants were few, though

a pound of meat would only cost him twopence, and a quartern loaf only one farthing more, and his salary was therefore larger than figures seemed to indicate, it was smaller than it ought to have been. Of course, another trouble was the persecution which still had to be endured for nonconformity. When King William came to the throne the prospects of Nonconformity began to brighten, but a few years before the close of Queen Anne's reign they began rapidly to darken again. "I tremble," said the good pastor, "for the Ark of God and our children; alas, our hopes are ready to expire."

Another of his troubles may be touched upon: it was an inconvenience to him to have Dr. Henry Sacheverell for a neighbour. That famous rector of St. Saviour's, Southwark, was then in all his glory as champion of High Churchism; the Queen was proud of him, and he seemed to be the most popular man in England. He was a Brahmin of the most sacred order. He was a conservative, defending the status of an authorised and learned clergy against schismatic and ignorant pretenders. He was a bold orator. He was a remarkable mathematician, and once summoned all parties in Church and State to unite in a stand against the Toleration Act, "as parallel lines meeting in one common centre." Vast congregations were exhilarated by his discourses, and sometimes on the way home they were dangerous. When at last he was impeached by the Commons and tried at Westminster Hall for words meant to

rouse the mob and intimidate the Government, Dr. Sacheverell's "lambs," in a playful freak, demolished the pulpits, pews, and galleries of five meeting-houses, and the sky was red with reflected fires that night. You may be sure that a Nonconformist living in Southwark would be the first to suffer from such furious orthodoxy. It would not be wise for him to be out after dark, his lozenge-paned casement might at any unexpected moment come in with a crash, and strong window-shutters would be wanted for the meeting-house. Mr. Wallin outlived these early troubles, and the Church, which he found almost at the point of extinction, gradually rose under his care, to a high degree of prosperity.

In 1717, Mr. Wallin was one of the six pastors who united in persuading the Churches to establish "The Baptist Fund," the object of which was partly to augment the incomes of poor ministers, and partly to help, in various ways, the interests of ministerial scholarship. For example, in the year 1725, Dr. John Gill, who was not in flourishing circumstances, received a grant of £17 10s. to help him in the purchase of certain Hebrew books. The Maze Pond people sent £100 as their first contribution. At the present day it has property to the value of more than £22,700, and few institutions do more annual good, with less cost of working machinery. With such a basis, and such endowments already at command, if we all joined in wisely helping it, it would, perhaps, very soon do more efficient and extensive service

than most schemes of its kind now known.

He died June 12, 1733. When, at last, Dr. Gill asked him whether his faith in Christ was still steady, he answered, "Steady, steady on the person of Christ, and those glorious truths which have been the support of my soul, and the delight of my ministry."\*

Another of Mr. Heath's friends was the venerable Mr. Luke Leader, at whose house, many years before, that first meeting was held which ended in the formation of the Church. Owing to some unhappy differences he withdrew from the Church in 1695, but appears to have returned about two years after the commencement of Mr. Wallin's ministry. When he died in 1729, Mr. Wallin preached a funeral sermon; and from the manuscript we have learned some interesting facts, the statement of which is here abridged:—

"His parents did not only profess religion, but were zealous for the promotion of it; in times of persecution admitting the congregation to meet for the service of God in their own house, at the hazard of much loss as to their worldly substance.

"The Lord remembered them for good, and granted to all their children the best of blessings, even blessings to their souls.

"Our late friend and dear relative

\* He published only two sermons—one in 1724, on the death of Mrs. Mary Weare, which was "dedicated to Mrs. Catherine Jocelyn, daughter of Sir Strange Jocelyn, Bart., of Hyde Hall, in the county of Hertford, who with others hath occasioned this publication." The other was in 1730, on the death of the Reverend Mr. John Noble. Both are in the British Museum.

had his mind seasoned with grace in the days of his youth. When he was set at liberty by views of free grace and salvation in and through a crucified Saviour, he was baptized upon profession of his faith.

"A little time after this, there arose a very great persecution, when all Protestant Dissenters were threatened with heavy fines and imprisonment who refused to attend the divine service according to the usage of the Church of England, at which time Mr. Leader, rather than offend God, or be ruined by unreasonable men, chose to leave his habitation and his native land, together with a profitable and flourishing trade, to be an exile in a foreign country.

"Upon his return, when the storm was abated, God appeared abundantly to bless him, and soon repaired the damage he had sustained for the sake of Christ and a good conscience. He acted uprightly and justly in all his dealings with men; in his civil capacity he was an advocate for liberty, and zealous for promoting what was for the common good, by vigorously opposing all attempts to undermine the Protestant interest, or enslave the consciences of men; therefore, when he gave his several votes in an election for representatives, he was in no way biassed in his choice by frowns or favours, nor in the least consulted his secular interest, where the good of the nation or the interests of religion were concerned, but that candidate who had most those things in view, was sure to have his help at all hazards.

"Few attend to closet converse with the Lord and with the soul more than he did. As for his regard to public worship, I think none exceeded him. Unless he was under some very great disorder indeed, he would not be detained at home. A pattern to many, and a shame to those who put God off with half services, and leave the minister to preach to their places instead of their souls.

"Though he often laboured under some darkness of mind, yet he was enabled to maintain a good hope through Christ through the general part of his life. In his last hours he had inward peace in the view of the Redeemer's righteousness, as some of his last

words discovered, when he declared with trembling lips that his whole dependence was upon Christ."

Mr. Job Heath was a plain man, making little noise in the world save that which he made with his hammer in Vinegar-yard, where he followed the trade of a gunsmith. His character, however, won for him the trust of his fellow-members, who appear to have sometimes appointed him to deputational services, requiring wise and skilful management. One instance of this kind was the following:—Mr. George Baskerville, connected with one of the London Baptist churches, was elected in 1742 to an office in the corporation. In obedience to the Test Act, he qualified himself for that office by taking the Lord's Supper according to the ritual of the Church of England. It was profane to make the symbols of Christ's dying love "the key to office, the picklock to a place." The Church thought so, and passed a vote of censure. He repeated the offence in the next year, when the Church to which he belonged invited ministers and deputies from the other metropolitan Churches to a conference with them for considering the question, "Whether a person ought to be continued in fellowship who shall have received the Sacrament in the Church of England to qualify himself for executing an office of trust or profit?" Mr. Heath was one of the deputies from Maze Pond. Of course they all united in the decision that taking the Sacrament for the reason specified was unlawful.

This "ancient and honourable father," as he was called, died

August 7th, 1757, and the subject of his funeral sermon was, "The victory given us over death and the grave through our Lord Jesus Christ."

That is all. Not much more can be said of Mr. Heath than was said of Enoch: we are the more sorry for this, because he belonged to a social class whose members formed the chief constituency of the first reformed communities, but of whose words and ways we know next to nothing.

Smiths, weavers, carpenters, shoemakers, and the like, have furnished most of the names that are written in the "Book of Martyrs," but what do we know about them? No doubt most of the names signed in the registers of the old city churches belonged to mechanics, and we should like to know what their daily life was like; but though the present age is full of influence left by that daily life, we have scarcely any personal notices of it. Not a footprint, not a line in "The London Chronicle," not a hint in an old yellow letter can be found to tell us anything about our humble patriarch beyond what has now been set down. It is possible you wonder that anyone should presume to make him the subject of a biographical sketch, and, after all, be able to say so little about him. But if you look back to the title of this paper, you will see it promises equal reference to "his friends." "Tell me a man's friends, and I will tell you his character." "A man is known by the company he keeps." You may learn what manner of man Mr. Heath was now you know what men they were to whom he

gave honour and from whom he received it for forty-six years. You can fancy yourself back in his little parlour—

“With whitewashed walls and nicely sanded floor,  
And varnished clock that clicked behind the door.”

You can imagine what kind of life he lived there, and what kind of esteem he had amongst his neighbours. As in the days of George Fox, no doubt there still were “light and chaffy persons,” who made merry with the peculiarities of the strict “meetinger.” No doubt “Mr. Blindman” would often say, “I do see clearly that he is a heretic.” Perhaps Maze Pond Meeting-house was, to him, a place deserving to be thought “beautiful for situation, the joy of the whole earth.” Perhaps the Reverend Mr. Edward Wallin was held to be almost the first man living; perhaps his views on some subjects were narrow, and his judgments severe, especially on the subject of worldliness; but his life made men respect true religion, and contributed to win for it the influence which it now has in the English commonwealth. He helped to make them understand the sacredness of conscience. In his business, he would pray that “integrity and upright-

liness might preserve him.” There would be care to train his family “in the nurture and admonition of the Lord.” “The lambs would be folded early.” On Sunday nights, service never being then held in the meeting-house, the master would bring out the great Bible, read it, and catechise upon the sermons the whole circle round, from the old servant to the little boy who sat by his mother. Though he belonged to a strict fraternity, there would be no lack of “salt in his life.” If worldly amusements were under ban, others were to be had. Sometimes there would be the delight of an hour on the river, and on “a bright spring-tide Saturday, the father’s and mother’s marketing being finished, and the twelve o’clock dinner being ended,” there would often be a pleasant walk in the fields. Old prints show us that so late as 1733, all beyond St. George’s Church and away to the Surrey hills was open country. It was a pure happiness to ramble through the “tender tranquillities” of Walworth, through the scent of clover and hedge-roses, past orchard and windmill, as far as the tall elm-trees on Camberwell-green. Towards last, Oliver Goldsmith might sometimes have been met on this road.



# Home.

BY THE REV. T. M. MORRIS, IPSWICH.

THE very sound of the word "Home" has a charm to which no one is insensible, and which repetition only enhances. However much we may crave after novelty, however quickly we may tire, under ordinary circumstances, of hearing the same old familiar words over and over again, the sound of this word always falls upon us like a strain of sweet and welcome music. We seem never to tire of hearing, we seem never to tire of thinking, about home. The brightest and best, and most dearly cherished of our earthly associations, are those linked with homes to which we now belong, or with those, still remembered, the shelter and charities of which we once enjoyed. It should be remembered by us that this home—life, this family—life which contributes so largely to our well-being, and which is the foundation of the entire social superstructure, owes its existence to the will and arrangement of a wise and gracious God; and there are few things for which we have greater reason to praise God than for this, —that He has set the "solitary in families," that He has instituted homes for men to dwell in.

It may be for our advantage to consider the different *homes* which God has graciously provided for us. There are three distinct, at least distinguishable, homes, and which withal are most closely related.

I. There is the EARTHLY HOME; THE HOME OF THE HUMAN FAMILY IN THIS WORLD.

II. There is THE CHURCH; THE SPIRITUAL HOME OF THE FAMILY OF THE FAITHFUL.

III. There is HEAVEN; THE ETERNAL HOME OF THE REDEEMED AND GLORIFIED.

Though these homes are so different as to be easily distinguishable, yet they should be closely related; and we shall find that the home in each case is, or should be, characterised by the same features.

I.—Let us look at THE EARTHLY HOMES of the children of men. The entire human race may be considered as, in some sort, a family, and the world at large as its residence or home. The world is the home which belongs in common to all the children of men. But this great and all-comprehensive community is divided and sub-divided into many smaller communities, and we find ourselves connected with some of these larger or smaller societies by innumerable ties, and so connected that we could scarcely break away from them, even had we the desire to do so. Whatever theory of society we may form, we cannot do otherwise than admit the fact "that man is born in society, and there he remains." God has so constituted us as to render complete isolation almost impossible,

"Heaven forming each on other to depend,  
A master, or a servant, or a friend,  
Bids each on other for assistance call,  
Till one man's weakness grows the strength of all.  
Wants, frailties, passions, closer still ally  
The common interest, or endear the tie.  
To these we owe true friendship, love sincere,  
Each home-felt joy that life inherits here."

It is with the smallest but not least important of these manifold communities that we are now concerned.

The family institution is a divine institution. "God setteth the solitary in families;" He saw that it was not good for man to dwell alone. This family-life, this home-life, is the foundation of the entire social edifice; were this to give way the whole superstructure would crumble down into a hopeless and shapeless ruin.

We have all occasion to bless God for our homes—the homes into which we were born, and where, during the helplessness of infancy and childhood, we were kindly and constantly nurtured—and many of us have reason to bless God for other homes which have gathered, and, as it were, grown up around us in after life. "Be it ever so humble, there is no place like home." Many are able—all should be able—to sympathise with the sentiment which finds expression in the well-known lines:

"There is a spot of earth supremely blest,  
A dearer, sweeter spot than all the rest;  
Where man, creation's tyrant, casts aside  
His sword and sceptre, pageantry and pride;  
While in his softened looks benignly blend  
The sire, the son, the husband, father, friend;  
Here woman reigns; the mother, daughter, wife,  
Strews with fresh flowers the narrow way of life;  
In the clear heaven of her delightful eye  
An angel guard of loves and graces lie;  
Around her knees domestic duties meet,  
And fireside pleasures gambol at her feet."

Such are the sentiments of high esteem which men ought to cherish in reference to their homes. But alas! such has been the disorganising, the depraving, the perverting influ-

ence of sin, that, with many, instead of being that

"Spot of earth supremely blest,  
A dearer, sweeter spot than all the rest,"

it is a spot invested with no charm, no attraction—the spot where the dulllest and most miserable hours of life are spent. There are many homes so dark, cheerless and unhappy that they are homes only in name, places to be shunned with feelings of dread rather than sought with feelings of desire.

Let those who have homes value them, and try and make them as bright and cheerful and attractive as possible. Let children show that they love and value their homes—homes from which they must soon go forth—homes which may be soon broken up—homes which in a little while will only have existence in the realm of imagination and memory. Let parents try and order their homes in such a way that their children shall feel that "there is no place like home," and that, should they live to be old men and women, the fondest and most hallowed memories of their lives shall be linked with the homes of their childhood. Let husbands and wives vie with a wise and loving and holy emulation to see who can do most to render home pleasant and happy. This world would look brighter and more beautiful to not a few if more attention were bestowed upon the claims of home-life.

It is well for us, in considering what home may become, what home may be made, to disabuse our minds as completely as possible of the idea that the happiness of home is very largely dependent on the abundance of the things which we may possess. Recent disclosures teach us that the abodes of the noble and wealthy may be unspeakably miserable; while many familiar instances serve to

prove that the abode of honest and contented poverty may be a true home, a heaven upon earth. A man's life does not consist in the abundance of the things which he possesseth. The life is more than meat, the body than raiment. The happiness of home does not depend upon the stateliness of our residence, the richness of our furniture, the number and obsequiousness of our attendants; but upon the presence of features which may equally distinguish the family of the peer and the peasant, the home which is located in a palace, and that which is sheltered by a cottage roof.

Without enlarging upon them, a few of these distinguishing features may be enumerated.

The true home should be the abode of *love*, the love of mutual relationship. The home is the abode of a family, and there can be no home worthy of the name without love—the keen realisation of the family tie—the existence, in some noticeable degree, of family affection.

The true home should be the abode of *order*. "Order is heaven's first law." The blessings of social life are dependent on the maintenance of social order. There can be no truly happy home which is not an orderly home; the order which prevails in the family must result from the exercise of a loving but firm authority on the one side, and of a willing, cheerful, loving subordination on the other.

The true home should be the abode of *peace*. Peace is the consequence in some large degree of order; a disorderly house is rarely a peaceful house; if things do not move on smoothly, innumerable temptations to break the peace will occur, and the charm of home vanishes so soon as the angel of peace takes her departure.

"Whatever brawls disturb the street,  
There should be peace at home."

Our home should be a sanctuary into the hallowed recesses of which the strifes and conflicts of the world may not follow us.

The true home is the abode of *a family knit together by the bands of undivided interest*. Whatever concerns one, concerns all. The good of each is subordinate to the good of the whole. That is pursued which shall contribute to the prosperity of the family, the comfort and benefit of the home.

It is needless to say that a home which is distinguished in any large degree by such features as those referred to, and others, scarcely less admirable, which have not been enumerated, will be the place of *habitual residence and resort*. Against all seducing influences which make their appeal from without, every member of such a household will be armed by the feeling that "there is no place like home." Our home should have for us an attraction which is absolutely unrivalled, and if it have not, it is a sure and certain sign that there is something very seriously amiss, either in us or in it.

The home will, can only be all this, in the highest, truest, best sense, in the same proportion as it is *the abode of cheerful and intelligent piety*. Home-piety and home-happiness will ever go hand-in-hand; they ever have been, they ever will be, inseparable companions. In any human abode, whether of rich or poor, let the family altar be erected: let every thing be sanctified by prayer and thanksgiving; let the Lord's-day be observed; let the Word and will of God constitute the rule of life; let the tender, loving, gracious Spirit of Christ be diffused, and there will not, there cannot be, other than a happy home. Is there joy? it is enhanced. Is there prosperity? it is rightly regarded. Are there sorrows? they are shared by all, while they are sanctified to each. What

picture of earthly blessedness will compare with that of a family knit together by the ties not only of natural affection, but also of spiritual relationship! Such a family feels that it is one in Christ Jesus. The children can look up beyond their parents to the same Father in heaven; they are all heirs of God, and joint-heirs with Jesus Christ; the parents advance towards the great day of account cheered by the belief that they will be able to say at last, "Lord, here are we, and the children whom thou hast given unto us." Thank God, there are many thousands of happy Christian homes in this our own land, and such are the truest earthly types of our heavenly home, and among the best earthly preparations for it. If such a state of things may be attained to, even in this sin-stricken world, surely we have reason to bless God that He hath "set the solitary in families," and instituted homes for men to dwell in.

II.—Let us consider now another home which God has graciously provided for us: He has instituted THE CHURCH AS THE SPIRITUAL HOME OF THE FAMILY OF THE FAITHFUL. Here again we may say that God hath set "the solitary in families." We can conceive of another order of things as possible; we can conceive of our being saved—redeemed by the blood of Christ, renewed by the grace and power of God's Spirit, and left to pursue our way through this world separately, in isolation, holding little if any religious intercourse with one another. We can conceive of the institution of a system of religion which, in this world at least, should have had no regard to the social instincts of our nature. And we have reason to rejoice that what we can conceive of as possible is a mere conception—a mere imagination—corresponding in no degree with the actual arrangements of God. In spiritual things, as in natural, God saw that it was

not good for man to be alone; and with the view of meeting the social instincts of our spiritual nature, He has instituted the Church, which is designed to be the *home*, the spiritual home of the family of the faithful so long as they shall dwell in this world.

It is here necessary to utter a word of caution. We must distinguish between the ideal and actual church, just as we must distinguish between the ideal and actual family.

We know what an ordinary earthly home *ought to be*, but we also know what, under the most favourable auspices, it is; we know that the home—where the ideal of true home-life is most abundantly realised—is very far from perfect; here, indeed, we do not dream of perfection, nor complain because it is not attained. It is just so with the Church. We know in some measure what the Church of Christ ought to be. The ideal Church floats before us as a vision of heavenly beauty, as compared with which the actually existing Church appears earthly and common-place. But let no one turn aside from the actual Church because it is separated by so broad an interval from the ideal; we might just as reasonably seclude ourselves from the joys, and comforts, and advantages of domestic life because the idea of a true home is never perfectly realised. The evil influence of sin is brought to bear, in some degree, upon everything in this world; the Church of Christ, as a visible organisation, is not altogether exempt from such influence, and so we have the actual church-life of this world falling short in sundry particulars of the scriptural standard, and of what we know it ought to be, and, under other circumstances, might be.

But still, with all its defects and shortcomings, we have great reason to praise God for the institution of the Church. We here see God gra-

ciously meeting the social instincts of our nature; setting "the solitary in families," and providing us with a spiritual home.

Those features which distinguish an ordinary home should in a higher degree distinguish the Church of Christ.

The Church should be the abode of *love*, the love of mutual relationship. It is the home of a family; the family of the faithful. The members of this family may differ very widely among themselves in many respects; but with all these differences they are all one in Christ. In him "there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all and in all."

The Church, like the family, should be distinguished by *order*. Everything is to be done decently and in order. There are laws issued by Christ, as the great Head of the Church, by which in all its movements it is to be regulated, and there are those appointed by Christ whose office it is to see that these laws are duly administered. In the Church should we see the exercise of a wise, firm, loving and impartial authority on the one hand, and on the other willing, cheerful, loving subordination.

In the same proportion as the Church is the abode of love and order, it will be the abode of *peace*. The church ought to be "a peaceful habitation." The doors of the church should shut out the noise and strife, the rivalries and jealousies of the world. There, if nowhere else in all the world, should the troubled spirit be able to find rest.

In the Church should we see a *family knit together by the bands of undivided interest*. As personal selfishness should have no place in a family, so what we may speak of as *spiritual selfishness* should have no place in the Church. The advance-

ment of a part should only be desired as contributing to the prosperity of the whole: "there should be no schism in the body; but the members should have the same care one for another, and whether one member suffer all the members suffer with it, or one member be honoured all the members rejoice with it."

The church should be like an ordinary home in yet another respect; it should be to us a place of *habitual residence and resort*. The church, that portion of it with which we are brought into association, should be our *spiritual home*; and as every member of a family should strive to make home what home ought to be, so those who compose the Church of Christ should, by the maintenance and manifestation of a cheerful, intelligent, and devoted piety strive to make the Church what God evidently designed it to be,—the happy, contented, spiritual home of the family of the faithful so long as they continue in this life.

III.—There is another home which God has graciously provided for us: HEAVEN; THE ETERNAL HOME OF THE REDEEMED AND GLORIFIED. All that befalls us here, in the ways of providence and grace, is designed to fit us, to make us meet for eternal residence in our heavenly home above. "Heaven is our fatherland; heaven is our home." What a blessed thing is it, that, living in a world like this, we can look forward to such a home!

In God's word heaven is very attractively presented to us by means of many different similitudes; but nothing can suggest more delightful and satisfying ideas to our minds than the representation of heaven as our home. There is no place like home. There is no word of enchantment which speaks so directly to the heart as that sweet, simple word "home." Its very sound falls like Gilead's balm upon the weary and world-tried spirit. There are thoughts which

that familiar word can awaken, of quiet joy and long-loved faces, which no other word of human utterance can awake, not city, nor kingdom, nor paradise even.

In every place but one we may suffer from an almost insupportable sense of strangeness and desolation, for which no splendour, no affluence can compensate; but in heaven, our Father's house, we shall feel at home.

It is needless to observe that this family idea runs through the whole of our religion, and is one of its most marked features. Sin is represented as disturbing the harmony, as breaking up the unity, of God's family. Our spiritual alienation is spoken of as the wandering of rebellious children from home. We are "strangers"—"foreigners"—"far off." Christ's is a reconciling work; its design is to restore concord, harmony, family union. We are "brought nigh," we are "made one." We receive the spirit of adoption. We are made sons. We receive the power, the privilege of becoming the children of God; and, as such, we are made free of all that belongs to our Father's house. Heaven is the full realisation of the Christian's home, as the Church on earth is the approximate one; and those features which only in an imperfect and limited degree distinguish the Church on earth, will distinguish in a higher, yea, in the highest degree, the home of the redeemed in heaven.

As we think of heaven as our home we have awakened within us ideas of joy, and rest, and peacefulness. "Dying is but going home;" the very words seem to breathe quietness even amid all the storm and strife of earth. What joy to be able to say and feel that we are going home! In the same proportion as we realise the fact that heaven is our home, we shall go thitherwards with a certain, simple, unpresumptuous confidence. Even had we the right of entrance, we should be almost appalled at the thought of

entering the eternal city, flooded with the glory of the unveiled presence, thronging with the multitude of God's elder and unfallen children; but when we think of it as our home those apprehensions are quieted. It matters not how splendid that home; how crowded with angelic hosts and ministering spirits, whose commingled voices shall greet us as the sound of many waters, and who, performing their swift service, shall flash across our vision like a flame of fire,—we shall "feel at home;" we are sure of a Father's welcome, and we are equally sure that heaven's mightiest angels will rejoice to claim kindred with those whom Christ is not ashamed to call His brethren. Thus shall we pass through the gates into the city, and, undismayed by the brightness of the glory, and sustained by the spirit of adoption, we shall "feel at home" as we walk, with emotions of wondering joy and adoring gratitude, through the many mansions of our Father's house.

It is not too much to say that on earth the highest and purest forms of happiness are found within the home-circle, and would be found in every home but for sin; but where most abundantly realised the happiness is not continuous or uniform. Where will you find a home on earth which has not some source of grief, some root of bitterness springing up to trouble it? If we discover a home happily and singularly exempt from anxiety and trouble, we know it is not exempt from the visitation of death. The shadow of death must descend; the home must, sooner or later, be broken up; the members of the household must be scattered abroad. But there, in the heavenly home, there is no change, no death; the joy is a perpetual joy; from that home the children shall go out no more for ever.

Let us value, then, the earthly home in which, in God's good pro-

vidence, we are placed; let us value the spiritual home to which, by the grace of God, we have been admitted; and let us look forward with desire to that home which remaineth, in which we hope to dwell throughout eternity with God himself, and those loved ones of whom we think as "not lost, but gone before."

"How sweet to think that all who love  
The Saviour's precious name,

Who look by faith to Him above,  
And own His gentle claim,  
Though severed wide by land or sea,  
Are members of one family.

"Yes, they are one—though some,  
we know,  
Have reached the home of love;  
But those who yet remain below  
Are one with those above:  
In that bright world are mansions  
fair,  
And *all* will soon be gathered there."

## The Annihilation of the Wicked.

IT is said that the number of disbelievers in the everlasting punishment of the wicked is rapidly increasing. They affirm that the commonly received opinions respecting "hell-torments" are not founded in truth. The wicked, they assure us, will not suffer at all. They will simply be put out of existence. They will be annihilated.

It would be well if they would explain their meaning. Do they wish us to believe that the wicked are literally annihilated—that nothing of them exists? That, according to the teachings of philosophy, is impossible. I find the following observations in a discourse by a lively writer of the last century: "A prophet says that the Creator *weighed* the dust and *measured* the water when He made the world. He calculated to a nicety; and so much water, so much air, and so on, went to make up such a world as this. The first quantity is here still; and though man can gather and scatter, move, mix and unmix, yet he can destroy nothing; the putrefaction of one thing is a preparation for the being, and the bloom, and the beauty of another. Thus a tree gathers nourishment

from its own fallen leaves, when they decay. Something gathers up all fragments, and nothing is lost."\*

Great stress is laid on the interpretation of one word (*ἀπόλλυμι*). This word, the Rev. E. White says (in a letter recently published in the *Christian World* newspaper), "signifies nothing else, when human life is the object, than literal destruction. It never does, and never can, signify in Greek, to *torment for ever*." And Dr. Weymouth, of Mill Hill School, is reported by Mr. White as asserting that he "fails to conceive a grosser misinterpretation of language than when the five or six strongest words which the Greek tongue possesses, signifying 'destroy' or 'destruction,' are explained to mean maintaining an everlasting but wretched existence. To translate black as white is nothing to this."

Do not these gentlemen know that many words are used, not only in the Scriptures but in all writings, in senses greatly varying from their original design? Do they not know that there are secondary as well as primary meanings of words? Are

\* Robinson's Village Sermons, p. 422.

there not universal terms constantly meeting their eyes, which, if literally translated, would convey nonsense or untruth to the mind? Does not the word "all," in passages innumerable, mean "many," and even "some"? Thus, for instance, we are told by the sacred historian that "all the cattle of Egypt died" by the "grievous murrain;" while the next plague, the "boil breaking forth with blains" fell "upon man and upon beast;" and in the plague following, that of the hailstorm, the Egyptian who "feared the word of the Lord among the servants of Pharaoh made his servants and his cattle flee into the houses, and he that regarded not the word of the Lord left his servants and his cattle in the field" (Exod. ix. 6, 10, 20, 21).

True, the word ἀπώλλυμι means "to destroy utterly, to kill, to slay," but it also means "to demolish, to lay waste, to spoil, to lose, to be wretched," and to inflict or suffer injury, yet such injury as admits of recovery or restoration. The piece of money was "lost"—but it was found again. The sheep was "lost," but afterwards brought back to the fold. The prodigal son, who "wasted his substance in riotous living," and was morally dead, was restored to the family, and the delighted father exclaimed, "This my son was dead and is alive again; he was lost and is found" (Luke xv. 6, 9, 24).

The word in question is ordinarily employed in the Septuagint for the Hebrew word נָחַץ, which has these meanings, according to Gesenius, "to lose one's self, to be lost, to perish, to be destroyed, to be wretched, miserable;" and then, in Piel, "to lose, to cause to wander, to destroy." But it is also used by those translators as the proper exponent of many other Hebrew words, upwards of *forty* in number, some of which bear no reference whatever to destruction.

Sometimes the word is used in reference to death. "Herod will seek the young child to destroy him" (Matt. ii. 13). "The flood came and destroyed them all" (Luke xvii. 27). "He also perished" (Acts v. 37). Now, we have already seen that death is not destruction. The man who dies does not literally perish. His soul lives on. His body falls a prey to corruption, but it will live again.

Sometimes a thing is said to perish when it is rendered permanently unfit for its accustomed use. So it is affirmed of the bottles that "burst," and are "marred," that they "perish" (Matt. ix. 17; Mark ii. 22; Luke v. 37).

Sometimes the idea of defeat is presented, as when a man is baffled or overcome. "I will destroy the wisdom of the wise" (1 Cor. i. 19).

Sometimes the word imports danger, loss, injury, ruin. "Destroy not him with thy meat, for whom Christ died" (Rom. xiv. 15). "Through thy knowledge shall thy weak brother perish, for whom Christ died?" (1 Cor. viii. 11). That "weak" Christian was grieved and stumbled, not annihilated, when he was "destroyed" by the inconsiderate conduct of his brother. The "destruction and perdition" threat to those who "will be rich" (1 Tim. vi. 9), refer to the state of ruin—spiritual, and sometimes temporal—into which such men often fall, even in this life. "The world that then was," says Peter (2 Epist. iii. 6), "being overflowed with water, perished;" but it was not annihilated.

Another word is found in 1 Thess. i. 29 (ὀλεθρος), which, Mr. White says, "is the strongest word the Greek language contains for *utter abolition*." Our translators render it "destruction." But the same word occurs in 1 Cor. v. 5. The "destruction of the flesh" to which the incestuous man was sentenced was certainly not



annihilation, but the infliction of pain—punishment; and he was afterwards restored.

What, then, is the destruction of the soul? What takes place when the sinner “perishes”? Does he cease to exist? Is he annihilated? Far from it. “Eternal life,” as has been sufficiently proved, is the everlasting enjoyment of God’s favour in the world of purity—the holy happiness of the never-dying soul. It is promised to the believer that he shall not “perish,” but have “everlasting life.” To “perish” is the opposite to that “everlasting life,” that is, it is the experience of the righteous anger of God against sin, in the unutterable miseries of the world of punishment. The phrase “everlasting destruction” is obviously equivalent to “indignation and wrath, tribulation and anguish,” with the addition of the idea of endlessness (Rom. ii. 6—10).

Once more. The inspired writers always speak of future punishment in terms that indicate the most poignant distress—intolerable pain. Whatever figures are employed, whatever representations are given, that punishment is something that will be *felt*. What else can be the meaning of such expressions as “weeping and gnashing of teeth”—“tribulation and anguish”—“torment”? Who does not see that they are totally inconsistent with the notion of annihilation? In short, we are driven to adopt one of these alternatives,—either the words of the Bible, descriptive of the future misery of the ungodly, are to be understood in their plain and common acceptance, or else that book sorely deceives us by threatening us with pain and punishment which will never be inflicted. Which of these alternatives shall we accept? Must we not say, “Let God be true, but every man a liar”? And every man is a liar, who tells us that the Almighty, all-holy

God wants either the power or the will to punish rebels against Him, and therefore merely puts them out of the way—or, that He does not mean what He says.

I pass on to another view of the subject. The advocates of the annihilation scheme differ among themselves with regard to the time of the annihilation.

Some maintain that it takes place at death—that when a wicked man dies, he literally comes to his end. If so, that man, of course, undergoes no punishment. He may have spent a long life in disobedience to all the laws of the Almighty, and revelled in all manner of vice, without restraint; and now God has simply let him go. According to the theory of these persons, that wicked man will never feel or know anything of the anger of God against sin. He has lived in defiance of Jehovah to the last moment of his existence, and has dropped out of being untouched by the hand of justice.

Others are shocked at this kind of annihilation. They see that it is opposed to the Apostolic declaration: “It is appointed unto men once to die, but after this the judgment” (Heb. ix. 28): and they have therefore devised another expedient. They tell us that the wicked will be raised again at the last day, brought to judgment, sentenced, and then annihilated. They affirm that this will be the “everlasting punishment” of the ungodly. Strange punishment! Why, it is as if God should say to them, “Miserable sinners, go away; you shall lie for ever under my wrath, but *you will never feel it!*” I will only ask, is this worthy of God?

There is yet a third variety of these annihilationists. They see clearly that the positions held by the other two are untenable, and they think to remove the difficulty by asserting that the wicked will be raised from the dead, and that after the

judgment they will be punished; but that though the punishment will be inflicted for a long time, how long no one knows, it will at length cease, and then they will be annihilated. I cannot think it necessary to spend much time in exposing this theory. It is nothing but "the baseless fabric of a vision." Where, in the New Testament, do the Apostles tell us that the punishment of the wicked will be temporary? Point out, if you can, the passages in which it is declared that there is hope for the man who has died in his sin. No!—the blessedness and the misery will be co-extensive. Our Lord used the same word in describing both. The "punishment" of the wicked will last as long as the "life" of the righteous. If the one may come to an end so may the other. But divine truth declares that both will be "everlasting" (Matt. xxv. 46).\*

Look at it, too, in another point of view. The ungodly man is sent away to punishment. He is sent away *as he is*, in his ungodliness—and he is sent *to be punished*. It is punishment, and nothing more. It does not soften his heart. It is neither adapted or designed to produce that effect. He goes into the prison an ungodly man; he sins all the time; and he will come out in a worse state than he went in—a more ungodly man than ever. If he owed ten thousand talents at the beginning (to borrow the phraseology of one of the parables), and if it were possible to pay off the debt by punishment—which it is not—he will owe ten thousand more when the term is ended, and that debt, according to the theory, will never be paid at all,

\* Two words are used in the authorised version. The *punishment* is said to be "everlasting," and the *life* "eternal." But the Greek word *αιώνιος*, is used in both instances, and the same English word should have been employed in both. "Everlasting life" should be substituted for "life eternal."

for the criminal will be put out of existence. But I will not go on—the absurdity of the notion now adverted to must be manifest to every honest thinker.

One more consideration claims notice. What is the moral tendency of the annihilation theory? If you tell sinners that if they do not repent of their sins they will cease to exist when they die, will it reclaim them? Will it stop one man in his rebellious career? How can it be expected? It will be just telling him that there will be no hereafter—the very thing he wished for, but scarcely dared to believe. Assure men of the fact that death, to the wicked, is annihilation, and they will exclaim, "A short life and a merry one"—"Let us eat and drink, for to-morrow we die." The history of the French revolution furnishes a horrible comment on the dogma. "My abode will soon be in annihilation," said Danton, one of the chief actors in that dreadful tragedy. Steele and stupified by the thought, he sat calmly on the bench as minister of mis-called justice, and doomed hundreds to death without feeling a pang of remorse. "Death," they said in those days, "is an eternal sleep," and then they went to their plunderings, their debaucheries, and their massacres, with glee infernal. What wonder! Did not the tree produce its natural fruit?

We must come, then, to the conclusion, that when the wicked is "driven away in his wickedness" he enters into a state of endless woe. It is his own doing, and the consciousness that it is so, strikes daggers into his soul. Men of God strove to pluck him "as a brand from the burning," but he refused their help, and rushed on to destruction. We may weep over the ruin, and be stirred up to more earnest effort for the deliverance of others; but we may not sympathise with

those who shrink from the truth of scripture on this subject, because of its supposed inconsistency with the goodness and mercy of God. It is not befitting or reverent to indulge in objections founded on presumed benevolent feelings. It is not genuine benevolence which murmurs at the divine justice, or would hinder its exercise. "A God all mercy is a God unjust." Our views of the evil of sin are vastly imperfect. We are utterly unable to conceive of its deserts, and we ought to shudder at the thought of charging God with harshness for punishing impenitent offenders, or thinking of Him as cruel because He suffers them to continue in their misery. In such a case, pity or benevolence is out of place. We have no right to look with tenderness on those whom God's law has righteously condemned for their rebellion, nor to harbour thoughts which would tend to a subversion of His throne. His justice must be vindicated. He is "a God of truth and

without iniquity" (Deut. xxxii. 4). It is ours to bow with submission to His holy will, and to exclaim with the patriarch Abraham, "Shall not the Judge of all the earth do right?"—and with the redeemed in glory, "Even so, Lord God Almighty, true and righteous are thy judgments" (Rev. xvi. 7).

The patristic history of the annihilation dogma would be interesting to the curious. The first of the so-called "fathers" who propounded it was Arnobius (died A.D. 326), of whom Mosheim says,—“This rhetorician, who was superficial in his knowledge of Christian doctrines, has commingled great errors with important truths, and has set forth a strange philosophical kind of religion, very different from that ordinarily received.” But it is unprofitable to cater for amusement. It is sufficient to abide by “the law and the testimony.”

J. M. CRAMP.

*Wolfville, Nova Scotia.*

## Questions of the Day.

### II.

#### ABOUT A SABBATH FOR EVERY AGE OF THE WORLD.

##### “THE SEVENTH DAY.”

THE Creator who made man, made for man a day which He separated and fenced about for his special advantage. He knew the requirements of his physical and spiritual nature, and allotted him six days for his ordinary occupations, but reserved one seventh portion of his time for sacred uses. And this seventh portion of time, which was

every seventh day, was given to man as man, to be a blessing to him through all the changes of dispensations, and rites, and increasing revelations. This comprehensive view of the Divine purpose is in keeping with the decisions of the great Teacher when He reproved the Jews. “The Sabbath,” He said, “was made for *man*, and not man

for the Sabbath." Man was not made, He teaches, to adapt himself as best he could to an already existing arrangement, whether fitted for him or not. It was made *for* him, made for his advantage. Do not, therefore, He says, permit a man to be famished rather than rub out a few ears of corn on the Sabbath-day. When our Lord says "the Sabbath was made for man," it is difficult to conceive that He meant it was made for one small nation, who were just a fragment of the human family. And when He adds "and not man for the Sabbath," His words point us back to man when he was made.

The history of the Sabbath, traced from the commencement of man's existence, will show that it was meant for men of every age. "God rested," we are told, "on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it" (Gen. ii. 2, 3).

Here are two things noted. God rested, rather ceased, from His work on the seventh day (probably the sixth was meant, so the Samaritan and Septuagint), and having ended his labours on the sixth day, and rested on the seventh, he blessed and sanctified the day. "He blessed it." Who was to get the blessing? Himself or man? "He sanctified it." For whose use and advantage? His own or His creatures? Certainly for the use of those He had made.\* He, no doubt, was to be

\* If there be, or should be, facts that require the six days in which God made heaven and earth, &c., to be long periods, the institution of the Sabbath at the time of man's creation is quite as easily reconciled with the existence of such periods as its institution in the wilderness; for in either case man's six days of labour are compared with God's six days of working (Exod. xx. 11).

In neither case, however, is there a necessity that God's days should be the same in duration as man's days. To Him a thousand years are but as yesterday when it is past; but man, with his span of exist-

ence, must have short working-days for the accomplishment of his labour. And assuming that God's six days of work were long periods, it may be that the seventh day, on which God rested, being after man was created, and when man's time had begun to be measured by nights and days, was an ordinary day, common to God as His day of rest, and to man as his day of worship.

praised for His wonderful works and His favour to man; but who was to praise Him? Unquestionably all His works praise Him; but could any other product of His hand than man offer special praise on an appointed day? It may be said that it is set apart as a memorial of the Divine rest—that it celebrates the power and goodness of Jehovah, as seen in His creative acts—that "God hallowed it as touching Himself, and not as touching us" (Milton). But the two-fold relation of the Sabbath-day to God as His day of rest, and to man for his holy keeping, is not only shown in Genesis ii. 2, 3, but is confirmed by Moses, as he reminds the Israelites of their Sabbath duties in the wilderness. He says, "Remember the Sabbath-day, to keep it holy. . . . For in six days the Lord made the heaven and earth, the sea, and all that in them is, and rested the seventh day: *wherefore* the Lord blessed the seventh day, and hallowed it." They (men) were to keep it holy, *for* the Lord had hallowed and blessed it. It was hallowed "*as touching*" men. They were to keep holy the day on which God rested. They were to keep holy, too, not a day first appointed by Moses, but instituted in Eden.

Nor is the argument at all weakened by the fact that another reason

ence, must have short working-days for the accomplishment of his labour. And assuming that God's six days of work were long periods, it may be that the seventh day, on which God rested, being after man was created, and when man's time had begun to be measured by nights and days, was an ordinary day, common to God as His day of rest, and to man as his day of worship.

The writer does not wish to theorise on this question, for the settlement of which it may be wise to wait. He wishes only to show that if the theory of long periods be adopted, there is no objection to the early institution of the Sabbath on that ground.

for keeping the Sabbath was given, as in Deut. v. 15. It was an additional motive. The deliverance from Egypt would be added to the Sabbath song. The reasons for keeping a day may be cumulative.

The desert offers its testimony. When the children of Israel sojourned in the wilderness of Sin, on a certain day Moses said, "To-morrow is the rest of the holy Sabbath;" and when the Sabbath-day had come, he added, "To-day is a Sabbath unto the Lord" (Exod. xvi. 23, 25). It will not be doubted that man had the Sabbath through the time of the prophets. It was carefully observed at the time when our Lord made His appearance on earth, who Himself seems to have honoured it from His youth up. "He came to Nazareth," says one of the evangelists, "where He had been brought up; and, as His custom was, went into the synagogue on the Sabbath-day." It was His custom not only to keep a day of rest, but to visit the synagogue. For purposes like these the day was sanctified. It was a day of rest from men's ordinary employments, and a day of religious worship and joy. "The Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, the feasts [assemblies] of the Lord, which ye shall proclaim to be holy convocations, even these are my feasts." Of these the Sabbaths were the principal, for He continues, "Six days shall work be done: but the seventh day is the Sabbath of rest, an holy convocation" (Lev. xxiii. 2, 3). Passing to the time of Isaiah, Jehovah says, "If thou turn away [restrain] thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the

Lord" (lviii. 13, 14). Besides making God's hallowed day a day of rest from men's *own* labour, pleasure, thinking, and speaking, in which it is implied that they should do God's work, and think and speak for Him; it is required that they shall call the Sabbath a delight, the holy of Jehovah. It is evident, then, that from the beginning down to the time of our Lord, men had a Sabbath.

But we must go back to the wilderness of Sin, which is the battle-field of the question. Those who deny the early obligation of the sabbatic institute, affirm that it was a Jewish ordinance, which had no existence in the early ages of the world. They find its institution in the sixteenth chapter of Exodus, and demand that we shall surrender to them the previous twenty-five centuries of the world's history as a time during which no Sabbath sun cheered the world. That it may be a Jewish appointment, it ought to have a Jewish origin, and it is awkward to find it in the second chapter of Genesis celebrated as the day of God's rest, and sanctified and blessed by Him. In view of this difficulty, it has been repeatedly affirmed that the statement in Genesis was made by anticipation—that as Jeremiah was sanctified from the womb, though his actual sanctification occurred long after his birth, so the Sabbath was named in connection with the creation, though not actually instituted till many centuries after. But these are not parallel cases. Jeremiah was set apart to a great work which he could not actually do while an infant; man could use the Sabbath, and needed it long before the revelations of the wilderness. In this case, too, God hallowed and blessed the day on which He ceased from His labours. Dr Hessey, in his "Bampton Lectures," says the revelation (of the appoint-

ment of the Sabbath) was made to Moses, not to Adam. Assuming that it was so, it would be a revelation of past things; history revealed in the past, as prophecy is a revelation of the future. Why, then, should the appointment of a Sabbath be an anticipation any more than the offerings of Abel and the translation of Enoch?

The principal arguments urged in support of this view may be classed under three heads:

First, there is the argument arising from the ceremonial aspect of the Sabbath. Sabbath keeping, as it is enjoined in Exodus xxxi. 14, looks very much like a Jewish and temporary requirement. "Ye shall keep the Sabbath therefore," is the Divine injunction, "for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, shall be cut off from among his people." But can no great moral precept, or perpetual ordinance be associated for a time with things that are to be done away? Can there be no living kernel within a temporary incrustation? Under the Jewish theocracy a man is put to death for gathering sticks on the Sabbath-day, which would not be done in patriarchal or gospel times; does it follow that the day itself cannot belong to another dispensation? The stubborn and rebellious son who would not obey the voice of his father or his mother was to be stoned by the men of the city where he dwelt; does the abrogation of this social Jewish regulation carry away with it the great moral statute, "Honour thy father and thy mother"? Had that never been a duty before the law was given in the desert? Both Sabbath-keeping and obedience to parents are great moral precepts, growing out of certain conditions and wants of society, and which remain substantially the same through all ages of the world's history.

Secondly, there is the argument from certain phraseology employed about the Sabbath in reference to the people of the wilderness. Paley lays considerable stress on this argument, and it is employed by almost all late writers who hold his views on the subject. He adduces three witnesses. Moses says, "See, for the Lord hath *given* you the Sabbath" (Exod. xvi. 29). Ezekiel, speaking for God, says, "Moreover, also, I *gave* them my Sabbaths to be a sign between me and them" (xx. 12). Nehemiah adds, as he addresses the Most High, "Thou *madest known* unto them thy holy Sabbaths" (ix. 13, 14). The words *given*, *gave*, and *madest known* are thought to constitute proof that the Sabbath was *then instituted*.

But this kind of evidence is very inconclusive. Words cannot be bound to the rigid sense here imposed on them. In Genesis (xxv. 12) Jehovah says to Jacob, "The land that I *gave* to Abraham I *give* to thee." In Joshua (xxi. 43) we are told, "The Lord *gave* unto Israel all the land which he gave unto the fathers." If He *gave* the land first unto Abraham, secondly unto Jacob, and then to the people of Israel, why could He not give the Sabbath unto the people in the desert after He had given it in Eden? Did Nehemiah say that Jehovah had made known his Sabbaths to Israel? So the Lord, by Ezekiel, says, "I will make my holy name *known* in the midst of Israel" (xxxix. 7). Are we to understand that before this promise was fulfilled His holy name had not been known? Esther prayed the King Ahasuerus, that "her life might be given her at her petition." Did she begin to live and move and exist when her prayer was granted? Did God *give* the Sabbath? Nehemiah adds, "Thou *gavest* also thy good Spirit." The Sabbath has been numbered in the

catalogue of blessings, and the writer continues, "Thou *gavest also* thy good Spirit." Had the Spirit never been given before? Had the world been left without a divine influence till Moses led the people of Israel into the desert? No; man always needed these divine donations. The light of heaven was always needed to cheer his heart, and render the world his fit habitation; the air of heaven was always needed to inflate his lungs and purify his blood; the fountain-stream was always necessary to slake his thirst; and the Sabbath was always needed as a standing means of elevating his thoughts to God. But we need not multiply this kind of proof. The record furnishes its own explanation. "Moreover," says the Lord, "I gave them my Sabbaths *to be a sign between me and them*, that they might know that I am the Lord that sanctify them" (Exod. xx. 12). He does not say that the Sabbath was given them in the wilderness *absolutely*, but as a sign between Him and them. So does He use the bow that sometimes spans our heavens. "I do set," He says, "my bow in the heavens, and it shall be a token of a covenant between me and the earth." Had it never spanned the antediluvian heavens? Had the drops of those early clouds no refractive power? And why may He not as well give an already existing Sabbath for a sign as an already existing bow for a token? The words indicate an additional use to which the Sabbath was put, and suggest rather its previous existence than its origin.

Thirdly, there is the argument grounded on the long-continued silence of the early scriptures regarding the Sabbath.

The Sabbath is brought under our notice in the second chapter of Genesis, and is not again named till the time of the sojourn of the Israelites in the desert. If, it is asked,

the Sabbath had been given at the time of man's creation, is it likely that there should be no mention of it for a period of about 2,500 years? Very likely, we reply. The Bible gives but a brief outline of early history. As we emerge from the Garden of Eden, the history of nearly 2,000 years is given in five or six short chapters. Two leaves in a pocket-bible will conduct the reader from the expulsion in Eden to the time of building the Babel-tower. Would not the faith of the early saints in a coming, suffering Saviour need quickening by the offering of sacrifice? Yet from about the time of the death of Abel to the opening of the New World, the altar does not appear to our view.

And let it not be supposed that, because the word Sabbath does not appear in the record during that long period, that it gives no evidence on the subject. There is allusive testimony which indicates the presence of this day orb'd by the Sun of Righteousness. The existence of the week, or seventh day arrangement shows that the day made for man was not forgotten. Noah sent forth a dove from the ark, and she returned unto him. "And he stayed yet *other seven days*; and again he sent forth the dove out of the ark. . . . . And he stayed yet *other seven days*; and sent forth the dove; which returned not again." (Gen. viii. 10—12.) Here we have Noah sending out the dove three times, and waiting twice for seven days before sending her out again; and the same day of the seven, on the three occasions, is chosen for her liberation. When Leah was imposed upon Jacob in place of Rachel, to the complaints of Jacob Laban replied, "Fulfil her *week*, and we will give thee this also; and Jacob did so, and fulfilled her *week*" (Gen. xxix. 27, 28).

Now what is a week? and whence

comes this septenary division of time? How came it to be observed in the time of Noah, and in some succeeding ages, if the Sabbath was not instituted till Moses was leading the Israelites to the promised land? The queen of heaven will point out the division of time into months (moonths); the orb that comes forth like a giant to run a race will make out our year; but which of the bodies that are for signs and seasons, for days and years, will give us a weekly division of time?

And who gave this arbitrary arrangement to those nations who knew not Moses, or would not adopt Jewish customs? Very largely it has prevailed amongst them. Mrs. Somerville says, "The division of the year into months is very old, and almost universal; but the period of seven days is by far the most permanent division of time, and the most ancient monument of astronomical knowledge, was used by the Brahmins in India with the same denomination employed by us, and was alike found in the calendars of the Jews, Egyptians, Arabs, and Assyrians."

This testimony is in accordance with the statements of some of the earliest historians, who tell us that the Syrians, Egyptians, and most of the oriental nations, regarded the septenary division of time from all antiquity. Homer and Hesiod note the existence of this mode of dividing time, and celebrate the seventh day as devoted to sacred uses. Grotius says that the "use of weeks amongst the heathens of the East is a remain of the tradition of the creation, and that the seventh day was held in extraordinary veneration." Some of these writers lived eight or nine centuries before Christ, and treated of a usage that had generally prevailed in earlier times.

Various theories have been adopted by those who believe that the Sabbath was instituted in the wilderness

to account for this early prevalence of the septenary arrangement. It is said that these ancient nations regarded the division of time into sevenths only. But Homer says, "Then came the seventh day, which is sacred or holy." Hesiod styles the seventh day, "the illustrious light of the sun." It is pleaded that the use of weeks arose from the division of the twenty-eight days of a month into four parts, according to the four phases of the moon. But there are not four natural phases of the moon, and it is not likely that so many nations should agree to divide thirty days into four parts of seven each, which do not make the sum; and almost impossible that they should stamp on their customs an arbitrary division between the new moon and the full moon, and between the full moon and the new. Nor would such a division suggest that one of the seven days should be considered holy.

This weekly division of time, with its seventh day sacred, was not a suggestion of the heavens; it is equally evident that these ancient nations could not have adopted it from the Jewish people after the time of Moses. They were separated from other nations both by their position and the laws under which they were placed. Long after the law had been given in the desert, they were a feeble people, to a great extent unknown among the nations of the earth, and where known, often held in contempt. They had not much intercourse with the people around them, and were considered intruders by those who were their next neighbours. The sacred writings of the Jews were little known till about the time of the Babylonish captivity, three or four hundred years after Homer and Hesiod had written of the existence of a sacred seventh day amongst the nations. How could



these nations have received this seventh day arrangement from the people of Israel and have impressed it on their national usages, if it was not given till the people were in the wilderness? Egypt, for instance, had it so early that some historians have thought the other nations received it from them; and is it possible to conceive that they accepted it of the children of Israel and adopted it as a national custom? These people had been their slaves, were pursued as fugitives by Pharaoh and his host, who, in pursuing, were drowned in the Red Sea. They were a wandering and afflicted people while they were in the desert, and were feeble and despised long after they reached the Promised Land. The Egyptians could not, and would not have received such an observance from them. And from whom would the Arabs have received this division of their time? Would they have adopted it from Moses? Or did it come down to him from Abraham?

All these difficulties pass away

when we accept the simple teaching of the early record. There we learn that God blessed and hallowed the day of His rest from His work. From the first age it would come down to the new world, and when the tongues of the people were confused at the time of the Babel enterprise, each division, as they separated and spread themselves over the earth, would carry it with them, and, as they forgot God, mingled with it their astrological and mythological follies. The Sabbath was not instituted in the desert of Sin. It was made for man the day after man was made. The first morning that opened upon him wakened him to worship, and as his morning songs broke from his lips, God harkened to the first Sabbath praise that arose from His new-made world; and it was not a monopoly of Paradise, it was given to the father of men, that he might hand it down to all succeeding generations, the birthright of his whole family.

---

## The Burial Bill.

---

**M**R. MORGAN, the member for Denbighshire, a Churchman, and the son of a beneficed clergyman, has just introduced into the House a Bill to affirm the right of Dissenters to bury their dead in the churchyard with any religious service they please, or to dispense with it altogether, provided the established fee be duly paid to the clergyman. "Brawling" is to be subjected to punishment, and the churchyard is to be kept in repair from the poor-rates. The Bill would apply, of course, only to

those places where no common cemetery has been provided for the accommodation of all denominations, but these constitute the majority of parishes. The relief which it proposes to grant will be appreciated by all who are now obliged to reconcile themselves to the performance of the Church of England service by the clergyman of the parish; but it is to the members of our own denomination that it will prove an inestimable boon. The churchyard is open to all who are presumed to have re-

ceived Christian baptism; but inasmuch as we baptize after a confession of faith, and not before it, it is hermetically sealed to us in reference to our children who die before they have received baptism. St. Augustine tells us in his Confessions that, in accordance with the practice of the times, his baptism was deferred till he had reached the age of maturity and discretion, though of his vital piety before the ordinance was administered there could be no doubt. If he had happened to die before the performance of the rite, all the tears of his pious mother would have been unavailing to procure him Christian burial under the law which it is now sought to repeal, though it would have been accorded at once to any reprobate who had died of delirium tremens, provided he had been baptized in unconscious infancy. The abrogation of such a law would, doubtless, have been considered treason against the Church in the past ages of intolerance; but it is so obviously in accord with the liberal spirit and requirements of the present age, as well as with the principles of humanity and equity, that we believe the Commons cannot, and that the Lords will not, reject it. We are confident, moreover, that it will in no respect weaken the real interests of the Church, but, by its conciliatory character, rather tend to promote them. The burial service is, we have reason to know, considered by not a few of ourselves as one of the sublimest of uninspired compositions; and we believe that, when the use of it is left optional, it would be preferred to any other service—more especially in families where there has been an hereditary attachment to it; just as many are found to prefer the use of the ancient marriage service of the Prayer-book when

they are at liberty to dispense with it. In thus commending the burial service, we must, of course, be understood to recognise the exception taken by all Dissenters and many Churchmen to the words "sure and certain," which it is difficult to pronounce with a clear conscience over one who has lived a life of open vice, and has died without repentance. They would prefer the expressions used in the service at sea, "looking for the resurrection of the body, and the life of the world to come;" or, better still, the alteration proposed nearly two centuries ago by Archbishops Tillotson and Tennison and Bishop Burnet, among the 600 amendments of the Prayer-book which they recommended, "a belief in the resurrection of all the dead, and of the everlasting happiness of all who might die in the Lord."

The objections which have been raised to the Bill are easily disposed of. It is said that the admission of Dissenters to the churchyard would lead to unholy and unseemly strife; but, surely, the feeling of solemn grief with which we commit the remains of our friends and relatives to the earth is a sufficient guarantee from any such scene. Then it is urged that a "bitter and extreme Dissenter" might use the occasion to pray at the incumbent, and beseech Almighty God to enlighten his mind with the truth; but this is a highly improbable supposition, and we do not see that, were it ever to occur, it would do him or the audience the slightest injury. It could only harm the offending minister, whose conduct would meet with general reprobation. But "it would be an invasion of the rights of the clergyman." The churchyard, however, is the common property of the parish, and every parishioner has an equal

claim to the use of it. It has been reverentially called "God's Acre," but we never heard it called the "priest's acre," at least, in this Protestant country. The restrictions now existing on the use of it have been created by law, and by law they can be removed. The clergyman is simply a ministerial officer, entrusted by Parliament with the duty of performing the funeral service in it, and it is within the competence of Parliament to permit any other ministrations. The last, and, in the opinion of many, the most cogent argument against the Bill is that if the churchyard be once opened to the Dissenters they will demand the pulpit. The argument is based on the idea that the more you concede to Dissenters the more exacting they become, and that it is wiser and more prudent to check their claims by an attitude of firm resistance. Perhaps it may be too late in the century to take a stand on this ground. If their demands are founded on the principles of equity and reason, they acquire strength and command homage in proportion as those principles acquire an ascendancy in the public mind, and the progress they have already made must be patent to all. You cannot steer the vessel of the State in the nineteenth century by the almanac of the seventeenth.

One of our daily contemporaries, in reference to this Bill, dwells with much emphasis on this argument, and after reprobating the constant encroachments of the Dissenters on the prerogatives of the Established Church, inquires when they are destined to cease. The same point has been urged by the members of the dominant Church at every stage of the concessions which have been made during the last two centuries. A retrospect of those concessions is not without significance. Let us,

therefore, bring the two parties face to face, and let us suppose the Genius of the Act of Uniformity to be addressing the Genius of Dissent. "As soon as I had obtained a Parliament to my mind, after the 'unspeakable mercy of the restitution of Charles II.,' I prevailed on it to pass the Corporation Act, and excluded you from every municipal office in the kingdom. The next year, I obtained the Act of Uniformity, and expelled 2,000 of your ministers from the pulpits which they had previously occupied; but, in a spirit of sectarian perversity, they resorted to private houses for devotional services, and I got Parliament to pass the Conventicle Act, which made it penal for any of them to hold a meeting at which more than five persons, in addition to the family, were present. Two years after, the two Houses, at my instigation, passed the Five Mile Act, which forbade any of your ministers to approach within five miles of any corporate town. In 1670 I secured the extension of the Conventicle Act, enlarged its penalties, and gave increased encouragement to informers; and three years after I reached the summit of my wishes by the Test Act, which shut out your adherents from every employment, civil, military, and naval. Thus for twenty-eight years I spared no labour to rid the land of you utterly. But in 1688 came the Revolution, which you call glorious, and a Presbyterian mounted the throne, and the next year all the Acts which had been passed, under my auspices, to compel your adherents to attend my churches, were unhappily swept away; you obtained permission to erect conventicles, and you gained a recognised footing in the country. Then began your encroachments. Not satisfied with the acquisition of these religious privileges, you had

the effrontery to demand civil privileges, by the repeal of the Test and Corporation Acts, and liberty to serve your country without taking the sacrament in my churches; but happily I prevailed on the Houses to repel you. Then you made arrangements to perpetuate your sectarian principles, and established schools for the community, and colleges for training ministers, and I prevailed on that eminent Christian, Lord Bolingbroke, to bring in the Schism Bill, to forbid anyone to keep any public or private school, or to act as a teacher or schoolmaster who did not sign a declaration of conformity to the Church, or had not obtained a license from the bishop, which license was to be granted only on a certificate of having communed with the Church. To teach without such a license was made imprisonment without bail. So completely was that House of Commons under my control, that the Bill was read three times in one day, and was carried by a majority of two to one. But, alas, for the vanity of human wishes, the very day on which it was to have come into operation, Queen Anne, a princess after my own heart, died, the High Church and Tory ministry was driven from power, the House of Hanover came to the throne, and my Act became a dead letter. But though my plans were for the time defeated, I never lost heart, and when two years after you made another move for the repeal of the Test and Corporation Act, Lord Nottingham, under my influence, assured the Lords that you were "an obstinate set of people, and never satisfied;" and you lost your game. In the middle of the last century I obtained a footing in the Corporation of London, over which you had presided a century before, and finding they were in want of funds to build

the Mansion House, suggested how easily they might be obtained by fleecing your adherents. My favourite Corporation Act was then in full force, and at my instance they passed a bye-law, inflicting a penalty of £600 on any one who refused to serve the office of sheriff after he had been elected. Whenever, therefore, the office became vacant, they elected a Dissenter, and as it would have been penal for him to accept it, he had no alternative but to pay the fine. By this happy device they obtained £15,000 towards the construction of that edifice in the course of six years. At length three refractory sheriffs, under your inspiration, refused to submit to what they were pleased to term an imposition, and the case went eventually to the House of Lords, when Lord Mansfield, in delivering their judgment against the Corporation, said, "They had two laws, one to render Dissenters incapable of serving; the other, to punish them for not serving. If they accept, punish them; if they refuse, punish them; if they say yes, punish them; if they say no, punish them. My Lords, this is a most exquisite dilemma, from which there is no escaping; it is as bad as the persecution of Procrustes." Then, again, in 1787, and twice subsequently within five years, you renewed your efforts to obtain the repeal of the Test and Corporation Acts, but on each occasion I succeeded in baffling you, on the last, by an overwhelming majority of three to one, and for thirty-seven years after this period I maintained my ecclesiastical supremacy; but liberal feelings began gradually to creep into the country, and in 1828 I sustained a blow which, I fear, will one of these days prove mortal. It was in that year that I was deprived of the Test and Corporation Acts, which I had striven for more

than a century and a half to maintain ; but I maintain the conflict with unabated zeal, and urge my partisans to continue to denounce the spirit of encroachment with which your followers are animated ; it is, in fact, almost the only weapon left me. No sooner had you achieved this victory than you began an agitation for the repeal of Church Rates, but I was enabled to maintain the struggle for more than thirty years. Meanwhile, you commenced an attack on the question of marriages, which I had always constrained you to solemnise in the Established churches. You actually demanded permission to celebrate them in your own conventicles, or in the office of some civil registrar. I was constrained to yield ; in fact, the spirit of the age was against me. But you never ceased to attack me on the subject of Church Rates, which you introduced year by year, with dull

monotony, till at length that arch conjuror, Mr. Gladstone, who has since deprived me of half my kingdom, released your necks from the yoke. I then thought I might have some chance of repose in the remnant of my fortress ; but you are now actually demanding the privilege of burying your dead in the parish churchyard, and with your own rites ; and, not satisfied with admission to the Universities, from which I had excluded you for two centuries, you have the assurance to claim a share of the fellowships and of the government of the colleges. You ungrateful and insatiable Dissenters, when will your aggressions cease ?" "Not," may the Genius of Dissent reply, "till you have conceded that perfect equality which we consider our birthright, and until every invidious distinction, based on religious caste, is removed from the statute-book."

M.

---

## Short Notes.

---

**THE ŒCUMENICAL COUNCIL.**—We have waited to the last moment of going to press for the appearance of some of the decrees which have been in a state of incubation for more than four months, but we are now told that there will be no promulgation of them before the second week after Easter. We hope to be able, therefore, to give a full account of the new dogmas in our next, and, meanwhile, content ourselves with a short note of the little which has transpired since our last notice. In his reply to the remonstrance of Baron Beust, the Austrian Chancellor, Cardinal Antonelli said :—

"There is a great difference between theory and practice. No one will ever prevent the Church from proclaiming the great principles upon which its divine fabric is based, but as regarded the application of these sacred laws, the Church, imitating the example of its heavenly Founder, is inclined to take into consideration the natural weaknesses of mankind, and accordingly exacts only so much from human frailty as is within the power of every age and every country to render." The significance of this is obvious. Decree the Syllabus and grant the dogma of Infallibility, and Rome will act discreetly, press-

ing its authority, denouncing civil and mixed marriages, and education apart from the clergy, where it is sure of no resistance; and keeping it in abeyance when the opposition of the civil power is too formidable to hope for success. It is probably in reference to the distracted state of Spain that the Vatican has forbidden the clergy and hierarchy to take the oath to the Constitution. The discussion on the scheme of Faith, and the damatory clauses elicited very strong opinions from Cardinal Schwartzberg and Bishop Strossmayer. The Cardinal said: "This is not the time to hurl anathemas at all Protestants in a lump. Instead of winning them to the faith, it will only drive them farther off. Many Protestants are models of conduct and high feeling. Humanity recognises their merits, and feels its obligations to them. It will take their side. This is not a crisis for the revival and exasperation of old dissensions." Bishop Strossmayer observed, that "it was unreasonable to describe Protestantism as the source of atheism, pantheism, and materialism, seeing that many eminent Protestants have combated these doctrines." Here he was interrupted by loud protests from all parts of the Council. When the clamour had ceased he continued, "there are many sincere people among the Protestants of France, England, America, Germany, and in my own diocese who err *bonâ fide*." This raised another storm, which it required all the authority of the Cardinal President to allay. But when he proceeded to enquire whether the dogmas should be passed only by a majority of votes, or, as in former Councils, when the members were unanimous, the fury of the Council became irrepressible. From all parts were shouted, "Heretic, heretic, we curse thee; thou art a Protestant; hold thy tongue, and descend from

the tribune." The enraged members surrounded it and shook their fists at him, and the Cardinal President went up and audibly reminded him that the bell had rung four times, and that he must descend. Every effort is made to secure the dogma of Infallibility; there is an unlimited number of fagot votes; of bishops without sees; there are twenty hats to be disposed of, and various other ecclesiastical prizes kept open for competition; there is personal pressure, and intimidation and flattery; and all this time there is a vast expenditure in maintaining the bishops, and meeting the expenses of the Council, which is entailing on the Papal exchequer an amount of debt with which it will be no easy matter to cope, with all the Peter's pence received from the faithful in Roman Catholic countries.

TRINITY COLLEGE, DUBLIN.—In our last number we alluded to the enlightened movement in Trinity College, Dublin, where the governing body has memorialised the Prime Minister for a parliamentary sanction of the resolution they have passed to throw open all its honours and emoluments, together with a full share of its government, to all denominations without any reservation. This auspicious movement is found to be as displeasing to the Roman Catholics as it is grateful to all Dissenters. The professors of the Roman Catholic University and Colleges of Ireland have sent a counter-memorial to Mr. Gladstone, "to express their conviction—a conviction founded upon long experience and thorough acquaintance with the principles of their religion and the feelings of their fellow Catholics—of the necessity of separate academical education for the members of their church. They believe that the association of young men in the same College, under teachers of different

religious denominations, tends, as far as Catholics are concerned, to produce the worst results, in weakening, or even destroying, their religious, and, inasmuch as they are founded on religion, their moral, principles." No one acquainted with the character and pretensions of the Roman Catholic priesthood can be surprised at the language of this declaration. They repudiate all association with Protestants as injurious to the interests of their religion and morals. They are fully aware that a freer communion with men of other creeds has an inevitable tendency to liberalise the mind and weaken sacerdotal control. But they must be fully aware that any hope of obtaining a chartered and endowed Roman Catholic University is chimerical. The distant and shadowy allusion to it by Lord Mayo did more than anything else to drive the Conservatives from power, and no Ministry which repeated the experiment could stand a week. The Liberal movement at Trinity College, Dublin, renders the prospect more remote than ever, and no time could be more inopportune for advancing such a demand than the present, when Rome is waging war with modern society, and endeavouring to crush modern civilisation, and the Roman Catholic bishops of Ireland are the most servile supporters of the Pope. The only result of this declaration will be to cut off the sons of the Roman Catholic nobility and gentry of Ireland from the benefits of that high education for which Trinity College has so long been renowned.

**CONVENTUAL AND MONASTIC INSTITUTIONS IN ENGLAND.**—Mr. Newdegate has obtained, by a small majority of two, and in opposition to the wishes of the Ministry, a Committee of the House of Commons "to inquire into the existence, character, and increase of

Conventual and Monastic institutions in Great Britain, and the terms on which money and property have been bestowed on them." The Roman Catholic community in England has taken fire at this proceeding. Immediately on the passing of the resolution, orders were issued to every congregation to send in petitions against it. The word of the priest was a command, and the table of the House, as might have been expected, was deluged with them. On Friday, the 8th of April, a meeting was held in Stanhope Street, which was attended by the principal Roman Catholic peers and gentry. The Duke of Norfolk took the chair, and speeches were made by Lord Denbigh, Lord Howard, of Glossop, Sir Charles Clifford, Sir J. Simeon, and others, in the most inflammatory language. The resolution was denounced as the most insolent interference with personal liberty which had ever been known in England. The female religious houses, which have in a few years increased to two hundred and thirty-three, were described as family sisterhoods, which were sacred from the intrusion of the State. Lady Gertrude Douglas, who was for five years the inmate of a convent, which she has now quitted, has come forward in defence of the nunneries, and affirms that the most perfect freedom of intercourse with their friends is allowed to the nuns, and that they live in a terrestrial paradise. That she herself, the member of a noble and opulent family, enjoyed every indulgence, is no matter of surprise, but with the case of *Starr v. Saurin*, and of the Cracow nun, fresh in their memory, the public will naturally conclude that there are two sides to the shield. Nor can we dismiss the conclusion that if all the convents be the abode of peace and piety and benevolence she affirms, the general impression being the reverse, the sooner this fact is demon-

strated and the popular prejudices removed, the better for these institutions, and that the Roman Catholics themselves ought to be the first to welcome inquiry; but it ought to embrace the Protestant sisterhoods which the Anglicans are setting up in imitation of Rome, and the committee should contain one or two Roman Catholics, and also the highest Churchmen that can be found in the House.

At the meeting in Stanhope-street the following resolution was passed: "That while we know that every truth elicited by an honest and fair inquiry can only result in the increased honour and justification of the members of the Roman Catholic monastic and conventual institutions, we once more indignantly protest against the wanton outrage and insult to them, to their relations, and to all Catholics implied by the proposed committee of enquiry, by which practical malignity, morbid curiosity, and reckless calumny, are, for the first time in the history of this country, publicly recognised as sufficient grounds for the persecution of private individuals." On the 12th of April, Mr. Newdegate moved for the appointment of the Committee, when he was strenuously opposed by Mr. Cogan and other Roman Catholic members who insist on quashing the Committee and preventing all inquiry. The debate was adjourned till after Easter, and we must go to press before the result can be known. Of the more influential London journals, the majority are disposed to vote against the Committee; indeed, they always exhibit more tenderness toward the Roman Catholics than to Dissenters; but in the national mind—the new class of Anglican priests excepted—there is a deep-seated mistrust of these ecclesiastical establishments, which enclose women within walls which the priest only can enter. The Catholics are now demanding an ex-

emption from State interference to which they are obliged to submit on the Continent. It is not a little remarkable that while in the Roman Catholic countries in Europe which have obtained freeliberal constitutions there is a growing resolution to open the religious houses to the inspection of public officers, it is in Protestant England that this supervision is most strenuously, and may be successfully, resisted.

**THE ATHANASIAN CREED.**—Last month we had occasion to notice the memorial presented to the Archbishops of Canterbury and York, by a large, intelligent, and influential body of Churchmen soliciting the same relief from the use of the Athanasian Creed such as the Head of the Church, George III., always gave himself without asking their leave. A counter-memorial has now been presented to the Primate with 1,150 signatures, among which are the names of some of the most eminent divines of the national Church, Deans Hook and Mansel, Canons Liddon and Jelf, and Dr. Pusey, deprecating any relaxation whatever. They declare that either to use the creed less frequently in the Church service than at present, or to render its use in any sense optional, or to omit the mis-termed damnatory clauses, would be fraught with danger to the best interests of the Church. It is not to the compulsory use of it, or to the use of it thirteen times a-year that the feelings of the objectors are directed, but to the damnatory clauses, which exclude from heaven all those who cannot submit to every item of a creed which belongs to the intolerance of the fifth century. We cannot see how the use of the creed is consistent, for example, with the genial treatment of the Greek Archbishop Lycurgus, who has just left us. He was received by a large party in the Church, and, notably, by the sacer-



dotalists, with a degree of homage bordering on servility. His progress through the country was a continued ovation, and he was assured that the most intense desire existed for a union with the ancient and apostolic Church of the East, of which he was the representative, and he left England with feelings of unbounded gratitude for the liberality accorded to him. Yet, no sooner has he quitted our shores than the clergymen and dignitaries who had thus welcomed him, joined on Easter Sunday last, in the solemn declaration that he could not be saved. In other words, they consigned him to everlasting perdition, in common with all those who shared his errors. The doom to which he was condemned is thus emphatically described by Bishop Elicott, in a work just published, "to be bidden to depart from Christ; to exist, yet apart from him, or without him, to dwell in that outer darkness where he is not . . . to be bidden to depart, not only condemned, but *cursed* (let the thoughtful reader weigh all that is contained in that awful word), cursed by him who came to bless and to save." Can the best interests of the Church require that such a doom should be pronounced against the good Archbishop, because he does not, or cannot, believe in the procession of the Holy Spirit from the Father and the Son?

It is now understood, that as some of the distinguished High Churchmen threaten if the creed is tampered with, "to consider their position in the Church," the Ritual Commission has come to the determination to leave it as it stands. The Creed will, therefore, continue to be the same stumbling-block which it has been for centuries, though it is admitted that it was never composed by St. Athanasius, but by some western bishop in the 5th century, that it was never in-

troduced into any service before the 7th century, nor adopted by the Church of Rome before the 10th century.

CHURCH REFORM IN SPAIN.—The resignation of Admiral Topete, one of the founders of the revolution, a bigoted Catholic, and opposed to all ecclesiastical changes, has been followed by a proposition to effect a more radical reform in the Church than has yet been dreamt of. The Bill, does, indeed, give the clergy the same civil rights which are enjoyed by other sections of the people, and even allows them freedom to publish Bulls and other dispositions from Rome without requiring the permission of Government. In this respect it exceeds the concessions of other Catholic powers, some of whom appear resolved to interfere with the promulgation of Roman decrees which militate against the liberal institutions of the country. At the same time, however, it takes away from the bishops all temporal jurisdiction over curates and other orders of the clergy: But, what is of vital importance, it reduces the number of bishops and dignitaries, and curtails their income. There are at present nine archbishops and forty-seven bishops, with salaries varying from £1,600 to £900. Their number is to be reduced respectively to four and thirty-three; the Primate at £1,000, another archbishop at £800, and the rest at £600. The stipends of deans, canons, prebendaries, and others, are to be reduced in like proportion. The ecclesiastical budget it is proposed to cut down by more than £300,000. Notwithstanding this reduction, it is affirmed that, including the parochial dues and other receipts, and the income of endowed property, the Spanish clergy will still be the richest in any Catholic country. The ecclesiastical establishment in Spain has, up to the

present time, been regarded as the most opulent in the world. These reductions will leave the palm to the English Establishment.

CAREY, MARSHMAN, AND WARD.—It is seventy years since Mr. Carey was obliged to return himself as an indigo planter rather than as a missionary, to avoid the risk of banishment. At the same time Dr. Marshman and Mr. Ward were ordered to quit the country as soon as their arrival as missionaries was known. They lived down this feeling of antagonism to missionary efforts, and, as Lord Hastings observed, contributed by their prudence, zeal and energy, in no ordinary degree to secure the first charter of liberty granted to missionaries in 1813. As civilisation and Christianity are more extensively diffused through the country, the labours of these early pioneers come to be more fully appreciated, and to be recognised as an integral part of the history of British India. The latest demonstration of this feeling is contained in an essay just contributed to the "Church and the Age," by Sir Bartle Frere, the late governor of Bombay, and now a member of the Council of India. The following is the tribute of justice he pays to their exertions:—

"It was not in the nature of things that a community which represented, however imperfectly, the laws and constitution, the religion and civilisation, of England in the 18th century, should be placed in the midst of Bengal without powerfully affecting the intellectual and moral condition of the Bengalese, who yield to no people of the ancient or modern civilised world in the natural fondness and aptitude for the discussion of theology, morals, and all that relates to the theory of social government. But the change

which might have been long deferred had the British Government or the mercantile community of that day been alone consulted, was precipitated by two knots of men with whose action neither statesmen nor merchants had much to do.

"A Northampton Baptist shoemaker, joined by a few men as earnest as himself, but not much richer in worldly goods than the fishermen of Galilee, succeeded in establishing themselves as Christian missionaries close to the British capital of Bengal, and there, in spite of very active opposition from the British Government, and very serious discouragements of every kind, they set up printing-presses, translated the Christian Scriptures into many Indian languages, printed and distributed them, and sent forth from their presses English and native newspapers and periodicals, which, if they were not the first of their kind ever published in India, speedily surpassed others in excellence in their general departments.

"These men were not the first Protestant missionaries who preached in India, for they had been preceded by Danes, Germans, and Englishmen, who, however few in number, had from the beginning of the last century never left India without some witness of Christian truth, as taught by the Protestant Church in Europe, but to Carey, Marshman, and Ward, and to their fellow labourers belong, beyond all question, the honour of establishing the first missions, after the pattern of which such a multitude have since overspread India, and they in no small degree contributed to that wonderful revival of the missionary spirit in modern Europe, dating from the same era as the French Revolution.

"About the same time that these men began to make themselves heard in the neighbourhood of Calcutta, a

great internal movement was taking place within the strictest sect of Bengal Brahminism."

**THE BRAMHO SUMAJ.**—The second movement to which Sir Bartle refers is the rise of the Vedantists, which has now assumed the title of the Bramho Sumaj. It originated with the illustrious reformer, Ram-mohun Roy, who more than half a century ago raised the standard of revolt against the prevailing system of idolatry, and endeavoured to revive what he considered the pure theism of the Vedas, and the worship of the one Eternal God. After his death, the sect remained for a time comparatively stationary, but with the progress of enlightenment, through the English education given to the natives, it is now rapidly increasing, chiefly among the upper ten thousand, leaving the masses untouched. The system of monotheistic doctrines and of public morals which Ram-mohun Roy endeavoured to build on the Vedas was, however, found to be unsound and untenable in proportion as those ancient records became

more accurately known, and his successors are gradually resorting to the Bible as the foundation of their creed, while they reject the divinity and atonement of the Redeemer. Keshub Chunder Sen, now the leader of the party, has just come among us, and has received the most cordial welcome from all classes and all denominations, including some of the most eminent dignitaries of the Church. The system of which he is the representative gravitates toward Unitarianism, and he has therefore preached in the pulpit of the Rev. Mr. Martineau. He has received the highest education which the Government colleges can impart, and is quite as familiar with the English classics as the best-educated Englishman. He speaks our language with a degree of purity and fluency which the missionaries in India may well envy when they come to address their audiences in a foreign tongue. These Notes have swelled so much beyond their proper dimensions that we must reserve for a future occasion a more detailed notice of this subject.

---

## Reviews.

---

*Hugh Latimer: a Biography.* By the Rev. R. DEMAUS, M.A. London: The Religious Tract Society, 56, Paternoster-row; 65, St. Paul's-churchyard; and 164, Piccadilly.

THIS volume supplies a two-fold want. It gives the history of a period on which, as compared with that immediately succeeding it, there is a scarcity of books of this stamp; and it introduces us to the life of a great English

Reformer, who hitherto has met with no real biographer. This is a book of facts. These are collected for us from the first sources, and while they supply reliable information, they are so presented and arranged as to sustain our interest right through the volume. There are but very few references to *modern* authorities, be they friendly or unfriendly; the narrative is compiled almost exclusively from contemporary documents; from letters by Latimer preserved in the State Paper Office; from MSS. in the British

Museum, and from the works of his contemporaries, especially of his great associates, Ridley and Cranmer. The aim of the writer has been to look at Latimer as his contemporaries saw him; and to reproduce, as far as may be, the very authentic image of the man as he spoke and acted, and suffered three centuries ago. As a preface to this, we have a likeness of the great reformer on the first page, engraved from a portrait in the possession of the Dean and Chapter of Canterbury.

The first of the eight chapters into which this book is divided, introduces us to the early life of Latimer, and to that part of his career at Cambridge which began with his entering the University in 1506, and closed when he obtained his degree of Bachelor of Divinity in 1524. Latimer entered Cambridge at a period when the University was the scene of great and stirring events. In the same year that he arrived there, the University was honoured by a royal visit; and in 1520 Cambridge was dazzled by the pomp and splendour of the great king-cardinal, the ambitious Wolsey. But, in the meantime, there arrived at Cambridge a shrewd-looking, diminutive Dutchman, whose coming, though unattended by pomp or state, and scarcely noticed, was destined to produce the most abiding consequences in the University and the nation. With Erasmus came "the new learning." And though the enemies of the Reformation succeeded in publicly burning Luther's works, they could not impede the advance of divine truth, to which the New Testament of Erasmus first gave the impetus in Cambridge University.

It was in 1524 that circumstances occurred which led to Latimer's conversion. It was required that, on taking his degree of Bachelor of Divinity, he should deliver a public discourse on some theological subject. He made his whole sermon to bear on an important question of the day. With his characteristic earnestness, Latimer very warmly attacked Melancthon, who had recently impugned the authority of the school-doctors, and had maintained that they must all be tested by the supreme standard

of Holy Scripture. Bilney, who had been studying Erasmus' New Testament, and been brought into the light of divine truth, was present at this intemperate declamation, and perceived that the honest preacher was "zealous without knowledge." He determined, therefore, to seek an interview with Latimer. He went to him in his study, and desired Latimer, "for God's sake, to hear his confession." "I did so," says Latimer; "and to say the truth, by his confession I learned more than before in many years." This event formed the turning-point in the life of Latimer. It was some years before he adopted the views of the great Reformers on the Continent, and neither he nor Bilney and his friends had any idea of separating themselves from the communion and teaching of the Church. They had no new creed; no new form of worship; on two great points, however, they had learned something new. They now saw that there was salvation by Christ's atonement *alone*; and that a holy life, spent in loving, earnest deeds, was the offering and service most acceptable to God. These two truths, insisted on in his preaching, were quite enough to excite suspicion as to Latimer's orthodoxy. Loud complaints were soon made against him, and at length the Bishop of Ely resolved to hear Latimer and judge for himself. In the sermon preached before the bishop, Latimer dwelt at length on the office and duties of a priest, and specially of a high-priest or bishop. Christ was held up as the great pattern in such a manner as to condemn the carelessness of the clergy, which was the great scandal and abuse of that day. The bishop professed that he greatly admired this sermon, and thanked the preacher very earnestly for it, though in his heart he resolved that he would oppose Latimer's doctrine to the utmost. Soon after, he preached a sermon against him, and then formally inhibited Latimer from officiating in any part of his diocese, or in any of the University pulpits. This was the first step, but it was soon followed by a second. In this, however, Latimer's enemies outwitted themselves. Barnes, for his first ser-

mon as a Reformer, had been arrested and made to recant; and it was hoped that Bilney and Latimer might be compelled to do the same. Accusations were accordingly presented against them, and they were summoned to London, to answer for themselves before Wolsey. Among other questions, Latimer was examined as to the sermon he preached before the bishop. Wolsey seems to have been much pleased with Latimer's boldness, honesty, and learning, and replied: "If the Bishop of Ely cannot abide such doctrine as you have repeated, you shall have my license, and shall preach it unto his beard, let him say what he will." Thus Latimer was dismissed with a license to preach throughout England.

Mr. Demaus remarks that the Reformation in England may be said to have resulted from the operation of three causes. One of these may be styled *political*. A second element, the offspring in some measure of the revival of learning, was contributed by the Universities. The *third* sprang from the common people. These worked side by side, and it is important that the nature of each movement should be understood if we are to entertain right views of their common result. It was the operation of the *first* of these causes that now led to another important step in Latimer's career. In the year 1529, the University of Cambridge was thrown into great commotion by Latimer's famous "Sermons on the Card." These were most stoutly opposed; and the strife and debate ran so high that, at length, it was only quelled by royal interference. In the letter sent by the Royal Almoner to the Vice-Chancellor of the University on this matter, we learn what was the impression produced on Henry's mind by the persecution to which Latimer was being subjected. The writer says, "Which malice also, peradventure, cometh partly for that *Mr. Latimer favoureth the King's cause*; and I assure you it is so reported to the King." The explanation of this remark is to be found in the fact that Henry, at the advice of Cranmer, was making his appeal to the Universities of England and

the Continent in the matter of the divorce of Catherine of Arragon. Latimer had occupied a prominent position in supporting the King at Cambridge, and this was told to Henry by the royal physician who was present at the debate. The report of Latimer's eloquence, too, had reached the Court, and now the King resolved to hear him and judge for himself. Latimer was accordingly invited to London, and shortly after made one of the royal chaplains. About this time—before, indeed, he was made royal chaplain—Latimer took a step which, for its boldness and fidelity to conscience, is almost unequalled. He wrote to the King, and urged upon him the free circulation of the Scriptures in the English tongue. The letter is still preserved, and a truly noble one it is. It reflects honour on him who wrote it, and the manner in which it was received does honour to the sovereign who could permit himself to be addressed with such fidelity by one of his chaplains.

Though fully assured of the favour and esteem of the King, Latimer soon got tired of court life, and accordingly secured an appointment to the rectory of West Kingston, in the county of Wilts and diocese of Salisbury. Here he remained for the next four years, though he was denied the quiet seclusion for which he craved. He was soon drawn into hot controversy with the neighbouring clergy. Neither did his troubles end there. Articles of accusation were brought against Latimer by Stokesley, bishop of London; and a few months after Bilney and Bayfield suffered martyrdom, Latimer was summoned before Convocation. His defence was manly, and his arguments unanswerable; but his enemies had resolved that he should not escape. Fortunately, however, the decisions of the previous years had opened one door of escape. The King had been proclaimed supreme head of the Church, and Latimer made his appeal to him—thus flattering Henry on his weakest point, and rendering himself secure of his protection. Still, the conclusion to this matter is the darkest page in Latimer's history. There was no escape, even now, for him, but in submission and humble confession;

and, against his conscience, he confessed himself in error, and received absolution at the King's command. Towards the close of the four years referred to above, Latimer's prospects began to brighten, until his success terminated in his appointment as bishop of the diocese of Worcester.

The four years during which Latimer enjoyed his new dignity were the most momentous years in the history of the English Church and nation. "During his brief episcopate," says Mr. Demaus, "occurred the trial and execution of Anne Boleyn, the suppression of the monasteries, the authorised circulation of the Scriptures in English, the issue of the First Articles of the Reformed Church of England, the Pilgrimage of Grace, the Romish reaction, and the enactment of the 'Bloody Statutes.' In most of these transactions Latimer was deeply interested, and in many of them he had an important share." We cannot follow our author through the history of this period, or even glance at the manifold duties undertaken by Latimer in his episcopate. His honours were of short duration. When he was made Bishop of Worcester, and for two or three years after, the Reformation in England seemed to be carrying everything before it. But at length the reaction came. By the failure of the negotiations with the German Commissioners Henry's pride was wounded, and with the return of Gardiner to England the Popish party gained new strength; and on the 28th of June, 1539, the "Six Articles," better known as "The Bloody Statute," were passed. The day after Latimer resigned his bishopric; resigned it, no doubt, under a false impression received from Cromwell that it was the King's wish he should do so. With his resignation the voice of the most eloquent preacher in England was silenced for eight years.

Very little is known of Latimer's life during these eight years. He was for a time retained a prisoner in the Bishop of Chichester's palace. In 1546 he is found espousing the side of his old friend Crome in the persecutions to which he was subjected. And for this Latimer was committed

to the Tower, there to remain till he was released by the general pardon proclaimed on the day when Edward VI. was crowned.

In the year 1548, the year after he was released from the Tower, Latimer's active career as a preacher was resumed. He was soon invited to preach before the king, and he did it with his usual fidelity to truth. He was more than once, we are told, offered a bishopric during this reign, but declined it. It was at this time that his celebrated *Sermon of the Plough* was preached, which is still preserved and well-known. But this success again was soon to terminate. His impaired health threatened to put an end to his usefulness, but just then the death of Edward, and accession of Mary, brought back a reign of blood and terror, and gave to England, when she was halting between Romanism and Protestantism, a terrible proof of what Popery will do when she has only the power.

Within two months from the time when Mary came to the throne, Latimer was summoned by Gardiner, now Lord Chancellor, to London, to appear before the Council. Latimer saw plainly what would be the end of this; and feeling that the time had come for "playing the man," he resolved that in nothing would he do violence to his conscience. The matter terminated as he expected, and Latimer was committed to the Tower. Cranmer, Archbishop of Canterbury, and Ridley, Bishop of London, were already prisoners there. Though a strict guard was kept on these three Reformers, they were not denied intercourse with each other by writing. This was a great consolation and strength to them. And when, a short time after, John Bradford, the convert of Latimer, and bosom friend of Ridley, was thrust with the other two into the same cell with Latimer, to make room for some State prisoners in the Tower, their gloomy abode seemed to be turned for them into the very porch of heaven. "We did together read over the New Testament," says Latimer, "with great deliberation and painful study." And thus they prepared themselves for the fiery ordeal through which they

had so soon to pass. For two months the pious friends enjoyed their intimate fellowship with each other; and then Cranmer, Latimer, and Ridley were summoned to Oxford, to be examined again before the Commissioners. Here, of course, they were condemned as heretics. Eighteen months, however, were allowed to elapse before they were called on to meet their death. It was Wednesday, October 16, 1555, that all Oxford was gathered round the place of execution, "in the ditch over against Balliol College." And then Latimer's words, which he spoke to Master Ridley as the executioner brought the faggot with which to kindle the fire, were fulfilled. "Be of good comfort," said he, "and play the man. *We shall this day light such a candle, by God's grace, in England, as I trust shall never be put out.*" And thus Latimer passed away, after his patient endurance on earth, to inherit the martyr's crown. Thus he sealed his testimony with his blood, and helped to purchase for us the liberties we enjoy.

We close this volume of Mr. Demaus, having been deeply interested in its contents, and the mode in which the subject is treated. In these 528 pages our friends will find material that will amply repay them for the purchase and careful study of this book.

*Sighs of Hope.* By EMILY BAYNE. Pickering, Piccadilly. 1870.

THIS is a small volume of poems of excellent tendency, sad, yet hopeful; the breathings of a spirit which suffers but is strong. The love of truth and right is conspicuous, but still more so an impatient longing to be free:—

"Come, dreaded change, immortals miscall  
Death!

Make me thy captive, that I may be  
free;

That I may breathe, O, take away my  
breath!

Slay me, O death, that I a living soul  
may be.

All the poems are serious and earnest, and about half of them directly

religious. Their teaching and tendency as well as their poetic power may be judged of from the following verses, taken from the piece "Searching for God":—

"Ah, whither from thine Omnipresence  
shall I fly?

Without alarms

Creation lies, an infant holden in Thine  
arms!

Holden am I!

I turn from Thee to Thee! I know  
Thyself in me

Thou wilt not spurn:

Unrest to rest, trembling to trust gives  
way. I turn

Confidingly.

I will not fear. Mighty, but merciful,  
Thou art

Thine anger-fire

Is not for me! The earthquake doubt  
has heaved me higher

Upon Thine Heart!

Its mighty beat awakes an echoing throb  
in me;

Thy 'still small voice'

Subdues the great, strong wind of fear,  
and I rejoice,

My God, in Thee!"

The last poem, on the text "The whole creation groaneth . . . waiting for the . . . redemption," embodies the double tone of the volume, which is, in brief, "Groans the emburthened earth—Come, strong Deliverer!" And as it is with the earth so is it with the singer—she sighs, but her sighings are sighings of hope. We can safely commend the volume to the weary and perplexed, distressed with their own troubles and the troubles of others.

N.B.—The Editor particularly commends to the attention of his readers, Mr. Pike's *Ancient Meeting Houses* and Mr. Duncley's *Saviour for Children and other Sermons for Little Folk*, both of which volumes are to be obtained of the publishers of the *Baptist Magazine*. Specimens from each of them have already appeared in our pages, and have secured the hearty approval of many friends.

# THE MISSIONARY HERALD.

---

## Report.

It has seldom been the privilege of the Committee to present a balance-sheet so encouraging and satisfactory as the one for the present year. They have to report the largest income ever received, except that of the Jubilee year. The total receipts are £39,339 8s. 6d.; of this sum £2,381 15s. 6d. have been applied to the payment of last year's debt, and £4,680 to purchase £5,000 Consols, to form a legacy reserve fund, on the plan set forth in last year's report, which sums, with a total expenditure of £32,185 10s. 5d., amount to £39,247 5s. 11d., leaving a balance in the Treasurer's hands of £92 2s. 7d.

The large excess of receipts over previous years is mainly due, however, to the unusual amount received from legacies, viz., £8,224 12s. 5d., and the generous donation of £2,000 by the late Mr. Kelsall. The general contributions are much the same as in former years. There has been a slight increase in the grants from the Bible Translation Society, and nearly £150 to the Widows' and Orphans' Fund, the poorer Churches still maintaining, in regard to this Fund, the same honourable position which they have done for years. On the other hand, the payments from the Calcutta Press have been less, and the contributions to the Native Preachers' fund have fallen off by more than £100, which the Committee much regret. Coming chiefly from the young, who have hitherto done more each successive year, this fact indicates either that their zeal has abated, which the Committee are reluctant to believe, or that their pastors and teachers have not guided and stimulated their efforts to the same extent as formerly.

It is intended in future to carry all legacies received during the year to the credit of the Legacy Reserve Fund, and at the close to take a seventh part of the entire amount, which will be in general a fair average, and carry it to the credit of the general account. It is hoped that not only will the great



fluctuations in legacies which have sometimes appeared in the yearly income, giving rise to undue elation when large, and to discouragement when small, be prevented, but a temptation to incur expenditure which afterwards it is difficult to meet, will be removed.

In addition to the decease of Mr. Kelsall, so long and honourably distinguished as a most attached and generous supporter of the Society, the Committee have to record the removal of the Rev. S. Brawn and Mr. George Gould, of Loughton, Mr. George Ebenezer Foster, of Cambridge, and Mr. W. Lepard Smith, of St. Albans, who were at all times ready to promote the interests of the Society, to which they were sincerely and ardently attached.

#### NEW MISSION HOUSE.

The Committee are happy to report the completion of the New Mission House, which will forthwith be permanently occupied as soon as the condition of the premises will permit. Very general satisfaction has been expressed respecting it. Ample accommodation will be supplied to the various Denominational Institutions; and though some have desired a more commanding position, yet when the increased cost of such a position is considered, and the difficulty of securing the quiet which is needed for the peculiar business carried on in a Mission House, together with the easy access from all sides of London to the present building, are taken into account, it will be admitted that there is abundant reason to be satisfied. The Committee have found in the architects gentlemen ever ready to listen to suggestions, and to fulfil their desires to the utmost extent possible; and they have every reason to believe that the contractor has completed his work in a satisfactory and honourable manner. Some idea of the amount of labour attending the carrying out of the purpose of building a new house, from the beginning to the present time, may be formed, when it is stated that the Special Committee, to whom it was given in charge, have met nearly forty times, and many of their sittings were very protracted. They have done their best to provide a substantial and suitable structure, carefully avoiding all expenditure in mere ornament, and yet securing respectability and comfort. Their earnest hope is that as every previous removal to new premises was marked by increased activity in the Society and augmented agency in the field, so this, the most important, perhaps, of all, may be followed by special blessings from on High. May every institution whose officers and committees meet within its walls, share largely in the prosperity and peace so fervently desired for this Society.

## DECEASE OF MISSIONARIES.

During the year, considerable changes have taken place in the Missionary staff. Three brethren have been removed by death to the presence of the Lord whom they diligently and lovingly served. Of these, Mr. John Parsons stands forth as one eminently endowed for Missionary work. He succeeded at Monghyr a brother who, for a brief space only, was permitted to labour in the field; but he seemed to inherit that brother's spirit of love, of gentleness, and of devout consecration. In every department Mr. John Parsons attained to great excellence; but in the future he will probably be best remembered as a translator of the Word of God. His version of the Scriptures of the New Testament in Hindi has received the highest commendations from the most competent judges. For nearly thirty years he gave his energies to this work and to the propagation of Divine truth, winning from every class of the people their esteem and love.

Under very different circumstances, among the freed negroes of Trinidad and Portuguese refugees from Madeira, for the most part imbued with Romish superstitions, the Rev. John Law spent the twenty-five years of his Missionary life, having joined the Trinidad Mission almost at its commencement. Active, zealous, and devout, his labours have not been in vain. He leaves a Church gathered from amongst the various populations of Port of Spain, and while yet strong for labour has been called to the joy of the Lord.

In Mr. Edward Dakin, Serampore College has lost a very able and successful teacher. It was in 1859 that he entered on the special task for which the Committee had engaged his services. His thorough mastery of the system of teaching in British schools, and his adaptation to the work, enabled him to raise the school departments of the College into a high state of efficiency. Many of his pupils, through his instruction and example, have become most useful teachers, some in the College itself, others in cognate institutions; thus enlarging the sphere of his usefulness, and contributing in measure to that great educational movement which, combined with other influences, is shaking to the fall the whole structure of Hindu society. He died at sea, on his way home to seek that health which the rigours of the climate had destroyed.

To these losses by death must be added the decease of Mrs. Robert Smith in Africa, where she has lived a long and useful life. Our sympathies are especially called out by the fact that this is the second wife which our brother the Rev. Robert Smith has lost in that fatal clime. The Committee have also to mourn the loss of Mrs. Jenkins, the partner of the Rev. J.

Jenkins, of Morlaix, where she has been most usefully employed in promoting the welfare of the inhabitants of Brittany.

#### MISSIONARY MOVEMENTS.

Of other changes the Committee must briefly speak. Two brethren have ceased to labour in connection with the Society, the Rev. O. Gillott, of Poona, and the Rev. F. T. Reed, of Sewry. Four brethren have been constrained to leave their sphere of labour through ill-health, the Revs. W. A. Hobbs, E. Johnson, James Smith, and J. H. Anderson; the last, it may be feared, never to return. But a more than equal number have returned to their work, viz., the Revs. C. Carter, to Ceylon, G. Kerry, F. Supper, and Josiah Parsons, to India, and A. Saker, to Africa. Barisal again enjoys in renewed health the efficient services of Mrs. Sale. The Committee are also happy to mention that communications have been received from Mrs. Baumann of Hayti, and she may shortly be expected in this country. Through the good providence of God, she has been safely preserved amid the anarchy and bloodshed which that unhappy country has been called to suffer.

#### NEW MISSIONARIES.

Notwithstanding the losses enumerated, the Committee have been permitted to send forth an equal number of brethren. Messrs. Jordan and Campagnac have entered on the missionary life in India; Messrs. Richard and Bäschelin in China, while Mr. Pegg has undertaken the pastorate of the Churches in Turk's Islands, with the confident hope that the people will support him in his labours for their good. Mr. Bäschelin also is gone forth in faith that the Lord whom he serves will supply his necessities. Thus, amid all vicissitudes, the Head of the Church continues to sustain His people in the great task which in obedience to His command they have undertaken, and the breaches which disease and death make in their ranks are speedily filled by equally devoted men, who enter on the labours of those who have gone before, reap where they have sown, and in their turn scatter in fresh places the seed of Heavenly Truth.

#### THE INDIA MISSION.

Passing on to the field itself, the Committee feel that it is unnecessary to repeat the tale of unwearied labour which in the past year, as in years ago, has been faithfully carried on by their brethren. It will suffice to mark a few of the more salient features which the work of the year

presents. Notwithstanding the agitation which stirred the minds of our missionary brethren in India during a portion of the year, arising from a misapprehension of the purposes and plans of the Committee, but which the Committee are happy to believe is now quieted through the conciliatory explanations that have been given, the year has not been without numerous marks of the Divine blessing.

The Committee learn that about one hundred additions to the Churches have rewarded the exertions of their brethren. As might be expected from the extent covered by the Mission, and the numerous Churches which have been planted, the largest number of baptisms has taken place in the district of Backergunge. Here thirty persons have taken upon them the yoke of Christ, and been added to the eight hundred who have already made a profession of faith in Him. In Intally fourteen, and in the Dacca district eleven individuals have joined themselves to the Lord, while the remainder are found in other nine or ten of the stations that the brethren occupy. These trophies of grace have not been won without great cost. Some of the converts have had to endure much opposition, and few have come into the fold without being made to feel the enmity of the system they have forsaken.

In the prosecution of their itinerant labours the Missionaries report, as in former years, a very various reception; but on the whole a more attentive and thoughtful hearing of the Word of Life. Here and there, as in Allahabad and Patna, the Mussulmans have shown an inclination to enter on an active course of proselytism, and to engage the services of Moslem preachers to counteract the efforts of Christian missionaries. In many places the brethren speak of the Brahmists as in some instances opposing the truth; in others, as seeking in private intercourse instruction in the doctrines of salvation. It is much too early to form a precise opinion as to the value of this movement, which in some of its aspects is unquestionably the fruit of missionary instruction. However much its leaders may boast of their eclecticism, of their indifference to all creeds and earlier forms of faith, of their success in finding in their own moral intuitions and needs the true religion, the proceedings of the most advanced section show that they at least have been powerfully affected by the Christian truths that have come before their minds during their education, and which are floating around them from the teaching of Christian men. The Rev. George Kerry gives the following interesting account of the scenes he witnessed in a new place of worship which the Brahmists have lately erected in Calcutta. He says—"You know that the advanced section of the Brahmo Somaj, under the leadership of Babu Keshub

Chunder Sen, have built for themselves a Church. It is situated in the midst of the native town, is lighted with gas, and furnished with benches; it has galleries on three sides, and will seat five hundred people. The Brahmos meet for worship every Sunday evening, one hour after sundown. I have been two or three times; on each occasion the body of the church has been crowded. The form of worship is almost a copy of that which prevails amongst ourselves. The chief thing peculiar about it is, that at a certain time all who have professed Brahmoism rise, and with their faces towards the minister (who also stands), their hands joined, they repeat together in a chanting tone a form of prayer. This part of their worship is very touching. One sentence of the prayer is a cry to Him who is all light, to come and enlighten their darkness. The wailing tone in which the cry is uttered affected me very much, and I could not but re-echo the cry in His name who is the True Light. On each occasion when I was present, Keshub Chunder Sen was there, and preached a sermon in Bengali. From the sermons and prayers I heard, I judge that this interesting sect has not come any nearer the truth during the last four years. When I left India they seemed to be gradually coming towards the light; but now their belief seems to be stationary. One thing struck me as remarkable amongst a people who profess to be simply Theists, and that was the full and abject acknowledgment and confession of sin which was again and again made. Whether they have learnt this among the other things they have learnt and appropriated from our Christian Scriptures, or whether it be the heartfelt utterances of their lips, I do not know. If their feeling agree with their words, many of them certainly are not far from the kingdom of God." Amidst the multiplicity of thoughts which agitate the minds of this considerable and rapidly increasing class of instructed Hindus, we have the confident hope that through all their doubts and questionings many may be led by the Spirit of God to the acknowledgment of Him who is the Light and Life of men. The movement, in all its sections, is an unmistakable sign of the power of those influences which missionaries have brought to bear on the mighty structure of Hinduism.

#### MISSION WORK IN CALCUTTA.

It is with great pleasure that the Committee report the activity and zeal displayed by their brethren of the Churches in the Circular Road and Lal Bazaar, Calcutta, in propagating the Gospel among the dense masses of that great city. These Churches originated in the labours of the earlier missionaries of the Society; but in both cases are now independent of its

funds. The names of Yates and Lawson, of Lealie, Robinson, and Thomas, are still fragrant in the memories of many. Not less successful is the ministry of the Rev. A. Williams and the Rev. Jno. Robinson, who now respectively occupy the pastorates once filled by those devoted men. From both these congregations go forth day by day several of their members to preach in the streets the everlasting Gospel. Both Churches maintain native brethren for the same important work. Of Lal Bazaar Church we learn that besides the deacons, five or six of the brethren have been engaged every Sunday, and as opportunity has offered during the week, in visiting the homes of the sick and the poor, and the hospitals, where, as well as among the wanderers in the streets, they have distributed tracts, and offered words of consolation. The Church also supports a native preacher, and the pastor has the general supervision of one of the city missionaries. These brethren have been engaged generally in visiting, and preaching twice a day, and the number "that hear the Gospel through them averages between 800 and 1,000 weekly." Among the liberal exertions of the Circular Road Church may be mentioned the support and personal aid given to three vernacular schools, in different parts of the city, by the members; their contributions to the Benevolent and Intally institutions, in the latter of which the pastor has given his personal labours; and the large Sunday-school which assembles at the chapel. Three brethren have been regularly engaged in vernacular preaching day by day, one of them being a deacon of the Church, and once a missionary of the Society; the other two are native preachers, supported by the Church. In the whole this Church alone raises about £1,000 *per annum* for the maintenance of the ministry, and the spread of divine truth among the heathen and nominal Christian community of Calcutta. The Committee wish that these labours could be multiplied a hundredfold, and they welcome with joy such fellow-helpers in their task.

#### THE NATIVE CHURCHES.

In pursuance of the principles so often recognised, the Committee have cheerfully taken over the entire direction and support of the Churches that have been gathered in the villages to the south of Calcutta, with the view of eventually placing them on an independent footing. Two of the Churches have already signified their adhesion to the plan laid down by the Committee, and Mr. Kerry, on whom the execution of the plan has devolved, expresses the sanguine hope that the rest will soon follow. For many years, indeed ever since the formation of these churches, the largest part of the support rendered by the Native Pastors came from the Auxiliary Society in Calcutta.

The funds set free by this arrangement will, the Committee are happy to know, be devoted to the preaching of the Gospel in Calcutta itself, thus adding material support to the agencies already in operation among our friends in this metropolis of the East.

The effort at independence, announced last year as about to be tried by the Church in Delhi, has had to encounter great trials and difficulties. But Mr. Smith continues to speak hopefully of the prospect, and states that the spirit of self-help evoked has been of a very gratifying character, and that there have been brought to light many cases of self-denial and liberality, which otherwise would not probably have existed. One very interesting incident must be given in his own words:—

“It would have done you good to have been present at a gathering of native Christians at the house of our brother Fernandez. Chuni gave an account of his labours during his late wanderings in the villages. The people, in almost every place, fed him, and sometimes gave him a few pice to help him on his way. He was ill in one place, and the Zemindar not only supplied him with food, but nursed him like a good Samaritan, and when he was able to leave, gave him something for the expenses of the road. In one large village he baptized a convert in the presence of a number of people, and several others will probably be baptized on his next journey. At first the people said that he was paid by some European missionary; but when they found he was no man's servant, their admiration was at once manifested, and they said he was the first who had thus come out to them with the news of Christianity.”

Spontaneous and willing labour of this kind is full of hope for India. Such an agency as this is eminently adapted to the circumstances and condition of the people.

---

### CEYLON.

Though brief, the reports from this Island are of a very interesting nature. In all the stations but three there have been tokens of the blessing of God on the labours of the brethren, both European and Native. Seventy-one persons have made a profession of faith in Christ, raising the number of baptized members to six hundred. One new station has been opened during the past year, and another since the commencement of the present. There are now twenty stations and about sixty out-stations, where more than a hundred services are held every week, with an attendance of at least 2,500 persons. The day-schools number twenty-four, with an actual attendance of about 550 scholars. The missionaries have directed much attention to the

question of making the Churches self-sustaining, and in various forms have pressed upon them the responsibility of supporting those who labour among them in the Gospel. Three churches at present fulfil this duty, the Churches of Grand Pass, Kandy and Matelle. To facilitate this object the missionaries have now arranged that the contributions of the people instead of being paid to the funds of the Society, shall be paid direct to their pastors as a portion of their stipend; they will draw only the balance from the Society. It is thought that this plan will work well, because it will tend to increase the interest with which the people will regard the preacher and his work, seeing that they themselves contribute directly towards his support.

---

### CHINA.

Mr. Laughton has continued to labour very diligently in his appointed sphere, and not without many proofs of the divine blessing. Several candidates for baptism are under instruction, some of whom would have been baptized, but for the missionary's anxiety to add to the church, on suitable proof, such only as are truly converted to God. From Chefoo the word of God goes into all parts of the district, so that there are few places within many miles into which Mr. Laughton enters in his itineracies, where he does not find some who have heard the word of life from his lips in the chapel of Chefoo. The converts at Hankhiau continue to sustain their own efforts for the propagation of the truth; but Mr. Laughton finds it difficult to keep them willing, as the proximity of other missionary stations where the native preachers are sustained by the societies to which they belong, renders the Hankhiau preachers anxious to enjoy the same doubtful privilege. Mr. Laughton will now receive the assistance and relief he has so long required, as Mr. Richard will be associated with him in his arduous and lonely task.

---

### WEST INDIES.

The Bahamas and Trinidad Missions continue to present the features with which the friends of the Society are now familiar. Notwithstanding the pressure of poverty, and the comparative barrenness of the islands on which the people live, they exhibit the most lively interest in the progress of the Gospel, and continual additions are made to the church of God. The Churches have received about 200 additions by baptism, and do



not fall short of embracing 3,000 members in fellowship. As a very large majority of the inhabitants of the Islands of the Bahamas are Nonconformists, the prospect of the Church Establishment being abolished at the end of seven years has given great satisfaction, and a burden will be removed from the shoulders of the people which the finances of the colony are ill able to support. As already hinted, the Rev. Isaac Pegg, of the Metropolitan College, has undertaken the charge of the Churches in the Turk's Islands' Government. It was at the request of the people, who have promised to support him, that the Committee accepted Mr. Pegg's services for this post. He has received from them a very warm welcome, and will, we trust, be favoured of God to re-establish the work so much interrupted since the decease of the Society's late missionary, the Rev. W. Rycroft. Mr. Pegg also cherishes the hope of being able to assist the people of Puerto Plata in the Island of St. Domingo, who have expressed an earnest desire to enjoy his ministrations.

---

#### JAMAICA.

The reports which have reached the Committee from this island are of great interest. In the last Report the Committee announced the removal of the Calabar Institution to Kingston, and the acceptance by the President of the pastorate of the Church meeting in East Queen Street. The first six months of the year were accordingly spent in effecting these changes. The buildings from Calabar were re-erected on the capacious grounds of the mission-house, and additions made which were necessary for the use and enlargement of the institution. The large chapel, with the mission-house and school-room, also underwent complete repair, and a portion of the grounds has been laid out as a garden, to be cultivated by the hands of the students of the Institution. The Institution will now embrace Theological and Normal School departments, a High School, a Boys' and Girls' School, and an Infant School. The chapel was re-opened in the month of May, when crowded congregations testified to the interest the event has created. The college and schools received their inmates in the month of June. From that time every department has been in full working order. The attendance at Divine worship has rapidly grown into a large congregation, and the Church has received numerous accessions. Though fees are exacted of the day-scholars, large schools of boys and girls have been collected, numbering 330 children. The High School has seventeen pupils, and the Theological and Normal School departments have respectively nine

and eight students. "So far," to use the language of the Report, "the hopes which were entertained from the removal to Kingston have been realised. In the buildings a platform has been raised for educational operations on an extended scale, and the work has begun with an encouraging measure of success. Inclusive of the Day and High Schools, between two and three hundred persons are daily instructed. In these schools the early days of the Baptist Mission live again, and the labours of Knibb and his coadjutors and successors in the Day Schools, and Tinson in his private grammar-school, are revived—schools which numbered at the time some who became most valued and useful members of society, some even who rose to considerable distinction. While the educational advantages of the theological students may be improved by the employment of increased teaching power, especially in the languages of some of the sister islands—French and Spanish—their opportunities of preparing for the work of the Christian ministry, in the most practical way, by pastoral and evangelistic labours, are greatly multiplied. Nor must the mental stimulus be overlooked, which is unfailingly felt, by being brought into constant association with education and intelligence in larger masses, quickened by the considerable proportion of educated and respectable European families resident in the city." Thus by the indefatigable labour of the Rev. D. J. East, the President, and his coadjutor, Mr. Roberts, the Institution enters on a new and advanced career. It will enjoy the sympathy and liberal support of those who desire to perfect the great act of emancipation, and to give to the free negroes of Jamaica an indigenous ministry to lead them in the paths of truth and righteousness.

#### · MORANT BAY MISSION.

The prosperity of this interesting mission reported last year continues. The three Churches formed have been considerably increased, now embracing 560 members, the increase during the year being 70. The day-schools are also pursuing their useful way, having an average attendance of 240 children. On every side new openings appear, and the people exhibit a joy and readiness to receive the message of Life which the missionary knows not how to gratify, so many are the calls upon his time, so wide the necessity for his labours. The chapels are being repaired and school-houses built in the places already occupied; but Mr. Teall is in want of helpers which Jamaica can hardly supply.

#### THE CHURCHES OF THE JAMAICA BAPTIST UNION.

Last year the number of churches in the Union was 84; at its recent

meeting eleven more churches were added, making a total of 95. These churches contain 19,671 members; and more than 2,000 inquirers are seeking admission. The net increase during the year has been 850 members and 410 inquirers, being an average increase in the churches making returns of more than 10 in each church. With regard to the state of the churches, the reports, with few exceptions, are very encouraging. There is a large increase in the attendance on the means of grace, the spirit of piety has revived, and the liberality of the people has grown with the general prosperity. But the Union has to mourn the decease of the Rev. W. Claydon, reducing the already limited number of European brethren. The Rev. John Clarke, of Jericho, has also been sorely afflicted by the death of his beloved partner, his companion in all the years of his long missionary life in Africa and the West. Throughout the island it would appear that the general well-being of the people has improved; trade and commerce have expanded, and a more hopeful view is taken by all who are employed in the cultivation of the island staples. Doubtless this is in a great measure owing to the wise legislation and efficient administration of the present Government. The finances of the Island have been placed on a sound basis, and the courts of justice enjoy the confidence of the people. The great political event of the year is, however, the expiry of the Clergy Act, by which the Church of England ceases to be the Established Church of the Island, and by which the Island revenue will be eventually relieved of the payment of some £30,000 a-year. More than twenty years ago the venerable Walter Dendy entered his protest against this great injustice. He has lived to see his desire fulfilled, and perfect religious liberty and equality before the law accomplished. There can be no doubt that the wise counsels and noble protest of the missionaries of the Society have largely contributed to this result. But while the Committee rejoice in this, it lays the Churches of this country under the greater obligation to do all in their power to meet the new demands which this novel state of things presents to them. In his excellent despatch on the subject, the Governor, Sir J. P. Grant, thus speaks of the part taken by Baptist missionaries:—

“After the great era of emancipation, they entered the field with advantages of which they made good use. In consequence of their worthy exertions in the two great causes of making the slaves Christians, and of making them free men, they had gained their love and their unbounded confidence. The mad and bitter days which immediately followed emancipation, could not but add to the just influence of such friends of the emancipated class as were the Baptist missionaries. Consequently, wherever Baptists congregated, large and

very costly chapels arose, paid for by voluntary contributions ; and very ample provision for the ministers was made by unstinted voluntary contributions. In this flourishing state of things, the Baptist missionaries abandoned all pecuniary connection with the Baptist community at home. But gradually, as time wore on, as wiser and better courses were adopted by others, and as the old generation which remembered the bad days died out, the peculiar advantages of the Baptists dropped away. For some time past it is not doubtful that the power for good once possessed by this communion here, has been to some extent crippled for want of adequate means. The number of the members of their communion has admittedly been much reduced ; but what I regard as a far greater evil is, that as their best ministers die out, they find it always difficult, indeed, sometimes impossible, to replace them by men of the same stamp.

“ It is, I think, not always sufficiently considered how widely the position of communions in England unsupported by the State differs from that of such communions here. In England the number of affluent members of Nonconformist communions is notable. Here such communions are made up almost exclusively of the lower classes.”

Under these circumstances the Committee bespeak the kindest attention of their friends to the appeal which they learn is in preparation by their brethren in Jamaica, that the emergency which in so providential a manner has arisen may be nobly and liberally met. It now only remains to crown the work in which the Society has so long been engaged, and gratitude to the God of salvation who has wrought wonders by their hands, will surely prompt a large and liberal response.

---

### AFRICA.

It is well known to many friends of the Society that considerable uneasiness has been long felt in regard to the condition of the African Mission, and that there were serious disagreements between the junior brethren and Mr. Saker. They had often expressed their dissatisfaction at some of his methods of procedure, especially the devotion of so much time and money to what they deemed secular work. In the hope of restoring harmony and ascertaining more perfectly the cause of this great alienation of feeling, the Committee last year requested Mr. Saker to return to this country. He had several interviews with a Sub-Committee appointed to confer with him ; but when he announced his intention to return, the Sub-Committee saw no course open to them so satisfactory as the sending out a deputation to visit

the stations, and to ascertain the facts on the spot. The Committee acquiesced in this suggestion, and ultimately Dr. Underhill, at their earnest request, consented to go. The result can best be told in a few extracts from the report of his visit which he has presented to the Committee, and which will place the whole subject in a clear light. Referring to what he considered as among the causes of the state of feeling existing, Dr. Underhill places first:—"The opinion held by the younger brethren, that while a certain amount of secular work in putting up buildings and keeping them in repair is requisite, too much time and attention had been given to these duties by Mr. Saker, to the detriment of the more spiritual part of the work. I will only say here that I differ in judgment from the younger brethren, and, after full consideration, must commend the course taken by Mr. Saker. In the report of the Sub-Committee of 1863, adopted by the Committee, and by whom this charge was fully investigated, the opinion is expressed, 'that the time given by Mr. Saker to these mechanical affairs was necessary to the well-being of the Mission.' I not only concur in this opinion, but must add that to my mind it is to the honour of our African Mission, that not only has the gospel been successfully introduced among the savage tribes of the Cameroons by Mr. Saker, but that he has also taught the people to practise the simpler arts of civilised life, enabling them to rise out of the state of barbarism in which he found them, and showing that *godliness is profitable unto all things, having the promise of the life that now is, and the life which is to come.*"

In regard to the charges brought against Mr. Saker of waste and extravagance which had so often been made in letters to the Committee, and so freely circulated in this country, the Report goes on to state that—

"Doubtless some mistakes have been made, as was inevitable through the novelty of the circumstances. Experiments were tried which could not have been done without expense. Some instances were mentioned to me, which were evidently nothing more than differences of judgment between Mr. Saker and the local board; the latter judging that to be wasteful which did not meet with their approval. But it must be remembered that Mr. Saker found nothing to his hand; he had to plan, to conceive, to construct everything, with few or no resources on the spot. After the fullest consideration I could give to these adverse statements, and after inspecting the presumed evidences of this waste, it is my deliberate judgment that, while in some cases the statements have been exaggerations, in others, when the destructive effects of climate are considered—the interruptions occasioned by illness—the thefts of the native population—the slow and inadequate workmanship of the men Mr. Saker has

instructed—the delay arising from want of materials to finish the work, and for which resort must be had to the stores and workshops of England—Mr. Saker has done his best, has never wilfully wasted the Society's property, and has not been guilty of extravagance. On the contrary, I marvel at the amount of work, both secular and religious, accomplished in the twenty-one years of Mr. Saker's toil. He has exhibited an endurance, a devotedness in the Master's service, an heroic struggle with perils and difficulties on every hand, which few missionaries are called to exercise, and which his successors will not have to encounter."

Your Committee are deeply interested in the testimony borne by Dr. Underhill to the character and devotedness of the junior brethren. It is very decisive, and alike just and honourable to them. He adds :—

"I have every reason to believe that they diligently and assiduously fulfil the duties they have undertaken. Their success is itself a token of this. It is with more than pleasure that I state that *all* the brethren sustain cheerfully the hardships which this work entails, and endure with manly and Christian patience personal sufferings which fall to the lot of few missionaries in any part of the mission-field. For the Lord's sake, for the sake of the salvation of these savage and barbarous tribes, they gladly encounter numerous perils, and fearlessly meet the dangers which a residence among an uncivilised people involves. They are worthy of the confidence of the Churches which have sent them forth, and of the support rendered them by the Society whose missionaries they are."

Until Dr. Underhill returned, the Committee had not the full knowledge they now possess of the amount of suffering and privation which their brethren in Africa have had to bear. The want of an adequate supply of suitable and nutritious food is most painful. But steps have been taken to meet this want, and if what has been sent shall prove adapted to the climate, the Committee hope the sufferings which the Brethren have borne so long and so nobly without one word of complaint, will be in some measure removed.

It only now remains to notice one event which cast a gloom over the Mission at Cameroons, and deeply distressed a very large number of friends at home. Mrs. Underhill, who accompanied her husband in this, as in his previous visits to the Society's stations in the East and West Indies, died suddenly within three weeks of her arrival at Cameroons. The event was wholly unexpected. It came without any premonition, and was as unlooked for as it was calamitous. The Committee say nothing of this trial in so far as the chief sufferer is concerned, except to give utterance publicly to what

they have done in other forms, their deepest sympathy with him in his great sorrow, and thus mingle their expressions of condolence with those which have come from all parts of the country, and from the mission-field. But in regard to her who has been thus suddenly taken from among them, the Committee cannot refrain from bearing testimony to her great excellence and worth—to her intense attachment to the Mission—to her uniform kindness shown to the missionaries, and their wives and children, when visiting this country, as well as in her correspondence with them. The Society has sustained in her death a loss of no common order; yet, while lamenting her sudden decease, they cannot but rejoice in the lifelong usefulness of their departed friend. It is some alleviation of the grief caused by this event, that Mrs. Underhill's death was not merely the effect of an injurious climate, and that her own desire to visit Africa was so strong as to prevail over the hesitancy and doubt of her nearest and dearest friends. May the heavy losses which the Society has suffered during the year, "by reason of death," kindle in the hearts of all who love it, a desire for the salvation of souls so intense as to compel them to offer unceasing prayer to "the Lord of the harvest, that He would send more labourers into His harvest."

In conclusion, the Committee cannot but express their fervent gratitude to God that amidst all the anxieties, and questions which have occupied attention during the year now closed, there have been such marked tokens of His blessing on the work. Everywhere souls have been born again, considerable additions made to the Churches in every field of labour, and the Gospel preached on a large and widely extended scale. What more is needed than united and fervent prayer in our assemblies, and in our private circles, that the Divine Spirit may descend on the seed sown, on every labourer in every sphere of labour? Let the year on which we enter be characterised as the Year of Prayer. Then, surely, God will yet more largely bless us, and gather multitudes of wanderers into His fold.

THE  
BAPTIST MAGAZINE.

---

JUNE, 1870.

---

The Promise of the Father; or, The Baptism of the Holy Ghost.

BY THE REV. W. LANDELS, D.D.

---

IV.

SPIRITUAL POWER—PETER'S SERMON.—Acts ii. 14-41.

**I**N Peter's sermon at Pentecost we have a good illustration of the manner in which spiritual power operates, and of the results which it produces. And a brief meditation thereon may be of service in correcting some of the mistakes into which we are apt to fall, and exciting in us large expectations as to the effects of a ministry where the Church enjoys a spiritual baptism.

Considering the deep impression which the sermon produced, and the numerous conversions in which it issued, it is somewhat surprising that it is not more frequently appealed to as the model

especially of revival sermons, the standard by which efforts of that nature should be tried. Composed and delivered under the direct inspiration of the Holy Ghost, it is not likely to be improved upon by modern revivalists; and, in the abundance of its fruits, it certainly claims to occupy the first place among human discourses. The Church has never yet known a sermon more productive of saving results; and it seems to us, therefore, that great good might accrue to her from the careful and devout study of that which is confessedly her best.

Possibly one reason for its being



comparatively neglected is, that it is not much in harmony with modern and traditional revival attempts. It contains nothing sensational in any sense of the word. There is no theatrical art in it, no attempt at excitement. It does not contain so much as one interjection—neither an *ah!* nor an *oh!* There is no tearing of the hair, or stamping of the foot reported; no attempt on the part of the speaker to persuade the hearers that he is terribly in earnest, telling them how he could weep tears of blood for them, and has no sleep on account of them, and would gladly die for them;—nothing of the kind. From statements like these, even such as we find in some apostolic letters, the sermon is remarkably free. Still less does it shew any attempt to produce impression by any peculiarity or repetition of sound—the repeated utterance of a word in a gradually rising key, until from beginning in a whisper it ends in a thunder-crash, exciting the hearers as orators know how,—the singing of exciting songs, with refrains which catch the ear and stir the blood. All these and similar things, which are common enough in revival efforts, are quite unknown here. There is not even an attempt to attract attention by wearing a particular dress, or by making some startling announcement as to the speaker's

former mode of life, exciting wonder at one so unlikely being able to deliver a discourse; or curiosity as to what such an one will say. Peter's was a good case for such an announcement. Stress might have been laid on the fact that the preacher was once a fisherman, and had never been to college since; or capital might have been made out of his previous blunders, and his shameful denial of his Lord: yet these things are not once mentioned. Neither is there any attempt to keep attention alive by low witticisms, or curious gestures, or by the pursuit of a serio-comic vein of thought, on the principle, as is alleged, of becoming all things to all men. Nothing of the kind. There is not even the most distant approach to it, nor any dubious utterance which may be so construed. How far any or all of these things may be lawful in a preacher who wishes to promote a revival, we do not at present venture to say. All that we have to do is to call attention to the fact that there is nothing of that nature here. It is by means which must be acknowledged to be altogether of a higher character that the conversions of Pentecost are produced. In Peter's sermon there is no resort to any human device, nor to any tricks of oratory. It is a singularly sober, direct, matter-of-fact address; void of all attempt to get up excitement be-

yond that which its substance is fitted to produce: calm and dignified as a judicial sentence, yet pregnant with latent fire, all the more home-going and forcible for its calmness, because the preacher speaks like one who is sure of his ground, and who resorts to no human expedient because his dependence is placed entirely on the divine. And if all this does not shew that our human contrivances are under all circumstances to be shunned, it at least shews that they may be safely dispensed with, and that the most simple, and direct, and natural manner of preaching will prove by far the most effective in a spiritual point of view when the preacher is baptized with the Holy Ghost, and his utterances are in consequence pregnant with divine power. We object not to this or that in the efforts of the Church; but we wish our readers to learn from the example of Peter that there is a more excellent way.

Among the prominent features of his remarkable sermon, we notice its great *solemnity of tone*. He evidently feels conscious of the gravity of the occasion; the meeting of the old and new Dispensations, the vanishing away of the one and inauguration of the other. His words are weighty and well-considered, as is becoming in the first manifesto of a society which lays claim to Di-

vine endowments and aspires to the conquest of the world, given forth among keen-sighted adversaries, who subject her pretensions to hostile criticism, and when much of her future course may depend on the impression which is produced. His direct and solemn mode of address—“*Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words. Ye men of Israel hear these words*”—solicits attention to what is said, as if the more closely it is examined the more obviously true and reasonable must it appear. There is no trifling on his part, however much some of them may sneer. He feels that it is the crisis of destiny with them, and he speaks accordingly. He feels that his words now may determine the present and future relation to the world of the cause which he represents; and he is at once careful of what he says, and anxious to obtain a hearing. This solemnity of itself arrests attention, and helps to produce conviction; and whereas anything like levity on his part would have served to neutralise his message, that message acquires additional force from the manifest depth of conviction and quiet intensity of feeling which characterise its bearer.

Another remarkable feature in the sermon is its *historical and*

*argumentative character.* To show the true nature of the inspiration which excited the derisive remarks of some of the multitude, he quotes from the prophet Joel, proving that the phenomena witnessed were only a fulfilment of his prediction. In proof that the crucifixion was not an abrupt cutting short of the Saviour's course, or a falsification of his claims, he testifies to its having taken place in accordance with the determinate counsel and foreknowledge of God, while it was effected by, their wicked hands. In support of the fact of the resurrection to which the disciples testified, he quotes, and argues from, the words of David, showing that the testimony which he bears has reference not to himself but to the coming Messiah. And last of all refers to what was witnessed in the disciples, the change wrought in them, the supernatural endowments bestowed on them, as coming from the risen Lord, and as proof therefore that *God had made that same Jesus whom they crucified both Lord and Christ.*

In all this there is a manifest desire on his part to carry the judgment of his hearers with him. He hopes to gain them, not by any vague appeal to their fears, nor by any mere excitement of natural feeling, nor by any sentimental emotion, but by having their con-

victions on his side. He well knew that while you may gain a man temporarily by merely exciting his feelings, if you are to make a permanent conquest of him, you must succeed in convincing his judgment. As a rational being, he will not long be blindly led ; and though you may congratulate yourselves on your success, and begin to count your converts, simply when a little excitement has led your hearers to give an unintelligent assent to your propositions, and apparently to yield to your entreaties, you will soon discover that, if you have not presented those considerations which bear reflection and command, the more they are weighed, the approval of the higher nature, the change on which you congratulated yourself, was a mere transient emotion—an impression fleeting as the morning cloud or the early dew. The stony ground in the parable represents a class who are easily and speedily moved by the word, and who as easily and speedily lose their impressions. And the style of preaching which, because it never goes deep down into a man's nature, but only superficially stirs the feelings, is suited only to such, is a style which is never likely to produce any lasting results. The more feeling the better, when it comes as the result of deep conviction—when the heart is power-

fully stirred because the judgment clearly sees. On such a foundation may be reared a noble superstructure of character, which will withstand all the shocks of persecution, and defy the subtle minings of temptation, and remain as a monument of glory, attesting the freeness of Divine grace, and the transforming and beautifying power of the Divine Spirit throughout all future ages. But where only feeling is stirred without the judgment being enlightened or any principle of truth being lodged in the mind, you have nothing better than a foundation of shifting sand, on which whosoever builds must do so to his own sorrow and shame.

Along with its forcible argumentation the sermon is not wanting in *direct and forcible appeal*; but it is appeal addressed almost exclusively to the conscience, and it takes not the form of entreaty, but of pointed solemn charge. There is indeed something which might awaken fear in his intimation that the fulfilment of Joel's prophecy marked the commencement of *the last days* when God would *shew wonders in the heavens above, and signs in the earth beneath, blood, and fire, and vapour in smoke*; and ere the close of which *the sun shall be turned into darkness, and the moon into blood*. But on the whole there is little appeal made to fear or to any

other emotion. What he aims at is rather to awaken the sense of sin, and then leave that to produce its natural results, in order that he may afterwards present to them the way of salvation. And with a view to this his argument bears down upon the conscience with almost resistless force. If they listen to it they cannot escape the conclusion that they have been guilty of the crime with which both during the course of his sermon and at its close he directly charges them, of rejecting and murdering the son of God, their own expected Messiah. *Him, says he, ye have taken, and by wicked hands have crucified and slain. God hath made that same Jesus whom ye have crucified, both Lord and Christ.* Having their guilt brought home to them in this manner, both in direct charge, and by conclusive argument, conviction is fastened on them, and cannot be shaken off. Conscience rouses itself to utter its terrible accusations, and suggest forebodings of coming woe. Remorse over the sense of wrongdoing mingles with fear for its consequences; and *pricked in their heart, they cry unto Peter and the rest of the apostles, Men and brethren, what shall we do?* So far the object of his preaching is gained. A sense of guilt and of utter helplessness has been awakened. They see their danger, and

know no way of escape. In their remorse and terror and perplexity they ask what is to be done ; and are therefore in a prepared state of mind for receiving his announcement of glad tidings, and his directions as to the way of salvation.

Then, like a skilful workman, he varies his strain, and the next thing noticeable in his sermon is its *clear presentation of gospel truth*. Having wounded, he seeks to heal. Having both their judgment and conscience endorsing his charge of guilt, he freely makes known to them the conditions of forgiveness and acceptance. *Then Peter said unto them, Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.* Repentance is the first thing he enjoins, for their state of mind in reference to the Messiah has been wrong from the beginning, and although it is not now what it was, it is a wrong state of mind still. They fear that for sins like theirs Christ will not grant forgiveness. And they need to repent of that notion, to abandon that unbelieving fear, to change their minds, and trust in His name for forgiveness. He had told them in an early part of the sermon *that whosoever shall call on the name of the Lord shall be saved* ; and now, in accordance with that statement, what he requires of them in order

to salvation is the renunciation of their distrust, and dependence on that name for forgiveness. Then, as the next step, he enjoins a public profession of their dependence, and identification of themselves with Christ. By baptism they must come to Him publicly. They must openly close with His overtures of mercy. They must avow their acceptance of Him as their Saviour and Lord. They must venture thus to cast in their lot with Him, saying, "Lord, I hereby take thee at thy word, I accept of thy conditions of salvation, and look to thee to save me." Every one depending upon the name of Christ is to be baptized, and thus become a partaker of the privilege of the New Dispensation—*ye shall receive the gift of the Holy Ghost.* In further assurance of this, he tells them that the gifts of which they witnessed the manifestation, were not designed for men of any particular class, or rank, or territory. *The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.* And the remaining part of his sermon which is not reported is described in what follows : *And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.*

We have thus far glanced at the leading features of his sermon,

not exactly with the view of presenting it as a model to every preacher. For we do not hope that a man who possesses but a small portion of the Spirit can successfully copy a man who has been baptized in His influences. Nevertheless we have done so in the hope that some good end may be served, if we only succeed in shewing some of those who resort to human devices for the purpose of producing excitement that spiritual power is not necessarily lodged in, nor yet confined to, some of the methods of working which they are prone to adopt. We may remove a hindrance to its exercise if we can deter them from resorting to the spurious as a substitute for the real, so blunting their feeling of need, and, by resting in the substitute, depriving themselves of the reality. It may be of some consequence for them to perceive from such a notable example that the spiritual power which produces a Pentecostal upheaval in the hearts and consciences of men does not necessarily operate in boisterous manner, nor play upon the feelings by mere utterances of sound, but is as free from noise and bustle, and confusion, as anything can be, and, operates through calm, sober, though solemn, statements addressed to the judgment and the conscience; and that it has, in fact, wrought the greatest wonders

yet recorded of it precisely by their means. It will be a good thing if, in this way, we are preserved from human contrivances, which may be good enough in their place, but are quite out of place when they are confounded with spiritual power; and if among Christians there should be induced a more general looking for and dependence on the divine.

We believe Peter's sermon to be a model thus far,—that wherever there is a genuine work of God—a real and not a spurious excitement—a forth-putting of spiritual power—the preaching will be very much of the same stamp. Extraneous helps will be abjured just in proportion as there is much of God in the movement. The natural and simple will be adhered to just to the extent to which its inspiration comes from Him. We feel the impertinence of bringing the human in as a substitute for the divine. We feel that if God's truth, clearly and forcibly presented, does not excite our hearers, nothing else ought. We feel that the most effective human contrivances for producing excitement are sadly out of place in a movement of which He supplies the inspiration and the energy. We feel that nothing can equal in their spiritual results the efforts which He inspires and energises; and we are therefore content to wait upon Him, sure

of victory sooner or later, because He is on our side; drawing our assurance not from anything striking or effective which we are able to do, but from His power, which worketh in us.

At the same time our efforts will not lack adaptation to their end. Viewed simply as an instrument designed to produce a particular result, we can see far more adaptation in Peter's sermon than in the noisier efforts of modern times. Such addresses to the judgment and the conscience are far better fitted to produce a permanent and salutary change than declamatory harangues, which produce mere physical excitement and rouse natural feelings, and awaken sentimental tenderness, and move to hysterical sobs and tears. The more Peter's sermon is studied, the more it will appear precisely and skilfully adapted to the results which it produced. It is exactly such a sermon as might have been expected to convince and convert those to whom it was addressed. It was the sermon of a man whose natural faculties had been sharpened to more than natural acuteness by the influence of the Divine Spirit, and who said what required to be said, because the Divine Spirit was his Instructor. It was a humble instrument which the Spirit condescended to use; but it was an instrument also

which the Spirit prepared and fitted for its end, and in the preparation of which, a wisdom is seen which is more than human—even His who makes the preaching, which is a stumbling-block to the Jew and foolishness to the Greek, manifestly the power of God, and the wisdom of God.

For, well adapted as it was to its end, we are far from thinking that, viewed simply as a human composition, it would have produced such glorious results. We know well that it is not in human speech, however forcible and convincing, to overcome the enmity to God which lurks in human hearts. And we attribute the three thousand conversions which took place under Peter's sermon to the fact that behind all he said, giving force to all, yea, over and above all he said, there went forth that spiritual power with which he was endowed by the baptism of the Holy Ghost. His words were forcible mainly because God spoke through him, and because there was in his words a divine inspiration which his hearers intuitively felt. How that power was communicated by him, or through him, to them, it is not for us to say. The thing is not capable of description or explanation. We can give to others but little conception of human influence, still less of divine. We can see its results, but cannot de-

scribe its mode of operation. But we know well enough it was there. It may have been heard in his tones ; it may have been seen in his eye, and in his bearing, surrounding him with a kind of moral glory, as perceptible as the halo on Moses' face. It may have gone forth from him in an imperceptible manner, awing, impressing, moving people without their being able to say how. But there it was, unmistakably ;—to him, perhaps, altogether unobserved, but to them a mysterious, undefinable something, melting away their prejudices, enlightening their judgments, moving their affections, taking captive their wills, overcoming their opposition ; while it roused their fears, constraining them to say, *Men and brethren, what must we do?* While he speaks it settles on them like a cloud, surrounds them like a rising flood, affects them like an epidemic, sways them to and fro like as when a field of waving corn is moved by the passing breeze. The contagion passes from one to another with the swiftness of an electric flash. The crowd in an instant is moved as by the spirit of one man. Their words communicate to each other the feeling which has suddenly overpowered them. They catch it as they look into each other's countenances. And suddenly the mighty mass—three thousand of them—yield

to the common impulse, and, pricked to the heart, give vent to their feelings in the question which is at once a confession of guilt and helplessness, and an appeal to mercy ; and in one day, and as the result of one sermon, the little band of disciples have their number augmented by the admission of three thousand converts.

Such were the glorious results of that spiritual power which accompanied this skilfully adapted, no doubt, yet most calmly argumentative, and, as regards extraneous means of excitement, least exciting sermon. And what a lesson it is to us that we should place our dependence on divine power,—seeking to produce impression by means of God's truth only ; and while we endeavour to present the truth in the clearest, most forcible, and skilfully adapted manner, taking care not to resort to other expedients, lest by so doing we should weaken our sense of dependence on the Holy Ghost, and retard His operations. O that the Church may learn what is becoming in those who are the bearers of a divine message ; who have to proclaim the truth of God in the hearing of His rebellious creatures ; whose message itself is fitted to command the approval of their nature, and is accompanied by a divine power which can vanquish the most stubborn opposition



of the human heart, and secure the submission of the world to Christ. May they learn to bear themselves wisely and solemnly, as becometh those to whom their Lord has en-

trusted such a solemn and important work ; not resorting to tricks and artifices that degrade, but bearing themselves everywhere as ambassadors of Christ.

---

## The Trades and Industrial Occupations of the Bible.

BY THE EDITOR.

---

### ; No. IV.—THE MARINER.

THE soil, rather than the sea, was the field of Hebrew industry. As tillers of the ground and keepers of flocks, the patriarchs acquired their wealth; the simplicity of their habits rendering them almost entirely independent of traffic with foreign countries, and the call of their God enforcing a separate national existence as an essential of religion. The only fleets the Jews could boast of, which were manned by their own countrymen, were the fishing-boats of the Galilean lake, and of the villages on the seaboard of the Mediterranean. Their proximity, however, to the Phœnician and Egyptian harbours familiarised them with nautical affairs, and hence the sacred books abound with references to the commerce of the sea, albeit it is worthy of notice that we have not the account of a single naval battle in the canonical Scriptures. Excepting the ark of Noah, which

is to be regarded as a huge float-house rather than a ship proper,\* the first reference to navigation in the Bible occurs in the predictions of the dying Jacob: "Zebulun shall be a haven for ships" (Gen. xlix. 13); but inasmuch as that tribe possessed no seaboard except the portion of its boundary which skirted Gennesareth, the reference must of course be to the numerous boats employed in the

\* "The dimensions of the ark have been considered by the most able geometricians and ship-builders, and after an attentive review of the whole, they have declared that if the ablest mathematicians had been consulted, they could not have proportioned the sort of vessel more accurately. In confirmation of this opinion it may not be irrelevant to add an account of ships that were actually built after the same proportions, which proved the most complete and perfect models ever constructed for vessels of burden." The writer proceeds to instance the ship of Peter Jansen, a Dutch merchant, and two other ships built by Peter Hans, of Horne,—all on the model of the ark,—which proved most efficient and commodious for commerce.—*Clarke's Progress of Maritime Discovery*, p. 12.

fisheries of that lake. The writer of the Book of Job makes but one allusion to ships. From the heights of Edom he had seen the white sails of the fast Arabian boats on the Red Sea, and he sang, "Now my days are swifter than a post: they flee away, they see no good; they are passed away as the swift ships" (*marg.*, ships of Ebeh). The mention of the sea is frequent, however, in this venerable book, a circumstance quite in keeping with the universal homage paid by all inland-dwellers to the magnificence of the ocean. In the era of the Psalms, when David's treaty with the King of Tyre had given considerable impetus to the Mediterranean trade, the facts of marine commerce come under frequent mention, and the phenomena of the sea yield many illustrations. David was a keen observer of the changeful surface of old ocean, and a diligent scrutineer of the recesses in its depth. In many a storm he had seen "the Lord sitting on the flood"—the shores of the Mediterranean told him "of the things creeping innumerable," and he often tuned the temple-voices to songs about the mighty sea.

Solomon's vast wealth, his eagerness for commercial aggrandisement, and his great love of mechanical pursuits, led to the construction of the dockyard at Ezion Geber: "And King Solomon made a navy of ships in Ezion Geber, which is beside Eloth, on the shore of the Red Sea, in the land of Edom. And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon" (1 Kings ix. 26).

The distinction between the shipmen of Hiram and the servants of Solomon is significant. The situation of Ezion Geber on the Aelanitic gulf of the Red Sea is distinctly pointed out by the writer of the Book of Kings, but the Ophir to which they traded is not so easily identified. Our quaint countryman, Purchas, says:

"This golden country is like gold, hard to find and much quarrelled, and needes a wise myner to bring it out of the labyrinths of darknesse, and to try and purifie the myners themselves and their reports: and here our best Athenians seeme owles indeed, which, dazzled with Salomon's splendour, hide themselves affarre off, and seek for easterne Ophir in Peru and the West Indies. The Ophirian voyage, it is probable, comprehended all the gulf of Bengala, from Zeilan (Ceylon) to Sumatra, on both sides; but the region of Ophir we make to be all from Ganges to Menan, and most properly the large kingdom of Pegu, from whence it is likely, in process of time, the most southerly parts, even to Sumatra inclusively, were peopled before Salomon's time."

Bochart modified the views of Purchas and fixed upon Taprobana or Ceylon as Ophir. Sir Emerson Tennant adopts the opinion of Josephus, and prefers Malacca; others identify it with Sofala, on the Mozambique coast.

The site of Tarshish has caused even more controversy than that of Ophir; the weight of opinion has, however, inclined towards Tartessus, in Spain. To meet the statement of 2 Chron. ix. 21, that Solomon's ships sailed every three years to Tarshish; a second port of the name has been supposed to have existed in the Indian Ocean.

Here, however, the learned Samuel Purchas is worthy of a hearing. He quotes several authors in vindication of the opinion that Tarshish meant the ocean at large, in distinction from the inland seas, such as the Mediterranean and Red Seas. Jerome, in his Commentary on Isaiah ii. 16, "and upon all the ships of Tarshish," which, by the way, the Seventy rendered "and upon every ship of the sea," says that the Hebrews believe Tharsis to be the name of the sea in their own language. Tremellius follows in the same direction in his Latin translation of 1 Kings x. 22, "*Semel ternis annis veniebat classis ex OCEANO afferens aurum.*" When Isaiah styles Tyre the "daughter of Tarshish" (xxiii. 10), the epithet is singularly forcible if we may render it "daughter of the sea." And when Jonah attempted to flee from the presence of God, it is quite in keeping with his state of mind that he should have blindly rushed to sea without a thought of any specific haven. The bewilderment which overtakes the righteous man when he goes astray, is the dark cloud which the righteous God kindly wraps him in, lest his sin should be too successful. The punishment of the prophet reminded him that if he could explore all the world's coasts, "take the wings of the morning, and dwell in the uttermost parts of the sea," he could not escape from God.

If there be any foundation for Jerome's rendering of Tarshish we find in it a generic term among the Hebrews for the sea, and it stood with them as *the Indies* did with our forefathers, as the goal

of every lengthened voyage, and the designation of all distant lands.

Jehoshaphat's naval expedition, carried on conjointly with the wicked Ahaziah (1 Kings xxii. 48, 49; 2 Chron. xx. 36, 37), which, on account of the unholy alliance, received the Divine denunciation, appears to have suffered shipwreck on the ridge of rocks at the entrance to the harbour of Ezion Geber, which probably gave the name to the town, viz., *The backbone*. "They went not," says the sacred writer—as though, in the most laconic words, he would pourtray the energy of the Divine disapprobation. The conquests of David and Solomon were confiscated by the feeble Jehoram, and although Uzziah recovered Elath and Ezion Geber, they were finally lost to the Jews in the reign of Ahaz.

The Phœnicians were the foremost navigators of the ancient world, and its most active colonists. They planted their settlements on the shores of the Mediterranean, and pressed on through the Straits of Gibraltar into the wide Atlantic. From a passage in Strabo (lib. iii.) it would seem that the Tyrian captains jealously kept the secret of the gateway into the outer world; for he tells us that, when once a Phœnician sailor found he was being watched by a curious foreigner, he ran his vessel ashore rather than reveal the secret of his country's greatness, and that he received a large reward for his patriotic self-denial. The Tyrians are known to have visited Britain in the pursuit of the tin of Cornwall. They are said to have doubled the Cape of Good Hope twenty centuries before the days of Diaz

and Di Gama, and have been even suspected of an occasional visit to the American continent. The latest exploits of commercial enterprise have only opened up the disused highways of remoter ages; and it is possible that the discoveries of the middle ages were recouped from the forgotten exploits of pre-historic heroes. Cyprus was one of the earliest Tyrian settlements, the copper of the island contributing greatly to their wealth; but the great Carthaginian republic was the most famous of all their colonies. Its commerce far surpassed that of either Greece or Rome, and it only succumbed to the military power of the great empire of the West, after taxing its resources to the utmost. When the fiat went forth *Delenda est Carthago*, the most tried legions and the most successful captains found that all their valour, strategy, and strength could accomplish was required for the encounter. And when Carthage was no more, her merchandise left its mark on the language of the conquerors—the Punic couches, Punic windows, Punic winepresses, Punic lanterns, tell how the sword-bearers were glad to learn of the sawyers, and the conquerors of battle-fields reaped, in domestic comforts, the fruits of the labour of their industrious foes.

No representation of wealth, luxury and pride can excel the description given by the prophet Ezekiel of Tyre in the height of her glory (chaps. xxvi., xxvii., xxviii.); but she had her day, decline and fall. For thirteen years Nebuchadnezzar besieged Tyre till "every head was bald; every shoulder was peeled." Commerce

fled to Alexandria; from Alexandria to Venice; from Venice to Antwerp; from Antwerp to Amsterdam; from Amsterdam to London; and Tyre became a place to spread nets.

After the fall of the Phoenicians, Egypt became famous as a commercial country. It was marvellous wisdom which led Alexander the Great to find the key of India on the banks of the lake Mereotis. He and his empire pass away, but Alexandria becomes the empress of the Mediterranean, and the granary of Rome, and the riches also of India press through the Egyptian isthmus to reach the western marts. The first century of the Christian era was a time of the greatest activity in the Mediterranean trade; an overruling Providence made this fact tributary to the diffusion of Christian truth. We must not, however, lose sight of the fact that Egyptian maritime commerce was of a remoter date as to its origin. The tiny bulrush boat in which the infant Moses was found by the daughter of Pharaoh was the type of the earliest marine vehicle of all countries—the coracle of our British ancestors and the fishing punts of the Delta being very similar in their construction. Isaiah speaks of "the land shadowing with wings, that sendeth ambassadors by the sea even in vessels of bulrushes" (chap. xlviii. 1-2). Pliny goes so far as to tell of papyrus vessels crossing the ocean and visiting Taprobane (Ceylon), vi. 22. On the monuments of Egypt we find ferry-boats conveying goods and cattle, chariots and horses, as well as warships. Some of the Egyptian

vessels were of vast size. Diodorus mentions one 420 feet in length. Caligula built another to transport obelisks to Rome which carried 120,000 pecks of lentils as ballast. It is a reproach to English enterprise and skill that Cleopatra's needle lies buried in the Egyptian sand for want of ability to transport it to the banks of the Thames. Ptolemy Philopater is said to have built a ship with forty banks of rowers, eighty feet from the keel to the deck, four hundred and twenty feet in length, with a crew of four hundred sailors, four thousand rowers, and three thousand soldiers. And yet these Egyptians must have been afflicted with indolence, or it would scarcely have been read on one of the pyramids, "no native Egyptian worked here,"—very like the modern advertisement, "No Irish need apply." Nubian and Ethiopic slaves have for ages toiled in the house of bondage, even as Israel did of old.

When the apostle Paul sailed in the Alexandrian corn-ship, which was wrecked at Malta, Egypt was a Roman colony, and great gains were made by maintaining a constant supply of the profuse cereals of the valley of the Nile in the markets of the narrow but populous peninsula of Italy. The minute description given by the inspired Luke (Acts xxvii., xxviii.) has contributed more to our acquaintance with the ship-building of the period than all the writings of Greek and Roman sages. A coaster from Adramyttium takes the apostle from Cæsarea to Myra in Lycia, whence he and his fellow-travellers are conveyed by the large Alexan-

drian corn-ship,—large, because the English calculation is a ton and a half register per man, and this would represent a vessel of more than four hundred tons burden; but as modern appliances have greatly economised space on shipboard, the probability is that the ship was much larger. A writer in "Smith's Dictionary of the Bible" has most skilfully analyzed Acts xxvii., explaining all the nautical terms, and comparing the construction and management of ancient vessels with those of modern times. On the subject of under-girding the ship (v. 14) he says: "The imperfection of the build, and still more the peculiarity of the rig, in ancient ships, resulted in a greater tendency than in our times to the starting of the planks, and consequently to leaking and foundering; hence it was customary to take on board peculiar contrivances suitably called 'helps' (Acts xxvii. 17), as precautions against such dangers. These were simply cables or chains which in cases of necessity could be passed round the ship at right angles to its length, and made tight." The writer distinctly remembers more than thirty years ago seeing *H.M.S. Terror*, Capt. Sir George Back, brought into the Medway from the arctic regions, having lost many feet in length of her keel through severe crushing in the ice. The yawning chasm had been filled with all available fabrics in the ship's stores—sails, blankets, cables, and clothing; all to the last rag contributing their quota of resistance: and then she was under-girded with chains, after the manner of the Alexandrian ship. The safe navi-

gation of the North Atlantic by a ship in such crippled plight was deemed a miracle of Providence and a marvel of nautical skill. The poor old craft, despite her double-sides, with her companion the *Erebus*, and a hundred and five of Britain's bravest seamen, perished in the arctic expedition of 1845.

Lest, however, our paper should prove too technical for our readers, we will conclude with a few observations more general in their character. *Human life is like a voyage*, because in both the element of *uncertainty* is prevalent. The skies may be promising, the winds fair, the seas smooth, all that art can desire and wealth procure on board—"youth at the prow and pleasure at the helm,"—but who can forecast the time, and place, and method of the good ship's end? The like applies to human life, but with this addition,—character may be fixed, and if rightly fixed, it masters destiny. When events are precarious, and moral character uncertain, then man is in a wretched strait where

two seas meet. If character is fixed in the direction of vice, error, sin, the ship has fallen into the quicksands. *Progression* is the law of life on sea or shore. They may dream of home, but even while they sleep, on and on they go; and so, by a moral as well as physical advance which continually affects our condition and character, our days are as the swift ships. *Ships are a means to an end*, and so is life. It is something beyond that is the object worth living for; a man who concentrates all his energies and fastens all his wishes on the present, drifts through life

"As idle as a painted ship  
Upon a painted ocean."

We must expect some inconvenience: the best arrangements may be rendered ineffective by "change of wind;" and the man at sea who looks for the gratification of every whim, is simply a fool. On the right tack, with the right Pilot, Heaven and home will pay for all.

---

## Questions of the Day.

---

### III.

#### ABOUT A LORD'S DAY FOR THESE GOSPEL TIMES.

##### "THE LORD'S DAY."

THE old question asked about John's baptism comes up again in these last times anent the keeping of a Christian Sabbath—"Whence was it? from heaven, or of men?"

Not a few who respect the word of God, take the latter alternative, and say it is "of men." Generally they admit that they were good men who devised the practice; men who had

understanding of the times to know what the people ought to do. They hail it as a wise expedient, helpful to man for this world, and for another,\* but there is no divine obligation. Man has imposed it, not God. The writer thinks there is abundant evidence that it is "from heaven," and the aim of this paper will be to show that in this dispensation God has retained and hallowed one day in seven for man's special use, and for the furtherance of His own purposes of mercy to the world.

In pursuance of this design it will be important to *distinguish between the day given to man for sacred uses, and the usages that for a time may be associated with that day*. A day may be filled with the simple worship of paradise, may be crowded with the rites of a full Jewish ceremonial, or it may be given to the "Lord" for spiritual Gospel worship; but it does not follow that when Jewish Sabbath-keeping has been abolished, the keeping of a day has passed away with it. A prin-

\* Dr. Arnold's view is an exception to this. He evidently regards the keeping of a Sabbath as it is generally observed a calamity. He holds that the establishment of the Lord's-day, whether by the apostles or their successors, was an afterthought, the result of their disappointment at discovering that men could not at once do without something like the provisions of the abolished Jewish law, and that it was only intended to be a temporary re-enactment of the fourth commandment. He thinks that were Paul to revisit the earth, he would be surprised to find that Christians had not learned to dispense with an institution too similar, alas! to that which the Jews required. How many will sigh with the Doctor over what he thinks the folly of observing the Lord's-day till this nineteenth century, it would be hard to say. There is, however, one thing conceded by him of some importance; the appointment was made by the apostles. He says, indeed, "whether by the apostles or their successors; but it could not have been an appointment of their successors, seeing that the day was largely in use in the apostles' time." Moreover, the Doctor's supposition that Paul, were he to revisit the earth, would be surprised to find that Christians had not learned to dispense with the practice, is an indication of its apostolic institution.

cial argument employed to show that in this dispensation God has abolished a sacred day is, that Jewish Sabbath-keeping has been repealed, which is not the same thing. Both the Old and New Testaments show that God rejects not the day but the old mode of keeping the day, and principally for these reasons; either because the rites of the day were mixed with sinful conduct, or were superstitiously observed, or they were out of date. By Isaiah, God says to the Jewish people, "Bring no more vain oblations . . . the new moons and Sabbaths, the calling of assemblies, I cannot away with" (i. 13). Why? Because He had abolished the day? certainly not, the law of the Sabbath was in full force. It was the service of hypocrisy that God rejected. The hands that brought the offering were full of blood. The day was not repudiated, it still remained blessed and sanctified; for thus by the same prophet God speaks of the day—"If thou call the Sabbath a delight, *the holy of the Lord*, honourable, . . . then thou shalt delight thyself in the Lord," (viii. 13, 14).

Coming down to the New Testament, we find this distinction clearly marked. Several passages have been adduced to show that God has repealed *the keeping* of any special day, but their teaching is, not that God has repealed the day, but the old Jewish Sabbath-keeping. To the Church at Colosse Paul writes, "And you being dead in your sins, hath He (Christ) quickened. . . . Blotting out the handwriting of ordinances that was against us . . . and took it out of the way. Let no man *therefore* judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath days; which are a shadow of things to come" (xii. 13—17). Now what was "taken away" from the Colos-

sians? what was against them? and contrary to them? Was it the keeping of a sacred day, as described by Isaiah, when the Sabbath was a delight, the holy of the Lord, and honoured? Paul says that the holy day, the new moon, and the Sabbaths, were shadows of good things to come, and the body or substance was of Christ. But in itself was any one of these things a shadow of the good things that were to come? The "holy day," what of Gospel things did that foreshadow? Of what was the new moon a shadow? Did the moon, in its narrow crescent form, ever shadow forth Christ, or any of the Gospel blessings? Did Sabbath-days in themselves ever give any shadow of the good things to come? Most certainly not. Then what does the apostle mean? Plainly, the rites that belonged to these days. Certain ceremonies were performed at these times, and certain sacrifices offered. Let us further ask, what was blotted out? Was it the keeping of a Sabbath-day? The apostle says it was the handwriting of ordinances that was against them, and which Christ nailed to the cross. This being done, and principalities and powers having been spoiled, these Christians are recommended to permit no man to judge them in meat or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath. Does Paul exhort to no respect for the things themselves? Not of meats and drinks and of the new moon is the apostle treating, but of Jewish meats and drinks, and of observances connected with the appearance of the new moon. No one would be likely to judge them about new moons, or full moons, or in respect of meats and drinks. Not of the Sabbaths, or even of a holy day, is he now exhorting, but of things connected with them that were shadows of good things to come. The distinc-

tion between the day, and the ceremonial keeping of the day, is fully sustained. Paul does not declare the abolition of a sacred day, but of the rites and ceremonies of the day. To the Galatians the apostle writes more earnestly. He says, "Ye observe days, and months, and times, and years" (iv. 10). And he certainly disapproves of what they did, for he adds, "I am afraid of you." But was he alarmed at their simply observing a day? Was he afraid of the Corinthians, or of the Christians at Troas because they kept the first day of the week? Rather, was he not afraid of them because they filled the days with the beggarly elements of a bygone time, and were putting ceremonies in the place of Christ?

This blending of things ceremonial and temporary with things that remain, often obtained in the former times, and we have to distinguish between the things that are abolished, and those which are not removed. The mode in which rebellious children were to be punished under Jewish law has passed away, but the great statute which required them to honour their father and their mother abides through all generations (Deut. xxi. 18); see also Lev. xix. 3. That a man should not steal his neighbour's ox, is a statute for ever, but the Jewish mode of dealing with the criminal is abolished (Exod. xxii. 1). See also a passage in Ezekiel (xviii. 5—9), where moral precepts that abide are intermingled with ceremonial regulations. In all such cases we have to separate what belongs to us from the things which were part of a temporary dispensation; so must we discriminate with respect to the Sabbath; it has been mixed in a former time with many things that were temporary, but it has not passed away with them. It was given to man that it might bless him in every age. It was distin-



guished above all the other sacred days for the Jews. It came round every week, it was kept with multiplied offerings, and with a reverence and carefulness that expressed a special regard; it had a place on the stones graven on the mountain which no other day had. God specially appropriated this seventh-day Sabbath and honoured it above all holy days. It was called "the Sabbath of the Lord," "the holy of Jehovah, honourable." Nehemiah, addressing the Lord, calls it "*Thy* holy day." The Lord Himself speaks of "*My* Sabbaths," "*my* holy day." It is plain that the seventh day did not stand in the same category as the other holy days that were kept by the Jews. And when the observances with which it had been filled were abolished, because the one great offering had been made, the day remained. Christ took it and made it into a day for Himself, that He might thereby promote the coming of His kingdom. The apostles, who were left to conclude the arrangements which Christ began, specially distinguished "the first day of the week." One of the apostles claimed the day for the Master as "the Lord's-day." Moreover, the keeping of the day is found to be an almost universal practice amongst the early Churches. This four-fold evidence will, we think, be amply sufficient to show that the keeping of a Christian Sabbath is from heaven.

We begin with the Master, our great exemplar. He abolished the Jewish economy when He said "It is finished." He lay in the grave through the Jewish Sabbath, and rose on the first day of the week, which is properly the first day of the new order of things. His resurrection brought light and gladness for a sinful world, and turned the mourning of His disciples into joy.

On this gladsome day the disciples held a meeting, and their Master met with them. "Then the same day at evening," says John, "being the first day of the week, when the doors were shut, where the disciples were assembled . . . came Jesus and stood in the midst, and saith unto them, Peace be unto you" (xx. 19). This meeting in itself would not prove that Jesus meant to sanction a day to be kept sacred by His Church, but there are some connected circumstances that favour the view. Christ had power to lay down His life, and power to take it again, He had power, therefore, to choose when His hour should come. And He chose to lie in the grave on the Jewish Sabbath, during which a number of now abrogated ceremonies would be attended to, which he would not choose to sanction, and to rise on the first day of the week. John, too, lays particular stress on the fact that this day of the disciples' meeting was "the first day of the week." He has previously informed us that Christ rose on the first day of the week (v. 1). He now says that it was *the same day* on which the Saviour arose, and adds, "being the first day of the week." We hear no more of Jesus meeting the disciples till another first day had come. But "after eight days," says John, "*again* his disciples were within . . . then came Jesus and stood in their midst, and said, Peace be unto you" (v. 26). These seem to have been large and important gatherings. It is not likely that they would have been afraid of the Jews had two or three only met together; and how sacred they were may be learned from what was done as recorded in verses 19—23.

We have here then two gatherings on the two first days of the week immediately succeeding the resurrection, or the first, and the eighth, as

the early disciples frequently used to call the first day of the week. The evangelist is again careful to impress on our minds the day on which this second visit was made. He does not say afterwards, or in a few days after, Jesus appeared amongst His disciples, but passes over the intervening Sabbath on which all had been wont to meet, that he might mark the second first-day. Christ chose these two days for meeting His disciples. He did not very frequently meet them during His short stay on earth, but He selected the day of His resurrection, and the succeeding first day of the week, for two of His visits.

This distinction given to the day by the Master seems to have been understood by the Church, and was confirmed by the inspired apostles. We might expect the disciples to go from these two first-day meetings with the conviction that Christ meant them to observe that day, and from that time the day of the resurrection was highly regarded, and afterwards we find the septenary return of the day so extensively observed as to require some such fact to account for its prevalence.

On good authority it may be affirmed that the Pentecost, which was kept a few weeks after the resurrection, was the first day of the week, when it was fully come. And it is worth observing that among some of those outlying nations represented on that occasion, the use of the "Lord's-day" was afterwards found to prevail.

By the Church at Corinth, where Paul and Apollos and Cephas taught and set in order the things that were to be observed, we find the first day of the week a sanctified day, and that it was recognised as such by the Apostle Paul. Writing to this Church about a collection for poor saints, the apostle says, "upon the

first day of the week let every one of you lay by him in store, that there be no gatherings when I come" (1 Cor. xvi. 2). A number of first days would pass before Paul's visit, and through a series of such days, the Corinthians were instructed to lay by their contributions. Whether they were to lay by in their own homes, or whether some functionary of the Church would keep each man's store separate, does not appear; but one thing is evident, that in the estimation of both the Corinthians and the apostle this was a distinguished day. It appears, too, from another passage in the epistle, that there was a day when the members of the Corinthian Church left their homes, and came together in one place to eat the Lord's Supper (xi. 20). And from the custom of the early Church there can be no doubt that this was on the first day of the week; and if so, the first day of the week was the day of their church assemblies; the day on which together they partook of the Lord's Supper, and the day on which Paul directed them to lay by their contributions. Moreover, Paul had given orders to the Churches of Galatia to do as they were commanded to do (v. 1). It is evident, therefore, that the Church at Corinth and the Churches in Galatia kept the first day of the week as a special day.

A short time after we find the apostle, the company who tarried for him, and the saints at Troas, together keeping the first day of the week, and under such circumstances as seem to indicate apostolic intention and management to separate the day for sacred purposes. The historian Luke writes, "and we sailed away from Philippi, and came unto them to Troas in five days; where we abode seven days. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them

ready to depart on the morrow" (Acts xx. 6, 7).

Here, again, the circumstances, are minutely given, and indicate a purpose of distinguishing the first day. The day was devoted to religious purposes. Those who came together brake bread, and heard a sermon from Paul. The company, too, was an important one. There were representatives from various influential places, who had passed over to Troas before Paul, and waited his arrival. There were Sopater of Berea; Aristarchus and Secundus of the Thessalonians; Gaius and Timotheus of Derbe; and Tychicus and Trophimus of Asia. Besides these, there would be the disciples of Troas, and to hear Paul's sermon probably many more. There were many lights in the upper chamber where he preached, and though for other purposes than convenience they might wish lights in the place of their assemblies, they would not need *many* lights if the room and the attendance had been small.

Moreover, the narrative seems to teach that they waited some days that they might hold these services on the first day of the week. Luke records that they were five days voyaging from Philippi to Troas. If the distance had taken them about two days, as on another occasion (xvi. 11, 12), they would have been early enough to have held their services on the previous first-day; as it was, they waited for the next first-day. Luke says, that having been five days on their voyage, they abode seven days at Troas, and upon the arrival of the first day of the week they came together and held their services. The first day of the week was the meeting-day for breaking bread, and though Paul reached Troas about the second or third day of the week, he waited for the first day of the next week that they might on that day hold their public assemblies.

Further and very important proof of the existence and early institution of a sacred day is given by the apostle John. An exile in the isle of Patmos, for the word of God and for the testimony of Jesus Christ, he received epistles from Christ for seven Asiatic Churches. In explanation of the extraordinary circumstances under which he received these communications from the great Revealer, he says, "I was in the Spirit on the Lord's-day" (Rev. i. 10). Several things deserve our attention here. First, the Lord on whose day John was in the Spirit, was the Lord Jesus. His work he was doing; His epistles he was to communicate; His kingdom was the subject of the revelations. Secondly, there was a day which the Lord Jesus appropriated. For the establishment of His work on the earth, He claimed to have a day properly His own, and which, while under inspiration, John calls the Lord's-day. Thirdly, it was for the Lord to choose the day on which John should be in the Spirit, and be thus fitted to receive the revelations to be made, and He chose that His servant should be in the Spirit on His own day; thus honouring it, and giving blessed instructions on it. Fourthly, the Lord's-day was one of seven, and evidently the first of the week. Some expositors who have had a theory to sustain, have held that the Lord's-day was the day of judgment, or the day of the Lord's coming. Strange it would be that the apostle should say he was in the spirit on the judgment day, or, "as they translate, I was transported by the Spirit (or in Spirit) into the judgment day, or the day of the Lord's coming," while he received orders to write to the Churches. As Alford says, "They must be bold indeed who can render *ἐγενόμην ἐν Πνεύματι ἐν*, 'I was transported by the Spirit [or, in spirit] into,—in face of

chap. iv. 2: and κυριακή ἡμέρα, 'the day of the Lord's coming,' in face of the absence of a single precedent." It has been supposed that the Lord's-day was a yearly observance, but it is a mere assumption, unsupported by God's word and opposed to the teaching and usage of the early Church. It was one of the seven days of the week, and which could it be but the first? Not the seventh, for the Lord was all that day in the grave. Not the sixth, for that was the day on which He was condemned and crucified. Not the fifth, it was the day of His betrayal and mental agony. Not the fourth, it was the day of the conspiracy, when the rulers consulted to put Him to death. The third and the second have no claim. The first day of the week is the only day that can claim to be the Lord's-day, the day on which Christ rose from the dead. And since the first day of the week was held sacred by the disciples, if the Lord's-day were not the first day of the week, there would have been the Lord's-day *and* the first day of the week demanding observance, which is not in accordance with fact. Fifthly, the distinction of this day as the Lord's-day was well understood by the Churches to which John wrote. There is no explanation of the terms such as John was wont to give when he might be misunderstood. The Churches were so familiar with the Lord's-day, that he had only to name it and they would know at once what day he meant. Let us assume that no such custom was known by the Churches as keeping a day to the Lord, and what a puzzle John's explanatory preface would be to them. Or, let us suppose that a day was kept by some individual Christians, but not by God's will, nor by apostolic appointment. Some well-meaning men devised it as an expedient, and some of the weaker-minded, weaker-

faithed saints of the time regarded it, then would John, who in the spirit had received revelations from heaven for men, make a solemn claim of this day for the Lord? Man has invented the keeping of the day when God had withdrawn it, yet under inspiration the apostle calls it the Lord's-day! We may, too, observe, that the celebrated Syriac version, the Peschito, renders οὐκ ἔστι Κυριακὸν δεῖπνον φαγεῖν (1 Cor. xi. 20), "Not as befitteeth *the day of the Lord* ye eat and drink" (See Elliot Hor. Apoc., iv. 367), which shows at least that very early the day was in use, and that in the estimation of that time the Lord's-day was the first day of the week. The practice of the earliest Churches shows that in the apostle's time, and immediately after, they largely observed a sacred day under the name of Lord's-day, or Sunday, or first or eighth day. The writings of some of the fathers have no doubt been corrupted—many of their expositions are fanciful and unscriptural; yet when their writings are genuine, when they speak of facts, and facts in accordance with the statements of Scripture, we may quote them with some confidence, especially those of them who wrote soon after the time of the apostles.

A few extracts from early writers, chiefly of the Christian Church, will conclude our evidence.

There is an epistle ascribed to Barnabas, esteemed by early writers to be the companion of Paul. By modern critics the external evidence is considered to be conclusive against that opinion. But the date must be an early one. Rather extensively it has been assigned to the beginning or middle of the second century. Hilgenfeld, however, who has devoted much attention to the epistle in his recent edition (Lipsiae, T. O. Weigel, 1866), holds that it was written at the close of the first century, by a

Gentile Christian of the school of Alexandria, and, if so, in the lifetime of the apostle John. In this epistle, on Isaiah i. 13, the writer says, "Further, He [God] says to them, Your new moons and your Sabbaths I cannot endure . . . *We keep the eighth day with joyfulness, the day also on which Christ rose again from the dead*, and when He had manifested Himself, He ascended into the heavens" (chap. xv.). On this passage Hefele says, "Barnabas here bears testimony to the observance of the Lord's-day in early times." (See Ante-Nicene Ch. Lib., vol. i., 128.) Neander says, "In the catholic epistle ascribed to Barnabas, Sunday is designated as the day of jubilee in remembrance of Christ's resurrection" (His. ch. i., 402; see also Geiseler's Eccl. His., i. 92, foot-note.)

Ignatius, bishop of Antioch, suffered martyrdom in the year 107. In his epistle to the Magnesians (ch. ix.) he treats of the Sabbath. We pass over the testimony of the longer form of the epistle, where the "Lord's-day" is spoken of as "the queen and chief of all days," because it is now generally considered spurious; but there is a passage in the shorter form, which even Sir W. Domville has allowed to be genuine, which we propose to quote. Archbishop Wake's translation of the passage is—"Wherefore, if they who were brought up in these ancient laws came nevertheless to newness of hope, no longer observing Sabbaths, but keeping the Lord's-day, in which also our life is sprung up in Him," etc. It is objected to this translation that the word "day" is not in the original, and it is proposed to render *μηκέτι σαββατίζοντες, ἀλλὰ κατὰ κυριακὴν ζῶντες* "no longer observing Sabbaths, but living according to the Lord's life." (See Cox's Lit. of the Sabbath.) In the flimsy article under "Lord's-day" in the early edition

of Kitto's Cyclopædia (which surely was not written by the Doctor, and which he was wise enough to replace by a different article in after editions), the writer says, "The defect of the sentence (from Ignatius) is the want of a substantive to which *αυτου* can refer. This defect, so far from being remedied, is rendered still more glaring by the introduction of *ἡμερα* (day)." He proposes that we render simply the life of the Lord, which will have, he says, a more personal meaning, and will go nearer to supplying the substantive. But why should the rendering have a more personal meaning? What is implied is evidently some day of privilege under the gospel dispensation. Those who had been brought up under the influence of the old Sabbath laws came to the possession of new hope as they were brought under the teachings of the gospel day. Neander, who quotes this passage, says, "In the epistle of Ignatius to the Magnesians, it is presupposed that even the Jews who had come over to Christianity substituted Sunday in place of the Sabbath. As the Sabbath was regarded as representing Judaism, Sunday was contemplated as a symbol of the new life, consecrated to the risen Christ, and grounded on the resurrection." (Church His. i. 403.)

Alford also quotes the passage from Ignatius as illustrating Rev. i. 10. Drs. Roberts and Donaldson, and the Rev. F. Crombie, translate, "If, therefore, those who were brought up in the ancient order of things have come to the possession of a new hope, no longer observing the Sabbath, but living in the observance of the Lord's-day, on which also our life has sprung up." (Ante-Nicene Chr. Lib. i. 180, 1867.)

Justin Martyr, who in his youth was contemporary with the apostle John, says, "On the day which is called Sunday there is an assembly in one place of all who dwell either

in the towns or in the country, and the memoirs of the apostles or the writings of the prophets are read. Then when the reader hath ceased, the president delivers a discourse. We then all stand up together. Then, as we have already said, we cease from prayer, bread is brought, and wine and water. . . . We all of us assemble on Sunday because it is the first day in which God changed darkness into matter, and made the world. On the same day, also, Jesus our Saviour rose, therefore it remaineth first and chief of all days." (Apol. to Antoninus Pius, about the year 140, chap. iii., 87-89, Chevallier's translation).

Dionysius, bishop of Corinth, to the bishop of Rome, A.D. 179, writes, "To-day we kept the Lord's holy-day, in which we read your letter" (*τὴν σήμερον ὅνν κυριακὴν ἁγίαν ἡμέραν κ.τ.λ.*)

From a distinct source we have other reliable testimony. Pliny the younger was sent by the Emperor Trajan as his lieutenant to the provinces of Pontus and Bithynia, A.D. 106-108. In his report of the Christians who were suffering persecution, he writes, "The whole of their fault or error lay in this, that they were wont to meet together on a *stated day* (*stato die*), and sing among themselves a hymn to Christ as God."

Here is a mass of evidence which shows that the keeping of a Christian Sabbath is from God. Christ met His disciples on two consecutive first days of the week. At Corinth and Troas the day was kept by apostolic sanction and example, and probably at Troas by Paul's direct arrangement and command. Alford, Tischendorf, Bengel, and others, render "when we came together to break bread," &c. (Acts xx. 7). John, about the year 95, claimed the day as belonging to the Lord Jesus. John is said to have died about the year 100. Barnabas wrote a short time before or

shortly after John's death. The epistle of Ignatius dates about seven years after John's decease. Pliny, who wrote so independently, must have given his report to the Emperor some six or seven years after John had fallen asleep; and as he found large numbers of Christians, and the keeping of a *stated day* an established custom amongst them, it is morally certain that they kept this day in the time of the apostles. Justin Martyr wrote about 40, and Dionysius and Mileto, Bishop of Sardis, about seventy-seven years after John had left the world.

Nor must we overlook the great extent of territory over which the practice of keeping a day had prevailed both amongst Jewish and Gentile Christians. At Jerusalem we find Christ and His disciples assembling on two first-days of the week. At Corinth, in the Church of Galatia, and at Troas, a city of Phrygia or Mysia, the day was observed. And may it not be fairly concluded that those men from Berea, and Derbe, and Asia, who accompanied Paul to Troas, and kept the first day of the week with him there, observed it in the places they represented? The seven Churches to whom John wrote were evidently familiar with the Lord's-day. Barnabas is thought to have been of the school of Alexandria. Ignatius was the second Bishop of Antioch, in Syria. Pliny was governor of Pontus and Bythinia. Justin Martyr resided at Ephesus, Dionysius was Bishop of Corinth, and wrote to the Bishop of Rome, not to inform him of a custom they had adopted in keeping a day sacred, but to say they read a letter from Rome on the Lord's holy day, assuming that the Church at Rome knew what was meant by the Lord's-day. Irenæus was Bishop of Lyons, where the day was also observed.

With this evidence before us, we again ask the question, Whence is it? from heaven or of men? If of men, by whose authority was it imposed? Upon that supposition, God had withdrawn the day He had once given; then, who reimposed it? Did some weak-faithed individuals devise it while inspired apostles were amongst the Churches? And would all the Churches accept it from them without apostolic sanction, and while the apostles would consider those weak Christians who did so? Did the apostles sanction the keeping of the day, and observe it themselves? Then, as they were inspired men and were appointed to order and establish the churches, would not their sanction give divine authority to the observance? Did the "Church" institute the practice? What is meant by the Church? Was it a general assembly of the faithful? Would such a council be convened without the apostles? And if the apostles were present as at the council in Jerusalem (Acts xv.), would not the decision give a divine authority? It may be said that the Church decided to keep a Christian Sabbath after the time of the apostles. But we have found the observance largely prevailing in the Churches before the apostles left the world, and how could the Church institute that which was already extensively in use?

Moreover, if it was of men, how did Christ come to honour it by choosing that His servant John, who received revelations for the Churches, should be in the Spirit on that day? Why, when under inspiration, did John designate it the Lord's-day? Why did the Lord appropriate it? If the Church appointed the day after the apostles had passed away, how was it that previously Christ had taught John to claim the day as His? Could the Church originate the observance of the day after an apostle

had claimed it as belonging to the Lord of the Church? Would Christ adopt the day if it had been introduced by mere human authority? According to the theory of those who think the keeping of a sacred day is a human expedient, Paul in his time esteemed those who regarded one day above another as men of feeble faith, yet Christ adopts their invention, appropriates it as His day, and instructs John to send to the Churches His stamped approval of it. Is it likely that He should accept this at their hands, and thus solemnly sanction the contrivance? But if He did, if He accepted it as His day, and sent it out to the Churches with the seal of His approval, does it not then come to us with His authority? Is it not "from heaven?"

The change of day is a question of secondary importance, and needs no new command, seeing that God had before given to man a day for sacred purposes. The great thing that man needed was a portion of his time set apart for these especial uses. In itself the change of a few hours is of no moment; in keeping any day, variations of time will be found in different latitudes. In this case the reasons for a change would be, principally two. It would tend to wean Jewish Christians from the customs of their Jewish Sabbath, and would bring out prominently and distinctly, Gospel truths and facts, especially the resurrection. The first reason applies with no force to us in these days, though it may be of use when the Jews are converted. The will of the Master in respect to the change is sufficiently indicated without an express command. He chose to lie in the grave through the time of the old Sabbath, and to appropriate the succeeding day. He met His disciples on two consecutive resurrection days, and taught His servant John

to claim the day for Him as the "Lord's-day."

How the day is to be kept is too large a question to be discussed in detail in this paper. It is, however, evident, that the Jewish mode of keeping the day has been abolished. It is equally plain that there must be rest from secular engagements that there may be time for Christian nurture, and spiritual work. Moreover, this cessation from secular engagements must extend over the whole day, for when God allotted the proportion of man's time to be devoted to sacred purposes, He decided that it should be a seventh portion—the mind

should be freed from attentions to ordinary business that it may give undivided thought to the things pertaining to godliness, which is most successfully done when an entire day is set apart for religious purposes—the line of separation should be clear and distinct, which would not be the case if every mind were left to judge how much of a day was to be devoted to Christian worship and duties—the Christian work to be done requires that a full day at least should be given to the service—Christ, by His servant John, claimed a "day" for his Master as the Lord's-day, and not part of a day.

---

## Baptism and the Law.

BY R. GOVETT.

---

IN most of the Epistles some word concerning baptism is dropped by the inspired writer, which shows us its nature in God's sight, and gives us encouragement to withstand the corruptions which have defaced it. In some passages it is more difficult far than in others to discover how they bear upon the fallacies concerning baptism which are so common. Among these more difficult passages, if I mistake not, the mention of baptism in the Epistle to the Galatians is one. And yet I think that its testimony, viewed aright, is of much weight; which, then, with the reader's permission, I proceed to present to him.

Let us ask, then, first, *What was the state of the Church to which Paul was writing?*

And next, *What is the argument thence resulting?*

1. With regard to the first point, it is evident that the apostle is addressing believers who had received Christ and the message of His grace (i. 6). But they were being led back unwittingly to law by Judaising teachers, who were enforcing circumcision as part of a Christian's duty. They taught it as a necessary supplement to the Gospel. 'Did the Galatians wish to be sons of Abraham, and heirs of his promises? Let them be sealed with the mark enjoined by God on the patriarch, and impressed on him.'

Those addressed by Paul had been baptized, and were standing at first in the grace of Christ (i. 6). They had also, after their baptism, been



sealed with the supernatural gifts of the Holy Ghost (iii. 2-5).

But the plea of the Judaic teachers, as we gather from Paul's argumentation, was this :

' Abraham, as we own, was justified by faith first (Gen. xv.), but he was also justified afterwards by circumcision (Gen. xvii.). Circumcision, then, is, by God's design, to be applied to those justified by faith, as Abraham was. If, then, Abraham is the pattern of all believers, and his acceptance the pattern of ours, you who believe must be circumcised ; in order to have Abraham for your father, and to partake in his heritage. Add circumcision, then, to your faith, which is incomplete without it.'

Hereupon, the answer of the Holy Ghost is given, an answer which enlightens us greatly on the relation of the covenants made with Abraham (iii. iv.).

The reader will find the train of the ensuing argument, as originally stated by Paul, in the third chapter of this Epistle.

The apostle proves, first, that Abraham was justified by faith alone ; as recorded in the fifteenth of Genesis. In that chapter we have the covenant of *faith* resting on accepted sacrifice. It was a covenant made between Abraham and Christ the (Singular Seed of Abraham), on the one hand and God on the other. It was " the covenant which was confirmed before by God unto Christ."\* For he is the Individual Seed which was promised to the patriarch ; as it is written, " All the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth ; so that if a

man can number the dust of the earth then shall thy seed also be numbered" (Gen. xiii. 15, 16). This is the passage which the Apostle cites in order to prove, that the unconditional promises respect Abraham and his *Individual Seed*, "*which is Christ.*" He quotes only verse 15, because verse 16 speaks of Abraham's *multitudinous seed* according to the flesh ; that is, of Israel. This is the force of the apostle's words : " Now to Abraham and his Seed were the promises made. He saith not, ' And to seeds,' as of many, but as of one, ' And to thy Seed,' *which is Christ.*" He next observes, that the covenant of the fifteenth of Genesis was a ratification of God's unconditional promises to the patriarch and to his Individual Seed—Christ. For while that chapter names Abraham's *spiritual* seed, numerous as the stars ; and also his *fleshly* seed, who were to be strangers and slaves in Egypt 400 years ; yet the covenant was ratified to Abraham's *Single Heir* only. For the patriarch complaining that he had no heir of his family, and that Eliezer seemed likely to possess all he had, the Most High made reply, " This shall not be *thine Heir* ; but *he* that shall come forth out of thine own bowels shall be *thine Heir*" (v. 4). Here then an *Individual* is promised. This word was partially fulfilled in Isaac ; but it looked forward to its completeness in Christ, the one heir of Abraham. *Now it is to this Individual that the covenant is ratified.* After the sun was gone down and it was dark, a furnace of smoke and a torch of fire passed between the parts of the sacrifice, which Abraham, according to God's word, had offered. Here was the *formal ratification of the unconditional covenant*, to which Paul is appealing.

Now to whom was it made sure ? " In the same day the Lord made a covenant with Abra-

\* Εἰς Χριστόν. There are manuscripts of value which omit these words. But I suppose it was because they could not understand them. They are a most important link.

ham, saying, 'Unto **THY SEED** have I given this land.' This, then, is *Abraham's single Heir, Christ*, inasmuch as there is no note of multitudinism about it. Abraham was now expecting a single Heir; it is to this heir God makes over the land, by a covenant formally ratified.

The covenant of circumcision, then (as the apostle pleads), seeing it came years after the ratification of the unconditional covenant, could not unsettle it. That would be unlawful, even with changeable man: how much more with the Unchangeable God? "This I say, that the covenant that was previously ratified by God unto Christ, the law which was four hundred and thirty years after, cannot disannul that it should make the promise of none effect." (Greek.) The Law given by Moses was nothing but an expansion of the *conditional covenant of circumcision*, which was given to Abraham long after the covenant of faith had been ratified and settled. It could not therefore interfere with that previous covenant.

*The covenant of circumcision was made (1) between other parties, and (2) upon another principle.* It was made in its original form (1) between Abraham and the innumerable offspring of his flesh on the one hand; and Jehovah on the other: "*thy seed after thee in their generations*" (Gen. xvii. 7). God in it promises to be a God to Abraham and to "*his seed after him.*" But Christ is Abraham's Seed who was before him. "*Before Abraham was born I am.*" (Greek.) "He that cometh after me was preferred before me; for *he was before me.*"

(2) It was not, as to its principle, naked promise, but promise suspended on condition. If the male child were not circumcised on the eighth day, it was to be cut off; for the covenant was broken (ver. 14).

Now this covenant of circum-

cision reached its height in the history of Israel, when they assembled at Sinai. Jehovah led them out of Egypt in grace after their years of slavery, possessed of great substance, according to the *unconditional covenant of faith* (Gen. xv. 12-16). But when they had arrived at Sinai, the Lord proposed to them that they *should be His people on the condition of obedience* (Ex. 19). The nation at once accepted the proposal; and a covenant was formally made and ratified at Horeb. But this covenant is wholly different from that of faith (Gen. xv.). It is not between Abraham and Christ on the one side; and God on the other. It was made between angels as the representatives of Jehovah, on the one hand; and Moses, as the mediator and representative of *Abraham's fleshly seed*, on the other. It could not therefore unsettle "the promise," or the unconditional covenant made so long previously, between other parties. It was a temporary covenant, made in order to fill up the gap till the Single Heir of Abraham should come, to whom the unconditional promises belong. Moses did not represent the One Individual, the Heir of Abraham. And the principle of the covenant was not grace, but law and justice.

But to this a natural objection might be raised. 'You get quit of one difficulty only to raise another. You say, that God's promises to Abraham were to be bestowed on him unconditionally by faith. Yet you exhibit God—the same God, mind—as first bringing in *promise*, then *law*. Is not then God shewn hereby to be inconsistent with Himself?'

This is, I suppose, the meaning of the abrupt argumentation of verses nineteen to twenty-one. "Wherefore then serveth the law?" What was the use of it? "It was added for the sake of the transgressions"—which it would not fail to

elicit — “till *the Seed*” — Christ — “should come, to whom the promise was made, ordained by angels in the hand of a mediator” — that is, of Moses. But Moses “is not the mediator of the one” Seed, Christ.

Then comes the objection. “But *the God is one*” and the same; “and therefore (‘you make’) the law contrary to the *promises* of God. Far be it!”

The apostle then unfolds God’s further design in giving the law. It did not really bring in a new way of attaining to the promises made to Abraham, though it might have seemed to do so at first. If man had had spiritual life, he might have won righteousness by his own obedience to law (ver. 21). But he has no spiritual life, and all his works were dead and unacceptable to God. Law then was given, not to justify man, but to condemn him. It could not give him life, as the result of obedience. The instructed Israelite was like the man-slayer who fled to the city of refuge as commanded; he durst not stir outside its gates, till the death of the *High Priest* (ver. 22), fearful of meeting the avenger of blood. Law condemned him; but it gave him dim hopes and promises of better things to come, which were all wrapped up in the appearing and death of Abraham’s Seed. Law could but condemn him. For if one command given in Eden convicted our first Parents, how much more would the six hundred precepts given by Moses to fallen man introduce sins of all kinds? sins of ignorance, and sins of known transgression as soon as it was applied to a nation consisting of millions of the fallen. Moreover, while the law of Moses provided atonement and forgiveness, through priesthood and sacrifice, for sins of ignorance, *it refused to pardon one wilful trespass* (Num. xv. 30). It brought out to the surface the leprosy of sin, and

shut the lepers up; *appointing a service for cleansing them, while yet it did not say whence the cleansing was to come.* (Lev. xiii. 14). Wherefore that omission? *Most significantly: to teach that cleansing cannot come from law; though law may own cleansing when it is come.* Hence Jesus, as Jehovah the Healer, cleansed the leper, and then bade him give proof to the priests, that the prophet like Moses, but greater than he, had come.

The Law was a prison for God’s debtors, till “the promise by faith in Jesus Christ should be given to them that believe. But before faith came, we were kept under the law, *shut up unto the faith which should afterwards be revealed.*” They were guarded. There was to be no escape, save by the death of the High Priest, anointed with the better oil of heaven.

“Therefore the law was our schoolmaster\* up to Christ, that we might be justified by faith.” Law was the instructor and restrainer of the world’s childhood, answering to the slave that led children to and from school. His office was to cease when manhood was reached. But when Christ came and with Him faith, the stage of childhood was past. “But after that faith is come, we are no longer under a schoolmaster: for ye are all sons of God by faith in Christ Jesus.”

God testifies that the Christ has come: the High Priest after the order of Melchizedec has died. Faith accepts the testimony. The Christ came, as the law witnessed, to deliver prisoners from their captivity. “The Spirit of the Lord is upon me, because He hath anointed me [the High Priest] to preach the Gospel to the poor. . . . To preach *deliverance to the captives* (Luke iv. 18). Thus, then, Jesus led out from

\* The words in italics “to bring us,” are not needed.

captivity those who trusted in Him. 'Unto you, therefore, O believer of Galatia, prison, with its turnkeys of law, is ended! Are you going back to prison after having been set clear of its bolts, bars, and walls?' For circumcision is a rite of law: its very badge; just as the red coat is the sign of the soldier (v. 1—4).

1. *The characteristic of Law is our works, as the ground of our acceptance before God.* But as law with its demands cannot justify or save any one who offends, all hope of deliverance by it is thrown down. Therefore, it was God's intent, that after it had fulfilled its purpose in convincing man the fallen, of his inability to save himself, it should withdraw; and give place to the grace that comes through Christ the Saviour. Hence the Law of Moses contained the promise concerning the Prophet who should come, to whose words from God all were to hearken. For there were secrets yet in Jehovah's bosom, which, as Moses confessed, he knew not (Deut. xviii. 15, xxix. 29.)

2. *The characteristic of our Dispensation is the witness of grace.* 'The Redeemer is come! The Kinsman has paid the price for us.' Faith accepts this: and is set at liberty from law and its curse. *But this faith also makes those who are set free "sons of God."* Most important is this word most needful to keep in memory.

"For ye are all the children of God BY FAITH IN CHRIST JESUS" (ver. 26).

What makes a Son of God?

The Church of England says—'Baptism.'

"My baptism, wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven."

"What is the inward and spiritual grace?" (of baptism.) "A death unto sin, and a new birth unto righteous-

ness: for being by nature born in sin and the children of wrath, *we are HEREBY [by baptism] made the children of grace.*"

Here, then, is baptismal regeneration, or the priest and his *opus operatum*: men are made Christians by ceremonies without faith in the receiver of them; which is Popery. As the Church of England gives baptism before faith, it is obliged to suppose that baptism is the producing cause of faith. Till sprinkled, the infant is a sinful child of Adam; after it, a newborn son of God! Which then shall we credit—God? or man? Man says that *baptism*, makes sons of God. Scripture says, that *faith* makes any to be sons of His.

If any will raise a people for God before they are in possession of faith, he has brought us back to the old ground of the flesh and law again. Life has yet to be obtained: you are still transgressors under curse!

Observe that little word "all."

"Ye are *all* the children of God by faith in Christ Jesus." What says this as to the constitution of the churches of apostolic times? *All* were in that day sons of God *by faith*. Then there were none in the Church, who, as possessing no faith, were not sons of God. For the children of the flesh are not the children of God (Rom. ix. 8).

The next verse speaks of baptism. Mark now how it comes in:—

(27.) "For as many of you as have been (were) baptized into Christ have put on Christ."

Baptism comes into view as soon as the question of *sonship on faith* has been settled. Thus also it is in Romans. Paul first shows justification by faith, and then speaks of *baptism as God's barrier against abuse of the doctrine of justification by faith*. His immersion is designed to be the *burial into death of the justified by faith*, to exhibit them as

thereafter cut off from sin, and walking in newness of life.

Baptism is in Galatians presented as the proof of faith previously possessed. The Law of Moses and circumcision have given place to faith in Christ and baptism. 'You then, as believers of the good news received the token of faith in immersion' (Acts ii. 41). All of you without exception are sons of God; for you are all believers. Possibly some of you may not yet have been baptized. Some only just converted; some through want of health, or other circumstances, have not yet received the rite. For the Holy Spirit, both here and in Rom. vi. shifts the word of quantity; giving the universal in the first place to faith, but using a limit when speaking of baptism. "*All sons of God by faith:*" but, "*As many as were baptized put on Christ.*"

The great reality of sonship comes first; the sign of it afterwards. First comes the engagement to be married, then comes the ring, as its sign and ratification. First comes the agreement to purchase the estate, then the sealing and signing of the deed.

So God designed that there should first be the acceptance of Christ, then its visible token, immersion; representing death, burial, resurrection. Here was shown death to Moses, life to Christ. 'You are all sons of God really by faith in Jesus: most of you are visibly also His children, for you were immersed into Christ. You therein sensibly buried the flesh; as sensible of its utter rottenness and corruption before God. But you in your emersion exhibited a visible birth out of water: herein you were in emblem born anew to God. You put off your old and wet clothes: you put on the new. The putting off one suit of clothes, and putting on another is to be found in cases of immersion only. Pouring on the face or sprinkling requires no change of

dress. The Holy Spirit, then, here shows the significance of baptism: it is in emblem the putting off of the law of Moses, and the being clothed with the righteousness of Christ.

We proceed to notice *the argument which arises from the consideration of the meanings of circumcision and of baptism respectively.*

1. Circumcision was a rite of law, a mark in "the flesh" of a covenant made with the posterity of Abraham after the flesh. It seemed to say, 'There is evil in your nature; see you watch over it and remove it, that you may be righteous both before God and man.'

Circumcision, therefore, whether under Abraham or Moses, set up the distinctions of the flesh. (1) It distinguished the *sexes*. This rite of God was for males, and not for females. (2) It recognised the civil distinctions of *slave and freeman*. The slave was to be circumcised as soon as bought. It was not left to his option. The freeman might or might not receive it, at his own choice. (3) It observed the distinctions of *nation*, considered as Jewish or Gentile. Circumcision was for the sons of Abraham after the flesh. All beside are "*strangers*," which are not of thy seed."

This rite, therefore, suited admirably a national covenant, embracing all under its bond.

2. But *baptism* is by God's design the moral and visible contrast to all this. The distinctions of the flesh are herein all swallowed up, as says the apostle:—

(28.) "There is neither Jew nor Greek (Gentile), there is neither bond (slave) nor free, there is neither male nor female: for ye are all one in Christ Jesus."

That is, the distinctions which circumcision made between male and female, between slave and freeman, between Jew and Gentile, are all engulfed in the rite of immersion, which God has commanded to those who be-

lieve in Jesus.\* "The grave levels all distinctions," we say. God has appointed, then, a *burial* for all the diversities of the flesh. "The flesh profiteth nothing." All who possess the great reality of faith in their spirit are to go through the same rite. This ceremony, then, is suited to a dispensation which is based upon an opposite principle to the law, even faith. This oneness in the visible entrance on the religion of Jesus is the sign of a far higher oneness than the old one of the law. It is the token of unity in spirit, oneness of faith, justification "in the name of the Lord Jesus" (1 Cor. vii. 11).

In the immersion which God has ordained behold death to the flesh, and to the law, which condemns the flesh. Behold, also, in the rising out of the water, new life toward God: life in Christ, which saves.

We are called out from under law, wherein we stood as slaves, to become sons of God. Our new life is in Christ, the One Seed of Abraham. Jesus, both seed of Abraham and Son of God, makes those who believe in Him both sons of Abraham and children of God.

Circumcision divides the flesh: Baptism represents believers as of one spirit (1 Cor. vii. 17): "Ye are *all* one in Christ Jesus."

Let us observe, next, how this bears upon the question of *infant baptism*.

1. Some say, 'Circumcision was the seal of the covenant of grace.' But what says the Scripture? (Gal. v. 1-5). "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the *yoke of bondage*. Behold, I Paul say unto you, that if ye be *circumcised*, *Christ shall profit you nothing*. For I testify again to every man that is being circumcised, that he is a debtor

to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. For we through the Spirit wait for the hope of righteousness by faith."

This scripture affirms on the contrary, that circumcision binds a man to attempt to justify himself by keeping the whole law. It says that circumcision is the yoke of slavery, and a renouncing of faith, of Christ, and of grace, in order to set up the law and the flesh.

2. What does this passage teach about the *constitution of the Church of Christ*?

Some will have it to consist of the nation. So says the Establishment. All the nation have been brought into the Church by their baptism while infants. Others would confine the constituency of the Church to *believers and their children*, as does the *Westminster Confession*.

Do we find either of these schemes in this passage? Had either of them been true, Paul must have owned them at this point; for the Judaisers were pressing strongly "the Abrahamic covenant." If, then, the covenant of circumcision made with Abraham is a part of the Gospel, identical with it in principle, and to be applied to enlarge the commission to baptize, the apostle must needs have shown it. Does he? He affirms that there were *two covenants* with Abraham, represented respectively by Abraham's two wives and their two sons. But these are as opposite in character as the law and the Gospel. Hagar answers to the law, to the covenant of circumcision, and to Jerusalem the earthly; whose children were the circumcised refusers of grace, and persecutors of the Gospel. But *we*, says Paul, are children of the freewoman, whose son was not born of the flesh, but according to promise; and our mother is Jerusalem the heavenly (Gal. iv.).

\* Observe one notable and significant omission here. It is not said, "There is no distinction between *infant* and *adult*."

In the churches raised by Paul "all" were believers; though whether all were baptized or no the apostle would not expressly affirm. None but believers belonged to the Church. They were those who had heard of Christ, and received Him. They are addressed as men of understanding, able to comprehend argument. Before faith came, they were shut up in prison. But now faith had come, both as a doctrine external, and as a principle dwelling within them.

As, then, *faith* and sonship with God are the pre-requisites to baptism; *no faith* and the mere birth of nature are shut out from the church; and from baptism, the visible sign of admission thereto.

3. Look again at the *signification of baptism* as here exhibited. It is set forth as the token of accepting the new testimony of Christ which came to set free those shut up under law and the curse. With Christ's death and resurrection came the rite which exhibits in emblem, both these great facts of God's hand, and our faith in them. The law bound each individual exactly to observe for himself each part of the Law. If he stood, he stood for himself alone. If he fell, his fall affected himself. "The man that doeth these things shall live by them." But the Gospel bids us put off our natural and individual responsibility for our past deeds, by accepting the completed work of our Lord. This baptism manifests in emblem. It is a burial with Christ. It is a voluntary putting off of the standing of the flesh under law to put on Christ and grace.

This is true of the believer, and of him alone. How can they put on Christ, who know not how to put on their clothes? As applied to infants, the rite—even if immersion be used—is an acted falsehood. There is not in the ceremony any of the spiritual meaning here given to it by God. There is no death to the flesh

and to law; there is no life to Christ. New-born infants are not sons of God by faith; they are not in Christ. But the introduction of infants took away even the form of baptism; from immersion men betook themselves to pour and sprinkle, as most suited to new-born babes.

Observe also the strength of the apostle's affirmation: "You are all sons of God by faith." "You put on Christ."

It is not, 'We trust you are sons of God; for *your proxies promised for you that you should believe.*' It is not, 'You put on Christ; for *your proxies did it in your name.*'

It does not treat of the putting on of Christ, as a something future, a matter of obligation incurred. It is not,—'You *ought* to put on Christ, for you were baptized, and that expressed your *duty.*' It is not, 'You *ought* to put on Christ; for you *vowed* to put on Christ.' The apostle states it *absolutely as a certain past fact.* It was true of every baptized believer; he *put on Christ.* There is no word about "baptismal vows." That is a return again to law, and our promise-making to God. Faith does not make *promises* of its own future doings to God; but accepts Christ's past and perfect *performances* on its behalf.

4. Let us further consider the *words of quantity* in verses 26 and 27.

(1.) The apostle speaks of the disciples of the church as universally sons of God. Once they were, along with others, all shut up under sin (22). But now "*Ye are all* the children of God by faith in Christ Jesus" (26). And again, "For ye are *all* one in Christ Jesus" (28).

2. But he uses limitation when he speaks of their baptism. "*As many as* were immersed into Christ put on Christ" (27).

There was then *no exception* as to *faith.* This was the ground of entrance into the church. There *might*

be some exceptions as to baptism. This was the original standing of the apostolic church; even of one so far fallen as those of Galatia were. Great is Paul's indignation against them for introducing into the church the principles of the flesh and of law. He treats them with far greater severity than the openly immoral of Corinth. But they had not advanced by a long way so far on this road as Christians of the nineteenth century.

Compare this statement of Paul with the constitution of a Congregationalist church, where believers and *their offspring* are received.

In an Independent church (1), '*All are baptized.*' That is put first, because it comes first. It is the ground of their reception. (2) But, secondly, '*Many have not faith.*' For they were "baptized" before possessing faith. Hence it cannot be said of them, "*Ye are all sons of God by faith* in Christ Jesus. For as many of you as were immersed into Christ, put on Christ."

Here, then, is a tangible opposition between the two. Suppose that in the chief town of Galatia there were a thousand in communion; of these *all are believers, but ten are not baptized.* But in a Congregationalist church of a thousand, while *all are baptized*, there are *three hundred children of believers, who do not themselves believe.* In short, the difference is, In a true church, *all are believers*, though *some may not be baptized.* In a Congregational church, while *all are baptized*, *some (or many) are not believers.*

(5.) Remark again the order given to *faith and baptism* respectively. Historically speaking, in the Acts we always find faith to precede. But the same order is also observed in the Epistles. In the first five chapters of the Romans, Paul establishes the necessity of *faith*, and its blessedness in our justification. Then he proceeds to speak of *baptism*, as

God's guard set to prevent His doctrine of justification by faith from being abused. Abraham is our pattern of justification. Now, he was justified years ere the sign and seal of his acceptance before God was given in circumcision. So it should then be with us.

The same order obtains here also. Those to whom Paul wrote were once prisoners under law. But the testimony of God concerning His Son came, and opened their prison-doors; whereupon they stepped forth into freedom, sons of God. Then they put on Christ visibly in baptism.

Lastly, if Infant Baptism were taught or admitted by the apostle, his argument would be destroyed. Paul makes the Law to be the dispensation of the flesh, and of the children of the flesh, born in the natural course of things (iv. 23-29, vi. 12-13). But the Gospel he makes to be the dispensation of the Spirit and of faith; as we see in the argument he draws from Abraham's wives and sons. Hagar answers to the Law, and its sons, children of the slave-mother, are the circumcised, and persecutors. Sarah answers to the better covenant; her children those of promise, freemen, and sons of God.

Now the foundations of his argument would have been overturned, if opponents could have said (and there were sharp ones in those days)—'But, Paul, the flesh enters into the constitution of the Church, and forms a part of it. For you admit the baptism of believers *and their children.* Now most of these have no faith. Hence the Church consists, not of sons of God and of believers only; but of sons of Adam, and of unbelievers also. How can you say, then—"Ye are *all sons of God by faith?*"

"You speak very unwarrantably too against circumcision; as hostile to Christ, and destructive to grace.



Why, do you not teach, that the law of circumcision as given to Abraham, teaches us our duty about the admission of infants to baptism? There were a gap in our baptismal commission, but for that! Children—as you must allow—enter the Church through baptism before they have faith; just as in Judaism male infants enter the synagogue by circumcision. We have not only within the Church those who, on conviction, have sought baptism for

themselves. We have those, also—and many of them—who have been unconsciously led to it, and through it, by others. On what ground are they admitted? On the ground of faith? Nay, but because they, by the flesh, are united to their parents.'

As then the inspired argument must have stood clear of all that would have ruined it; and as infant baptism would have made Paul's argument void, *therefore there was no infant baptism in apostolic churches!*

---

## Opium.

---

A RECENT motion by Sir Wilfred Lawson, proposing a Resolution that the House of Commons considered it improper for the Government of India to raise a revenue from the article of opium, has brought this subject anew before the tribunal of public opinion and the fiscal system which originated with the old East India Company, and has been continued by the Government of the Crown, is again denounced as a disgrace to the nation. The moral character of those to whom the administration of India has been entrusted is thus assailed in a most sensitive point, which involves also the responsibility of Parliament, and the question becomes one of national import in which all classes are interested. It will not, therefore, be considered beyond the scope of a religious magazine, and we shall not hesitate to occupy a page or two in order to place the bearings of it before our readers.

In the course of investigation and by the current of events, the question has been relieved from some

serious misapprehensions, and reduced to a very simple hypothesis. When it was first brought before the English public, it was affirmed that the Government of India was, for its own profit, forcing the cultivation of the drug upon its subjects in opposition to their own wishes and interests, and then selling it to the merchants, who were bound to convey it to China, where, in violation of the laws of the empire, it was nefariously smuggled into the country, and spread wretchedness and demoralisation among its inhabitants. This became one of the most popular charges against the old East India Company, and, as it was manifest that so atrocious a procedure was utterly indefensible, a stream of public indignation was constantly directed against that body. Both these indictments have now fallen to the ground. It is no longer denied that the cultivation of opium has always been an object of desire and profit to the native *ryot*, and that nothing would be more agreeable to him than to be permitted to increase it.

The Chinese Cabinet, moreover, has ceased to prohibit the import of the drug. It has been legalised by treaty, and made to contribute largely to the imperial treasury. The question of raising a revenue in India from the exportation of it, has thus been abundantly simplified, and brought within the analogy of similar financial operations in England and elsewhere.

Here it may be premised, for the information of those to whom the subject is not familiar, that there are two modes in which the revenue from opium is obtained. Malwa opium is cultivated in the independent states of Central India, but on being introduced into our territories to be exported from Bombay to China by the merchants who have made advances on it, it is subject to a heavy tax on each chest. In the Gangetic provinces of Behar and Benares the Government has for more than half a century raised the revenue by monopolising the cultivation of the article, and prohibiting the growth of it, under suitable penalties, by those who are not authorised to cultivate it. Advances are annually made to the *ryots*, who are bound to deliver the produce to the officers of the department. Of the opium, thus become the property of Government, the largest portion is disposed of in Calcutta by open competition, for exportation to China and the eastward. The price is regulated by the demand in the foreign markets. Another portion of the drug is sold at an enhanced price to licensed dealers throughout the country for local consumption, and the sale of it by any other party is restrained by penalties.

Those who denounce the realisation of a revenue from opium by the Government of India base their objections on its political immorality, and the essential point

which lies at the root of the question is, whether the article, as they assert, an absolute and unmitigable scourge to the human race, the use of which is always and everywhere fatal. If this assertion was substantiated, the Government would be without excuse in encouraging the cultivation and diffusion of it, and spreading desolation in every direction for its own pelf, and no financial considerations could for a moment be admitted in extenuation of its conduct. The opponents of the opium revenue are accustomed to dwell on the mental and physical degeneracy which the use of it entails, inasmuch as he who has once acquired a taste for it is obliged, they say, to increase the dose till he reaches the stage of total and irreparable prostration. They exhibit the picture of an opium den where the victim lies in a state of stupefaction, and, on the recovery of consciousness, feels so insatiable a craving for it, that he is ready to sell house and home, wife and children, to procure it. Those who argue on the other side of the question, affirm that opium is deleterious only when taken in excess. They cite instances of thousands and tens of thousands in India and in China who are accustomed to this daily stimulant without being incapacitated for the duties of life, and without exhibiting any moral, mental, or physical declension. As a pregnant confirmation of this fact, they adduce the case of the Sikh troops who were sent down by Lord Lawrence from the Punjab to the siege of Delhi; and whose undaunted courage contributed to save the British empire, all of whom were accustomed to a daily ration of opium. They affirm that the use of opium in the East belongs to the same category as the use of spirits in England, which is innoxious and

often beneficial in moderation, and is to be deprecated only when the indulgence is intemperate. They produce the counterpart of the opium den in the filthy alehouses and beershops, where men and women too often reduce themselves to a condition lower than that of brutes, but with this distinction, that in the one case excess leads to violence and crime, and in the other to a morbid lethargy.

The object of the Resolution was to deprive the Government of India of the revenue it obtains from the article of opium. But it is difficult to perceive how it was possible for Parliament, with any regard for its own consistency of character, to brand this source of revenue in India, after it had a few days before authorised the Home Government to raise a still larger revenue by an excise on spirits. This is altogether independent of the consideration that the English Exchequer is blessed with a surplus, while the Indian treasury is paralyzed by a heavy and apparently chronic deficit. The inconsistency would be equally palpable if the fiscal condition of the two countries was reversed. But in many minds the objection lies not so much to the idea of raising any revenue from this article, as to the peculiar mode in which it is obtained in the Gangetic provinces; that is, to the cultivation of it by advances from the public treasury, under the supervision of public officers. The same feeling would unquestionably be excited in England if the same system were adopted; that is to say, if the Government were to establish distilleries of its own, and put down all others—supply the capital from the treasury, collect the spirits into its own warehouses, and dispose of them to the public by its own officers. The beneficial use of spirits would in that case be entirely overlooked in

the excesses to which it led, and the Government would be denounced beyond redemption for being directly implicated in the manufacture of an article which, in too many instances, proved a source of incalculable misery to its own subjects. But by leaving the distilleries to private agency, and simply imposing a duty on the article—which enhances the price, and to a certain extent discourages the use of it—the revenue is raised on a principle which cannot be assailed. One of the petitions presented to Parliament on the present occasion has hit the nail on the head, by proposing to substitute a system of export duties for that of manufacture. If that plan were adopted, the revenue derived from opium would be freed from all impeachment; for there cannot possibly be any immorality, political or financial, in an export duty. This subject has often been under the consideration of the Government of India, but down to the present time it has not been able to see its way clear to the change. In the present deplorable state of the finances it is, doubtless, considered injudicious to attempt so critical an innovation in reference to so important a branch of the revenue. But the chief objection to it is—and it is one which applies equally to the proposal of relinquishing the revenue—that if the present restriction was removed, the cultivation of the drug would spread into every village in the country, and the consumption of it would be indefinitely increased among our own subjects. It must necessarily be assumed that those who impugn the opium revenue are not merely anxious to relieve the character of the Indian Government from imputed obloquy, but that they have in view the still more benevolent object of entirely eradicating the use of the drug so far as the Government can effect it.

This object would, however, be entirely defeated by simply abandoning the revenue raised by the monopoly, and thus throwing open the cultivation; it can be obtained only by the entire prohibition of it throughout the British territories. But it is doubted whether the Government would be justified in depriving a million of its subjects of their means of subsistence, and, in extinguishing this source of agricultural industry, to promote an object which is, at least, of problematical virtue. If, moreover, such a policy were successfully carried out, though it might check the use of opium in our own territories, it would be of little benefit to the Chinese, whose morals it is intended to reform. We have no right to interfere with the cultivation of the article in the independent states of Central India, or, indeed, to prohibit the exportation of their produce to China; and the production of the drug in those provinces would receive an extraordinary impulse from the extinction of a competitor. And, even if this were accomplished by a stretch of arbitrary power, the cultivation of the drug in China itself—which is increasing to such

an extent as to affect the sale of the Indian article, and to menace the Indian revenue—would be doubled. The vacuum would be immediately filled up, and that not only from indigenous supplies, but also from the contribution of foreign countries. There are other regions in Asia where the article can be raised with ease, and it is announced that the Americans have recently sent to China for men acquainted with the cultivation and manufacture of the drug, with the view of introducing it into some of the Southern States of the Union which are found to be adapted to it. It is certainly within the province of Parliament to deprive the Government of India of six millions of revenue; but it is beyond the limit of its omnipotence to prevent the consumption of opium in China.

We have thus endeavoured to exhibit the various aspects of the question, together with the argument of those who impugn the opium revenue, and those who consider it unnecessary and imprudent to interfere with it; and we leave it to the judgment of our readers to draw their own inferences.

M.

---

## Short Notes.

---

**THE SEE OF MADAGASCAR.**—It might have been expected that the discreditable collapse of the bishopric of Honolulu, after all the puffing of the Bishop of Winchester, would have acted as a warning against the repetition of so hazardous an experiment, but the spirit of sacerdotalism appears to be more powerful than that of

religion. The Gospel Propagation Society, governed by Anglicans as lofty in their pretensions as the Vatican, has resolved to send out a bishop to the capital of Madagascar, notwithstanding the remonstrance of the London Missionary Society. That the objections of this body to such a course are not dictated by any sectarian jealousy of episcopa-

lianism, is evident from the fact that when, on the cessation of persecution, the native teachers invited its missionaries to return, the Society, on the one hand, pledged itself to make a large increase of its missionary staff, and, on the other, invited the Church Missionary Society to assist in the evangelisation of the island by opening a mission on the coast, under such circumstances as should not introduce collision or confusion among the native converts. The expostulation of Dr. Mullens, one of the secretaries of the Society, with the Gospel Propagation Society, is as vigorous as it is incontrovertible:

“Had the good providence of God placed in the hands of the Committee a flourishing mission of 50,000 converts, fresh from heathenism, but full of grace and piety, needing instruction, and looking with loving confidence to the friends who for years had watched over them, and had laboured and prayed for their prosperity, would not the committee think it extremely unjust that the members of another Church, perhaps Dissenters from their own, should come with numbers, wealth, and prestige, to hold up before such converts, young in their faith and untried, another form of worship; a view of the Church and of its ministry, and a system of discipline entirely different from that which those converts had been taught? Would they not consider it unjust to themselves that others should reap where they had not sown; and would they not deem it most injurious to their converts that their minds should be unsettled, and that controversies about the framework of the Church and of its ordinances should lead them from the cardinal truths which are the heart and core of Christian faith and life?”

But he might as well have expected a successful issue in expostulating with the Pope on his sending Roman Catholic missions to Tahiti, as with this body on planting an Anglican mission in the capital of

Madagascar, where there are no episcopalians, but where there are converts who have been brought into the Christian fold by schismatic missionaries. The spirit in which this intrusion is undertaken, is clearly disclosed by the announcement of the clergyman whom the Society had selected for the Malagassy mitre, who, in reference to the progress which had been made in Christianising the island, said, “Truly, the fields are white unto harvest; it only needs a band of *duly commissioned* labourers to be sent to reap an abundant harvest into the garner of Christ’s holy Church.” And so, to advance the cause of episcopacy, a bishop is to be sent to unsettle the minds of the converts only half reclaimed from heathenism, to tell them that those whom they have been accustomed to revere as their spiritual teachers never had any authority to teach, and that all the Christian ordinances they have received are invalid, and thus to introduce the ecclesiastical controversies which distract this country into that hopeful field of labour.

UNIVERSITY TESTS.—Last year the House of Lords, exasperated by the attitude the Commons had taken up in reference to their amendments of the Irish Church Bill, threw out, with every token of contempt, Sir John Coleridge’s Bill for granting permission to the various colleges to abolish university tests. They are now called on to consider a more stringent measure, introduced under the authority of the Ministry, making the abolition compulsory. The preamble of the Bill recites that it is expedient that the benefits of the Universities of Cambridge, Oxford, and Durham, and of the colleges and halls, as places of religious learning, should be rendered freely accessible.

to the nation; that by reason of divers restrictions, tests and disabilities, many of her Majesty's subjects are debarred from the enjoyment of the same; and it is desirable that such restrictions, tests, and disabilities should be removed under proper safeguards for the maintenance of religious instruction, and worship. It is, therefore, enacted that no person shall be required on taking, or to enable him to take a degree (other than a degree in divinity) or upon exercising, or to enable him to exercise any of the rights and privileges exercised by graduates, or upon taking or holding, or to enable him to take or to hold, any office in the University or colleges, or upon teaching, or to enable him to teach, within the University or college, to subscribe any article or formulary of faith, or to make any declaration, or to take any oath respecting his belief or profession, or to conform to any religious observance, or to attend any form of public worship, or to be a member of any particular church, sect, or denomination, &c. In the interpretation clause the Bill opens to the nation, without distinction of sect or creed, "every professorship, assistant or deputy professorship, public readership, fellowship, studentship, tutorship, scholarship, and exhibition. There are only two reservations, the clerical offices and fellowships, and the headship of houses. It is a broad, liberal, and enlightened measure, and will be found eminently beneficial in this age of intense sectarianism. The antagonism of Church and Dissent begins at the University where the members of the Church of England, by reason of these restrictions, tests, and disabilities, are taught to consider Nonconformists as beings of an inferior order, branded with the stigma of exclusion from all academic honours,

whatever their natural talents or intellectual acquirements. This feeling of contempt is confirmed and deepened in the subsequent intercourse of life. But if this fountain of bitterness is closed at its source, and the two classes are associated on equal terms in a completion for the honours and dignities of the Universities, and taught a feeling of mutual respect, it cannot fail to produce an ameliorating influence on society, and to soften the asperities of denominationalism. And thus, after the lapse of two centuries, the intolerance and the bigotry of the vindictive Act of Uniformity is redressed, and the national seats of learning are restored to the nation. As to the headship of houses, it will be time enough for us to aspire to them when we have another John Owen on the University books to claim the dignity.

**MARRIAGE WITH A DECEASED WIFE'S SISTER.**—The Bill for legalising, retrospectively and prospectively, marriage with a deceased wife's sister, which has been pushed forward in the House of Commons by Mr. Thomas Chambers, was passed by a majority of 184 to 114. It was vigorously opposed by Mr. Walpole and Sir Roundell Palmer, chiefly on the plea that if once the marriage law were unsettled, by permitting a man to marry two sisters in succession, the way would be opened for a woman to marry her deceased husband's brother, and even for marriage with a niece or an aunt. The Bill was supported by Mr. Gladstone, who argued that, with the exception of the Episcopalians and the Presbyterians, no denomination objected to such alliances on principle; and he believed that it was for the public advantage that a restriction, which was not supported

by the public conscience and conviction of the times, should be relinquished. There is not, however, that harmony of opinion on this question which would seem to render the removal of the restrictions imperative. On the contrary, it must be confessed that a strong feeling of repugnance to the idea of breaking up one of the long-established landmarks of relationship prevails in many minds. This sentiment in England does not rest upon ecclesiastical grounds; it is a question of feeling rather than of conscience. The present restriction is cherished because it imparts a delightful freedom and confidence to the intercourse of the family circle, where the husband regards his wife's sisters just as he does his own; and it is feared that the charm would be lost if he could contemplate the possibility of any one of them being united to him in a nearer relationship. At the same time, there can be little doubt that the removal of the legal restriction would be a great boon to the lower classes. A poor man who is obliged to leave three or four orphan children at home without a protector while he proceeds to his work, naturally asks his wife's sister to take charge of them, and connections are thus formed which it is desirable to legalise. The Bill was introduced into the House of Lords on the 19th of last month, when, after the most interesting discussion of the session, which more than sustained the reputation of the House, it was rejected by a majority of 77 to 73. The division exhibited the same diversity of opinion which exists in general society, two of the ministers voting against one of their colleagues, two liberal Lord Chancellors voting against each other, and bishop voting against bishop, and liberals and conservatives giving an indistinct

criminate vote, dictated by their own feelings, and not by loyalty to their party. This slender majority is a presage of the success of the Bill when it is brought forward next year.

**REVISION OF THE AUTHORISED VERSION.**—In the upper House of Convocation the Bishops have unanimously passed the following Resolutions:—“1. That it is desirable that a revision of the authorised version of the Holy Scriptures be undertaken. 2. That the revision be so conducted as to comprise both marginal readings and such emendations as it may be found necessary to insert in the text of the authorised version. 3. That in the above resolutions we do not contemplate any new translation of the Bible or any alteration of the language except where in the judgment of the most competent scholars such change is necessary. 4. That in such necessary changes the style of the language employed in the existing version be closely followed. 5. That it is desirable that Convocation should nominate a body of its own members to undertake the work of revision, who shall be at liberty to invite the co-operation of any persons eminent for scholarship, to whatever nation or religious body they may belong.”

It has been suggested that such a revision should be undertaken, as our present version was, under the auspices of the Crown. But we are not the less obliged to the Bishops for having suggested so important a work, and for the liberal spirit in which they propose to conduct it, when we say that it would be more likely to command deference if it was prosecuted under a Royal Commission than by a body deriving its authority from a Convocation of one province, for the northern Convocation has declined to co-operate in the work, or even to entertain the

project of a revision. It is a work of no ordinary importance. The present version was made for the use of six millions; the revised version is intended for the benefit of sixty millions of an English speaking people, who, before the end of the century, will have increased to a hundred millions, and the work must secure the sympathy of this vast body of independent men scattered over the face of the globe, before it will be allowed to guide their devotions. The work will also be one of the most arduous nature, and require all the assistance of the best scholarship which the Anglo-Saxon race can furnish. The present version was made from a Greek text which Erasmus in 1516, and Robert Stephen in 1550, had formed from manuscripts of later date than the tenth century. Since that period other and more valuable manuscripts have been discovered, more particularly the three manuscripts of the Alexandrine, the Vatican and the Sinaitic texts, which form the basis of Dr. Tischendorf's most valuable volume, and which are of the date of the fourth and fifth centuries, and are, therefore, more likely to be in accordance with the apostolic originals. We have also translations not available to Erasmus and Robert Stephen into the Latin, Syraic, Coptic, and Gothic languages, made in the early ages of Christianity, and thousands of readings have been discovered, differing from those we are accustomed to in the authorised version. Moreover, since it was made, 260 years ago, the study of the original languages has made extraordinary progress, and revealed the existence of numerous errors and at the same time qualified the present age to correct them. Our own language has, likewise, undergone extensive changes, and many passages have ceased to convey the meaning they bore in the days of James I.,

while others have become obscure or indecorous. On these and other grounds a revision of our Bible has become an object of general desire, and we are happy to find it proposed that it shall not be a new translation, otherwise it would be at once and peremptorily rejected. The present version is not only the most perfect model of our noble language, but its hallowed expressions are entwined about the religious thoughts and affections of the nation, and every alteration which is not demanded by the imperative interest of Christian truth would be considered sacrilegious. Even technical accuracy would be dearly purchased by any sacrifice of the devotional feelings of the reader.

CONVENTUAL INQUIRY.—The motion of Mr. Newdegate for a Committee to inquire into the constitution, increase, and endowments of the Conventual and Monastic Institutions which have recently been established in England, was carried by a majority of two, but has been negatived by a subsequent decision of the House. All the Roman Catholic members and many of the Nonconformist members voted against it. The plea of the Roman Catholics was, that the monasteries and convents of Great Britain are the private houses of British subjects, voluntarily associated to practise the counsels of Christian perfection, and are therefore beyond the cognizance of the law. But this argument is contrary to the principles of our constitution. No institution which involves the liberty and happiness of the Queen's subjects is beyond the cognizance of the Legislature, which is fully competent to inquire into the character, increase, and endowments of these establishments, more especially as by an exceptional indulgence they have been ex-



empted from the jurisdiction of the Charity Commissioners. The idea of dragging females of respectability and position from the convents before a Committee of the House of Commons, and exposing them to the rude curiosity or impertinent inquisition of members, appears to have been the bugbear which scared the House from the inquiry; but there would have been no necessity for the appearance of the lady superioress or the nuns in the Committee-room upstairs; the bishop, priests, and father confessors, could have given all the information which was required regarding the attempt now in progress to cover the land with institutions which are so many strongholds of Roman Catholicism. There can, however, be little doubt that the chief objection to the investigation was the fear of exasperating the Roman Catholics at a time

when the Ministry was preparing a measure of unexampled difficulty to conciliate four or five millions of them in Ireland. On the advice of Mr. Gladstone, it has therefore been determined to limit the inquiry to the mode and extent of the endowments of these places. With our view of the errors of the Church of Rome we may venture to remark that, in one sense, such institutions are by no means devoid of benefit, inasmuch as they lock up the female perverts within lofty walls, who might otherwise be employed in spreading the contagion of their doctrines through the community. But if they claim a position like similar religious establishments on the Continent, they have no right to demand exemption from that degree of secular supervision to which they are obliged to submit in countries professing their own creed.

---

## Reviews.

---

*Ecclesia: Church Problems Considered, in a Series of Essays.* Edited by H. R. Reynolds, D.D. President of Osheshunt College. London: Hodder and Stoughton, 1870.

THIS volume consists of nine essays on subjects which are not only of intrinsic importance, but which have received an especial prominence from the recent progress of politics. The most pressing problem which this generation has to solve is the mutual relation of Church and State. Our views as Non-conformists are sufficiently decided, and we not unnaturally exult in the thought that the nation at large is coming rapidly round to them. In consequence of this change of ecclesiastical opinion, increased attention is

being directed to our Churches. Their constitution, their politics, and their modes of working are closely scrutinised, many of their excellencies have been copied, and their weaknesses are mercilessly assailed. In these circumstances, it is fitting that those who are best acquainted with the details of our principles, should give a full and impartial representation of them. The essays in this volume are written by men whose names sufficiently attest their worth. Each subject is treated with thoroughness and efficiency, and the volume altogether is a most scholarly production, embodying a large amount of earnest thought and apposite learning. The tone is admirable for its frankness and generosity. There is in all the writers a large-heartedness

which even the staunchest opponent will respect, and we feel sure that they have done much to silence the reproach which has been so commonly and so unjustly cast upon Dissenters, while at the same time many of their suggestions will tend to the greater consolidation and strength of our Churches.

Four of the essays are on purely ecclesiastical subjects, those, viz., by Dr. Stoughton, by Messrs. Thomson, Conder, and Rogers. Dr. Stoughton's object is to ascertain from Scripture the character of the "Primitive Ecclesia," to consider how far its principles are binding upon the consciences of Christendom, and how far these principles are embodied in existing church organisations. He discusses these points with marked ability and candour, and to some of his remarks we would direct special attention, those, e.g., on the distinction between the Jewish and Christian Churches, the cautions as to the application of apostolic precedents, the evils of unchecked divisibility and isolation, and the things which really are and those which are not involved in "disestablishment."

Mr. Thomson's essay naturally follows Dr. Stoughton's. Starting with the same idea of the Church, he shows how it underwent successive false developments. After the simple congregationalism of Scripture, came monarchical episcopacy, followed by the age of Œcumenical Councils, and lastly by the ascendancy of the Pope. The Reformation, on the other hand, was a return not only to the doctrine of the New Testament, but in a great measure to the primitive idea of the Church. Mr. Thomson has brought to his task extensive learning and sound principles of historical interpretation. Is he, however, quite right in saying that "even the Presbyterian definition that the visible Church includes the children of Christian professors, would be accepted by the majority of pædo-baptist congregationalists"? If so, they have abandoned their historical position, that the Church of Christ is a purely spiritual kingdom, and membership is no longer based on personal character, but on *hereditary privilege*. Allow this,

and we do not see how consistently to refute the idea of a "National" Church, as taught, e.g., by Dr. Arnold.

Mr. Conder discusses the relation of the Church to the State, of Christianity to national life, and of the kingdom of Christ to the kingdoms of this world. His essay possesses very great merit, its chief fault being, perhaps, that it is too short.

The paper by Mr. Rogers on "The Congregationalism of the Future," suggests various modifications in our forms of worship, our modes of admission to membership, our creeds, &c. With many of his suggestions we heartily agree, but from some of them we differ. We have no particular reverence for the deputational system, but we are still more averse to the Presbyterian method of admitting to membership (which Mr. Rogers virtually adopts). Its results north of the Tweed are anything but favourable to purity of Church communion. It is abundantly clear to us that while no Church has a right to insist on anything as a term of communion which Christ and His apostles have not specified as such, it *has* a right to say whether in the case of each applicant the requirements of the New Testament are being fulfilled; and hence it must have some means of testing the applicant's profession. The matter cannot rest with himself alone.

The doctrine of "The Forgiveness and Absolution of Sins" is of importance to all Churches alike, and the discussion of it by Dr. Reynolds is most profound and satisfactory. Both in thought and in style we regard his essay as the ablest in the volume. The forgiveness of sins is viewed first as a principle and action of the divine will, and, second, as a human experience, and then there follows a refutation of the Roman and Anglican doctrines of priestly absolution. Were we to follow our inclination, we should give a lengthened analysis of the essay, and deeply regret that it is out of our power to do so. We must be content with expressing our sense of its value, and our hope that all who wish an intelligent and scriptural view of this momentous subject will carefully peruse and ponder it.

Closely allied to it is "The Doctrine

of the Real Presence and of the Lord's Supper," by Mr. Dale, an essay in every way worthy of its author's high reputation. The origin and progress of the Romish and Anglican doctrines are clearly traced, and their fallaciousness as clearly demonstrated. We fully endorse Mr. Dale's conviction that there is a real presence of Christ at the supper, though not in the absurd "transubstantiation" sense, and the conviction is, we imagine, far more common than the writer appears to think. Our Churches would all but universally assent to it. At the same time, we thank Mr. Dale for his clear and elaborate statement of a truth which has not been generally apprehended with sufficient intellectual decision.

Mr. Allon gives us a masterly and exhaustive discussion on "The Worship of the Church," its relation to theology and to art, its forms, accompaniments, &c. Mr. Baldwin Brown selects as his theme "The Religious Life and Christian Society," dealing with the question of monasticism, its essential idea, its relation to the inward and spiritual life of men, its influence on the Church, on the culture of Christendom, &c. The essay is written in Mr. Brown's peculiarly chaste and graphic style, and is a fine instance of the power to look at a question on every side, and to acknowledge merit wherever it can be found.

The volume closes with an essay by Dr. Mullens on "Modern Missions and their Results," in which he shows that aggressive zeal is an essential feature of the Christian life, and triumphantly vindicates the missionary enterprise from the charges of failure with which in some quarters, it has been so persistently assailed. He does this by a simple appeal to facts, to facts, moreover, which are attested by such travellers as even Mr. Buckle would have deemed "competent." The review of what has been accomplished in various parts of the mission-field is deeply interesting, and will act as a fresh stimulus to the zeal and activity of all who candidly read it.

The book, we may add, has already reached its second thousand. We

heartily give it all the commendation in our power.

*A Homiletic Analysis of the New Testament.* By JOSEPH PARKER. Vol. I. "The Gospel by Matthew." London: Hodder and Stoughton. 1870.

WORKS of this class fulfil a purpose universally recognised as legitimate. They certainly require to be used with extreme caution as *aids to mental activity*, not as substitutes for it, or they will foster habits of indolent dependence, and stifle rather than encourage vigorous thought. But when so used, they may prove of service even to men of independent mind, and suggest trains of reflection and views of truth which would not otherwise occur. They are, moreover, a great help to conciseness and pointedness in the division of sermons.

Dr. Parker is an able analyst. He pierces to the heart of a passage, and exhibits by a minute dissection its component parts. He is also quick to discern the applications of Scripture to the diverse and complex phases of modern life. Nor is there lacking proof of creative genius, the power to evolve truths, which few could discover for themselves, but which are recognised as soon as announced. The style, too, is terse and telling, though in some cases it wants simplicity, and has the appearance of aiming at effect.

The introductory essay on "The Life of Christ, considered as an appeal to the imagination," is ingenious. It demonstrates the ideal completeness of the Saviour's life, its consistency with itself and with its supernatural origin, and thus furnishes an evidence of its historical reality.

*The Plymouth Brethren: Their rise, divisions, practice, and doctrines.* A Lecture by EDWARD DENNETT. London: Elliot Stock, 62, Paternoster Row. Price Sixpence.

We strongly recommend Mr. Dennett's lecture to any of our readers who want a calm, Christian-like, and complete confutation of the errors of Plymouth Brethrenism.

## Extracts from New Books.

### I.—WHO AND WHAT ST. PAUL REALLY WAS.\*

**B**ORN at Tarsus, a *Greek* city and university on the southern coast of Asia Minor, a *Roman* citizen by birth, and educated (at some later period) at the feet of Gamaliel, the most learned and liberal-minded teacher of the *Jewish* Law then in Jerusalem, the youthful Paul was every way fitted by the circumstances of his early life for that Apostolate to the Gentiles to which he afterwards felt he had been called "from his mother's womb." The title "Jesus of Nazareth, King of the Jews," which had been written in three languages and affixed to the Cross, was now to be borne by one personally connected with all those races, from Jerusalem to Athens and from Athens to Rome. Just when all was ready for his agency to become most efficient, when such facts as the conversion of "a great company of the priests," and the favour of the Pharisee party had made Christianity respectable in the eyes of the Jews all over the world, and when "the persecution about Stephen" had projected fragments of the Hellenist section of the Church into its new and prolific seed-plot at Antioch,—then this long-prepared Evangelist was fused, as by a flash of lightning, from a persecutor into an Apostle, and commissioned without delay to bear Christ's name not merely among Hebrews and Hellenists, but out beyond, into the great dark world of Heathenism.

All this may seem to some people nothing more than the ordinary

course of events. To us, we must confess, it appears to mark what the Bible calls "the finger of God." In other words, when we see in the course of human history the ground prepared and the surroundings specially adapted for some germinant fact or personage in whom the whole future lies enveloped, and then behold that fact or personage emerging into view just as at "the fulness of time," we claim as much right to refer this observed phenomenon to the great governing reason in the Universe, and to withdraw it from any supposed occult force called chance, as the man of science claims in analogous cases. Indeed, we do not see how such a claim can even be contested by any sensible man. All that can fairly be contested is, what is the most befitting language in which to express so very obvious a truth? And for our own part we infinitely prefer the old biblical language on these subjects—which has some glimmer of meaning even for the ignorant and lowly, and passes, as coin current of the realm, freely to and fro from the study to the workshop, and from the philosopher to the child on the school-bench.

### II.—THE JEWISH ROOKERIES OF THE ROMAN EMPIRE.

It was in these (as the Acts of the Apostles perpetually reminds us) that the floating seeds of the Gospel first took root. Here, caught in sheltered hollows, past which the denuding floods of war and revolution often swept harmlessly by, lay patches of Semitic soil, scattered (shall we say, by chance?) over the whole of the Roman and Parthian world. Amid the break-up of the

\* From an excellent Article on "Rennan's St. Paul," in the April number of the *Edinburgh Review*.

Roman Republic, the Jews had almost always taken the right side. When Mithridates was gathering the forces of the East, edged with Greek arms and civilisation, to carve out from the decaying mass another Græco-Syrian Empire, we may be sure the memory of the Maccabæan times rendered every Jew in Asia a secret Roman partisan. When the Parthians, flushed with the defeat of Crassus, came pouring across the Euphrates, no barrier seemed to Rome so safe as an independent Jewish kingdom under Herod. During Pompey's ascendancy, it was the Jews who assisted him against Aretas. When Pompey fell and Cæsar rose, it was the Jews who secured Egypt for the Empire. When Cæsar was slain and Antony and Augustus were face to face at Actium, a strangely opportune defeat by the Arabians prevented the Jews by a hair's-breadth from throwing their army into the wrong scale, and enabled them to make a lasting friendship with the conqueror. Thus the Jews were in the first half of the first century after Christ among the most favoured nations of the Roman Empire; their complaints were always attended to; their princes were often the welcome guests at Cæsar's table; and their religion was distinctly recognised as a *religio licita* by the State, however much individuals may amuse themselves with what seemed its grotesqueness and absurdity. Meanwhile a profound peace reigned along the shores of the Mediterranean, from the pillars of Hercules to the harbours of Phœnicia and Egypt. Though commerce on the large scale was grievously taxed and gradually ruined by the unsound fiscal policy of the Empire, commerce on the small scale, as it was carried on by the Jewish hucksters, remained comparatively unharmed. So that a certain prosperity reigned among these

Jewish colonies; and the struggle for life was not so severe as to exclude either time or inclination for questions relating to the common faith, or for attempts (which were just at this time singularly successful) to propagate their tenets quietly among the surrounding heathen. Without stopping to point out the strange concurrence of all these circumstances in favouring the rapid spread of the Gospel, let us now hear what was the outward aspect of one of these "Jewries" to a stranger just arriving, as St. Paul might do, from some foreign country. These Jewish settlements formed distinct quarters, often closed by a gate, and subject in religious matters to a ruler, who was armed with very considerable powers. In the centre was a common court, and usually a place for meeting and for prayers. . . . These little *coteries* formed excellent vehicles for the propagation of doctrine. Every one knew, every one watched over, his neighbour. . . . The synagogue was, generally speaking, undistinguishable from the ordinary houses; forming, with the quarter of which it was the bond and centre, a narrow alley or street. There was always one mark by which these quarters might be known, and that was by the absence of all sculpture representing animal life.

At Rome the principal Jewish quarter was situated beyond the Tiber; that is to say, in the poorest and dirtiest part of the city—those probably where the Porta Portese stands at present. There, in those days, as well as in our own, was the port of Rome, the quay on which the merchandise was unladen, coming up in flat boats from Ostia. It was the haunt of Jews and of Syrians—"nations born (as Cicero says) to be slaves." In fact, the first instalment of the Jewish population at Rome had been formed of freedmen, the descendants (for the most part) of

those whom Pompey had brought prisoners to Rome. . . . In these abject quarters of the town no Roman possessed of any self-respect ever set his foot. They were places given over to the most despised classes of society, with their unwholesome trades—to tanners, fell-mongers, paper makers. . . . And thus protected by the disdain which they inspired, and little affected by the railleries of the higher classes, the Jews across the Tiber lived in a world of their own, teeming with social and religious activity. They had their schools of *hakamim*; nowhere was the ritual and ceremonial part of their law more scrupulously observed; and their synagogues present the most complete specimen of organisation of which we have any

knowledge. The titles of "father" or "mother" of the synagogue were highly prized. Rich female proselytes took biblical names; converted their slaves along with themselves; had scripture explained to them by the doctors; built houses of prayer, showed themselves proud of the consideration they enjoyed within the narrow circle. The poor Jewess found the means while begging in a trembling voice, to slip a few words of the Law into the grand Roman lady's ear, and often gained the matron over, while she received a handful of small money from her bounty. The keeping of the Sabbath and of the Jewish feasts is, in Horace's estimation, the sign of a weak-minded man; one of the crowd, *unus multorum*."

## Intelligence.

### MINISTERIAL CHANGES.

THE Rev. T. S. Bristow, formerly pastor of the Baptist Church at Blakeney, in Gloucestershire, having recently retired from a ministerial engagement at Hillsley, in the same county, is open to another engagement, or vacant pastorate. Address, No. 9, Vincent Place, New Cut, Bristol.

The Rev. Samuel Couling, of Scarborough, has accepted a unanimous invitation to the pastorate of the newly-formed Baptist Church at Oakengates, Salop.

The Rev. Francis Wills has signified his intention to resign the pastorate of the Baptist Church in Andover at Midsummer next. After six years of uninterrupted harmony and peace, he feels necessitated to do this, in consequence of his failing health, and other domestic affliction.

The Rev. Isaac Stubbins, who was compelled some months ago to resign the pastorate of the Baptist Church, Quorndon, Leicestershire, in consequence of family affliction, is now, we are happy to hear, in a position to accept the invitation of any Church requiring his services. Mr Stubbins was for many years a missionary in

Oriassa. Communications should be addressed to him to the care of the Rev. J. C. Pike, Leicester.

### MISCELLANEOUS.

WINDSOR.—The first anniversary of the ministry of the Rev. T. G. Swindill at Victoria Chapel was held on Monday, 4th April. Tea was provided in the school-room, and a public meeting was held in the chapel, presided over by C. Morten, Esq., of Slough, who alluded to the peace and prosperity of the Church during the year, and to the recent marriage of their minister. After reading a letter containing expressions of hearty welcome to Mrs Swindill from the ladies of the Church and congregation, the chairman on their behalf presented to Mrs. Swindill a handsome clock and candelabra. The presentation having been suitably acknowledged, the meeting was addressed by Daniel Pratt, Esq., of London; Rev. James Foster, of Milton, Oxon; Rev. J. W. Blore, of Coyle; Rev. S. Jones, of Slough; and the Rev. W. C. Pratt, of Keynsham. During the evening the choir sang several anthems.

## RECENT DEATH.

ON the 5th of April, aged 30, the Rev. T. R. Edwards, pastor of the Church at Shiloh Chapel, Tredegar. He was a young man of great promise as a Christian minister.

## A NEW WAY OF PREACHING.

ON the evening of the 9th of March last, some Native Christians performed a Bengali Oratorio in the open street at Bhowanipore, a suburb of Calcutta. The singing was accompanied by cymbal and tabor. Here is a translation of some of the hymns:—

## I.

See, who is He on the cross that hangs?  
He whom sages sought as they dwelt in the woods.  
Hear, O thou India, thy Master is come,  
Thy tears to dry up by His own shed blood!  
Forsake the heart unclean,  
Thyself array in garments white;  
Come, Him embrace—  
Thy own beloved one!

## II.

Come, come, come, ye dwellers of the city,  
come!  
Besides the Cross of Jesus for the sinner  
other help is none.  
The Father for the sinner gave His Son—  
come, then, come:  
The Lord for you gave up His life—come,  
O come!  
The sinner saves He by His own pure  
work—then come:  
Your mind unclean will now be pure—then  
come!  
Your mental hunger satisfied—then come,  
O come!  
The fear of death will cease—come! come!  
Your heart's desire will be fulfilled—then  
come!  
Your mind in peace be tranquillised—come!  
come!  
In joy transported you will be—then  
come!  
Your soul with happiness will overflow—  
then come!  
Altho' so great a sinner, you to heaven  
shall go—come! come!  
And you shall dwell with God—come, then,  
O come!

## III.

Come quickly, brother, needless is delay;  
Stands at the door the Son of Man, and  
knocks:

O hear, thou sinful one! ope thy heart's  
door;  
So shall come in the Lord of heaven and  
feast with thee!

## IV.

Turn, brethren all, ye dwellers of the  
earth!  
Awake, awake, for far is gone the night—  
The dawn and day-break come apace!  
See on the cross Messiah Jesu bathed in  
blood!  
Farewell to dreams illusive, now behold  
the sun  
Who giveth light—meridian light of day!  
The needy's Ruby, the transgressor's Mer-  
chant, He  
With price of His own blood hath pur-  
chased all!

Nor wanteth He—  
O sinner, heed this well!—  
Rank, honour, wealth,  
Or stores of science, wisdom, lore,  
Thy beauty or thy virtue,—  
These He will give thee largely  
without price—

The Pearl of Salvation—only thou believe!  
The world, the heart, all broken up will be:  
Save Jesus only, none can tide thee o'er;  
O needy child of homage, safe He will take  
thee to the further bank,  
This Pilot of Compassion, only worship  
Him!

The Christian Oratorio is not new to the Native Christian community, Bolaram Chondhari having long ago arranged the lives of David, Joseph, and Christ in this form. It is an imitation of the Jattras, which are so common among the Hindoos, and on that account it has been deemed objectionable. It is contrary to European feeling to have such sacred subjects shouted upon the streets in song, but a native deems it right and proper; and, in some cases, if rightly conducted, the performance may do good. At all events, the present is, I believe, the first occasion upon which these means have been adopted publicly in the streets of Calcutta for making known "the glorious Gospel of the blessed God."

R. J. E.

Jessore, April, 1870.

# THE MISSIONARY HERALD.

---

## The Anniversaries.

**I**T is with pleasure we record that the programme of the anniversary services was fulfilled without any failure, and that the various meetings were throughout animated by a prayerful and hopeful spirit. The introductory prayer-meeting under the presidency of the Rev. C. M. Birrell was especially interesting. It was the first service of any kind held in the new Mission-house. Mr. Birrell referred to the memories of the former dwelling-places of the Society as full of encouragement for the future. It was becoming to open the new residence with prayer and thanksgiving; in the spirit of prayer is found the secret of prosperity. The devotions of the assembly were led by the Revs. J. H. Hinton, E. Webb, of Tiverton, F. Tucker, and Mr. Scott Moncrieff.

The following evening was devoted to a special gathering of the friends of the Society, more directly to celebrate the opening of the new Mission-house for the various uses of the denomination. After tea, the chair was taken by Joseph Tritton, Esq. The Rev. F. Trestrail gave a short account of the circumstances which led to the erection of the new building, and was followed with brief addresses from Dr. Davis, of the Tract Society, the Rev. C. Hutchinson, and Mr. Carre Tucker, of the Church Missionary Society; the Revs. J. H. Hinton, Dr. Steane, and J. P. Mursell. The celebration was largely attended, and we believe but one opinion was expressed of the commodiousness and suitability of the structure for denominational purposes.

The same evening a very interesting and encouraging meeting of our Welsh brethren was held in Castle-street, Oxford Market, under the presidency of Mr. Hugh Owen. As the first missionary meeting ever held by our Welsh friends in London, we rejoice to hear that it exceeded their expectations.

At the members' meeting held on Tuesday, the 26th April, next to



the essential business of the Society was that which related to the retirement of the Rev. F. Trestrail from his office as one of the secretaries of the Society. The long and eminent services rendered by Mr. Trestrail were acknowledged in the following resolution, which expresses in an emphatic manner the regret felt by all at this event. The resolution was moved by the Treasurer and seconded by the Rev. W. Robinson, of Cambridge.

"Referring to the intimation given at the last annual meeting by their beloved and honoured friend, the Rev. F. Trestrail, of his intention not to allow himself again to be proposed as one of the secretaries of the Society, this meeting is desirous of recording their grateful acknowledgment of the untiring energy and cheerful self-denial with which he has devoted himself to its interests, his able advocacy of its claims, and the efficient services he has rendered during the lengthened period of nearly twenty-one years. They cordially approve of the resolution of the committee suggesting the appointment of a sub-committee to superintend the raising of an adequate sum to be presented to him as an expression of their regard. They earnestly hope and pray that his life may be long spared, and that his efforts in the cause of Christ may continue to be crowned with success; and in order that they may not lose the advantage of his great experience of the operations of the mission, they hereby place his name on the list of honorary members of the committee, as one who has, more than most others, rendered important services to the Society, not only as its secretary, but during a much longer period, as a member of the committee and in other public capacities."

On the following morning a large audience assembled to listen to an excellent sermon by the Rev. Dr. William Pulsford, of Glasgow. His text was Ephesians iv. 9, 10.

The theme was worthy of the occasion: the ascension of Christ in relation to the restoration of humanity. He spoke of the ascension as the crowning fact of the great series of facts of which the life and death of our Lord consists. It had become the link between heaven and earth, the only key to the aspiration of man. In the first portion of his discourse the preacher spoke of the light thrown upon the ascension by the previous facts of our Lord's history, of which it was the consummation. Then he dwelt on the connection of this history with that of the classical nations of antiquity; and finally on the purpose of the ascension, that "He might fill all things," especially in relation to the new heaven and new earth, towards which all nature and providence tend.

In the evening we were privileged to hear a practical and earnest

missionary address from the Rev. J. J. Brown, of Birmingham. His text embraced the events recorded in Acts xiii. 1, and xiv. 26; from which it was shown that a mission, in spirit and character, will depend on the spirit and character of the churches which originate it. The example of the text also illustrates the position that Christian missions demand the noblest agency the Church can furnish. The Church at Antioch was willing for this purpose to spare the greatest of the apostles and the holiest of its preachers,—Paul and Barnabas were selected, at the Holy Ghost's bidding, and willingly given to this great work. In the closing part of the discourse the preacher showed that the same difficulties had to be encountered in every age, and the same objections to be met. Both discourses were eminently adapted to the objects of our annual services.

A large audience gathered in Exeter Hall on Thursday evening, the 28th, to take part in the annual meeting, under the presidency of J. J. Colman, Esq., of Norwich. As copies of the report had been distributed through the hall, only an abstract of it was read. After reading the usual abstract of accounts, the treasurer referred, in a few graceful remarks, to the retirement of the Rev. F. Trestrail, and read the resolution of the Committee on the event as recorded above. It is due to our beloved friend to give his parting words in full:—

“It would be scarcely, I think, becoming on my part to have allowed that resolution to have been communicated to you in the way that it has been by my honoured friend the treasurer without just saying one word. I have appeared now in this hall, in some form or other in connection with the Baptist Missionary Society, for more than thirty years. I have been connected with it as a member, here and elsewhere, in an official capacity, for very nearly fifty years, so that if length of services is at all to indicate the strength of one's attachment to it, on that question I need not say another word. But I could not allow the resolution to be mentioned to you, especially after the way in which you have received it, without expressing my very grateful sense of the kindness that I have always received from friends, whenever I have had to stand up here to discharge my duty in connection with the office I have so long held. I hope and trust I shall not be deprived of the pleasure of meeting you again many times, if not in the capacity of secretary; for I can say a word for the Society elsewhere, and here too if need be. And you may be quite sure that as long as I live the probabilities are, that if one's strength of feeling be continued to the end of my life, the feeling of attachment to this institution that God has so highly honoured will not lessen or abate. I can only hope, whenever this anniversary comes round, we may always have an earnest, affectionate, enthusiastic audience, that those brethren who stand up here to speak to them will always have their tongues touched with a coal from off the altar, and that

every one of my younger brethren in the ministry especially will make themselves so acquainted with the history of this institution, with all the grand facts that have been developed by it, with the toils, labours, and self-denial of the men that God has called to work in the field, until their own hearts are fired with a spirit that will ever prevent them failing in the discharge of their great duty as ministers of the gospel of the grace of God to the churches over which they are called to be pastors, and in relation to the extension of the kingdom of Christ throughout the whole world. In my official capacity, therefore, but not as a Christian man, bidding you farewell, I thank you for all your kindness, and may the God of heaven bless us all, wherever we are, in our efforts to promote the extension of His kingdom."

The Chairman next addressed the assembly. He said :—

"The chairmen who have occupied this chair in years gone by have occupied it not because they had to bear much of the burden and heat of the day, but nevertheless I think they have on behalf of Christian laymen in this country testified to the interest which was felt by Englishmen in foreign mission work. This society may not be so large as many societies which are now around us; but it can claim to have had an honourable history, and to have an honourable position still. When Carey preached his sermon these long years back, he struck a key-note which reverberated and has kept on with increasing

power to the present moment, and, if I mistake not, will do so many years to come. The collection with which this society started—which I believe was some thirteen or fourteen pounds—was a very modest one; and the fact that this country, coupled with America and with a few societies on the Continent, raises at the present moment something more than one million sterling per annum on behalf of foreign Protestant missions, may, I think, be taken to show that, at all events, in this age something is felt of the importance of mission work; at the same time, I am not sure that it is felt as much as it ought to be.

#### A CONTRAST.

"I was struck, in looking at the contributions which are raised on behalf of missionary societies in this country, to notice what a difference there is between the sum which we raise for the defence of our country against a foreign foe, and the sum which we raise to send out the Gospel of God to foreign lands. The army and navy cost us something like twenty-two or twenty-three millions annually. I am not here to say one word of complaint in reference to that. I believe we have men at the head of our affairs who do not wish to drag us into foreign wars, and I believe, too, as Englishmen, we love our country, and feel that our country and our possessions must be defended; but nevertheless I am not quite sure that we should not have a little shame to feel that we can raise this twenty-two or twenty-three millions for our army and navy, and only about £600,000 per annum for our foreign missions. I was very much startled a few weeks since to read a statement put forth by Dr. Mullens, in which, after

stating the number of ministers in London, the number of Sunday-school teachers and ragged-school teachers and missionaries, he made this very startling statement,—that the amount of spiritual force exercised in reference to the unconverted population of London was probably equal to the whole amount exercised by foreign missions on the whole heathen world. If that be so, I ask, is that a position of which we, as Englishmen, can feel proud, that having the Gospel given to us we do no more than that to spread it abroad? Remember what we do as individuals we do as a nation, and what we fail to do as individuals we fail to do as a nation.

#### OUR DUTY.

“I therefore say, as an Englishman as well as a Christian man, I believe it is our duty and interest to do the best we can to promote foreign missions. I am not ignoring for one moment the fact that after all what we can do is very little if we have not a higher blessing with it, but still I say this, that we have to do our part, and the fact that God will help and bless the work should stir us up to do our duty. I do hope, therefore, that

from this meeting this society will be stirred up to greater zeal. I am quite sure, if we do our duty, great good will be done, while if we neglect our duty, great harm will follow. If we determine, as individuals, as societies, and as a nation to do our work well and earnestly as Christian men, if we do so, and attempt great things for our God, He will give us great and good things in return.”

The first Resolution was moved by the Rev. Ll. Bevan, of Tottenham Court Road Chapel. In the course of his remarks, he spoke thus of the Annual Report of the Society :—

“I was tempted, when thinking over what I should have to say to you this evening, to look back at some of the work that was being done by you in past years, and was struck by this fact, that in the reports sent to us by our missionary brethren, those given in your report for last year, for example, there was a remarkable and striking honesty. A charge is often brought against missionary societies that we are given to colour things a great deal, that any little success is always trumpeted up, that very much parade is made of any body who has been converted and baptized, that in fact we baptize them with a regular splash, and that some of those splashes even come with the glancing colours of the rainbow right away to this country. I would ask critics just to read the reports which your missionaries send—I question very much if newspaper writers ever read the reports of missionary societies—in fact, I question if they read the reports of any societies at all of any Christian labour; not the religious press—of course they always do such things—but I mean that daily press that loves now and then to write a sensational article upon the sufferings, sins, and sorrows of us poor Christian people. I should recommend them to read the reports of your Society, and they will be struck by the honesty of the confession that the work is not progressing as they would like to see it progress—

ing; that though on every side idolatry seems to be dying, yet Christianity is not growing as fast as they would like to see it grow; and that if we do not sustain them by our prayers and sympathy at home the work will altogether collapse.

#### MISSIONARY SUCCESSES IN THE SOUTH SEA ISLANDS.

"I dare say you all know the story of Savage Island. I do not know that there has been a stronger contribution to the evidence of the truth and power of Christianity during the present generation than the story of Savage Island. Some ten or fifteen years ago it was what its name implies—Savage Island, and a place of blank and utter darkness, of all manner of cruelty. But there came the Christian Word, baptized first of all by the blood of Him who bore it to these people. Fifteen years ago the island was what I have

described, and to-day what is it? Not only one of the fairest gems of that southern sea, but emphatically Christian. Idolatry has altogether gone. Christianity has done its work. A great Positivist writer said Christianity was dying, and would be dead altogether in 200 years, and so we had better take care of one or two of the great ideas she has to give us, or we should have nothing left. Christianity does not seem dying when it has power for that.

#### OUR TRANSLATIONS.

"Another thing that I remarked in looking through that report was the work that was being done in your Society in the way of translating the Scriptures. The science of language is one of the favourite studies of our age, especially as connected with the study of race. I do not know whether any of those ethnologists and philologists ever read the account of missionary doings, but last year your report informed us that Mr. Saker had completed his translation of the Bible into the Dualla language, having first reduced the language to a written character. Here was a man who had gone and caught the fleeting syllables of speech, and written them down. Cadmus introduced letters into Greece, and his name and doings were beaten into our heads when at school as those of one of the world's worthies; but whoever will dream of beating the name of Mr. Saker into some small boy's head in New Zealand some two thousand years since as the name of the wonderful man who introduced letters into the land of the Duallas? Missionaries are doing the work that the heroes of the olden time did, and they are thinking it an every-day work. Why has that man done it? Was it to be made a member of the learned societies of England, to be enrolled amongst the Royal Academicians of France? Was it because he loved letters, because he was one of those who had grubbed amongst the antique and manuscripts? Not at all. He did it—and many other men are doing it to-day—because they serve the Lord Jesus Christ, because they love souls, because they believe that in that Book there is a treasury of grace which it will be well for those men to know and to be able to unlock, and so they have given them the key to unlock it. They deserve, if not the honour of those whom

this world honours, at least the honour of you and me, Christian people, and some day they will get the honour which God Himself doth give.

#### CALL TO PRAYER.

"Your report pleads that you should pray more earnestly. I do firmly believe we are forgetting the power of prayer with regard to our missionary enterprises. There has been a custom in the Christian Church to have a missionary prayer-meeting on the first Monday night in the month. I do not know whether it is kept up regularly; or, if it is, the prayers of our brethren are drawn out exceedingly much for the people at home, especially the pastor, but not very much for those who are labouring in foreign lands. And, Christian minister, how often do we remember the missionaries labouring abroad? We pray that they may be spared from tigers and lions, and all sorts of wicked people, but I do not think that is the chief thing that we should pray that they should be spared from. A friend of

mine, labouring far up in the provinces of India, speaks of the depressing influences of the heathen atmosphere round about. He is standing there—one Christian man in the midst of some four or five millions of utterly ignorant heathen. 'Pray for me,' he said, 'not that my life may be spared; I do not care for that. Pray for me, not that I may be enabled to preach the Gospel; I can do that. If you will only pray, and God will answer it, that He will keep my own spiritual life up, that He will keep up my own fineness of consciousness, that He will keep me surrounded by a halo of Divine life.' Remember this, friends, to pray for the missionaries that they may be spared from the depressing influences of the atmosphere which they are continually breathing."

The Rev. W. A. Hebbs followed in a thoroughly missionary speech, in which he gave some striking illustrations of the methods employed to gain the attention of the people, and to meet their objections to the Gospel. He spoke as follows as to the people who are met with in India:—

"Native society in India, I think, divided pretty much into the three classes into which we find it divided in England—the aristocracy, the middle classes, and the poorer orders; the aristocracy comprising in the main, pundits, Brahmins, wealthy landholders, Hindoos or Mussulmans, native magistrates, and bankers; the middle class comprising schoolmasters, writers, court officials, farmers, and tradesmen; the working classes con-

sisting of peasants, fishermen, oarsmen, labourers, and others. In pursuing our missionary avocation amongst these people we are brought more or less into contact with all these classes, and we have to adapt ourselves to them in the best way we can. In speaking to the intelligent and educated Hindoo, of course we speak pure Bengali; in speaking to the peasant or the boatmen, we think it is expedient occasionally to speak

very questionable grammar, and to curtail the words very considerably ; whilst in speaking to the Mussulmans we deem it good policy to give most of the religious terms in Hindustani rather than in Bengali.

## AN ILLUSTRATION.

“ On the 21st of April, 1868, early in the morning, in company with a native preacher, I went into that portion of the village in which the basket-makers live. The subject I took that morning was ‘ True Worship,’ which I endeavoured to show the people consisted in a lowly and intelligent service of the heart, combined with grateful praise. After I had finished, the native preacher addressed them. We were about to rise and leave them, when an old man—I should take it, he was the chief man amongst them—rose, and said, ‘ Sahib, before you go, I wish to say a word ;’ and it was this—‘ Sahib, I have understood all that you have said.’ ‘ Have you ? What did you understand ? ’ ‘ Well, I understand this, Sahib, that if we want to worship God properly, the heart must go first, and the words must go behind ; and then I understood what that man with you said—he said, there is only one God, and He is perfect and good, and that He has one Son perfect and good, just like Himself : and that some time ago He came down on this earth, and lived in a man’s body, and then He died to secure our benefit ; but there was one thing he did not mention at all, and I was hoping you would.’ ‘ What was that ? ’ ‘ Why, Sahib, you did not tell us whether God ever became or not.’ ‘ What do you mean ? ’ ‘ Why, Sir, had God a mother ? ’ ‘ God a mother ? ’ ‘ Yes ; if you can tell me that then my knowledge will be full and very joy-producing ; but if you cannot, I cannot believe your religion.’ ‘ Brother,’ I said, ‘ listen to me. The human heart is a very perverse thing indeed ; there are some things which it ought to know, which it can know, but which it does not care about knowing ; but there are other things which it cannot know, and which to attempt to know is folly, and this is one of them. The holy Shastres tells us this—that God is God all along ; that there never was a time when He was not, although there was a time when, except Himself, nothing else was. And, brother, this must be true, for, if I could tell you that God at one time became, and if I could tell you the name of His mother, then you would ask what was her mother’s name, and *her* mother’s name, and at last we must fall back upon one who never had any beginning at all. Brother, do not try and attempt to reach things which are beyond the reach of men : it is foolish to do so ; do not you see that it is ? ’ ‘ No, I do not ; give more proof.’ ‘ Lend me that pipe of yours. First of all, empty out the water in the bowl of the pipe. Now run and bring me a full pitcher of water.’ He brought me it. Then taking the bowl of the pipe, which would hold about half-a-pint, in one hand, and the full pitcher of water in the other, I continued to pour into it until it was filled. I continued to pour on. ‘ Stop, stop,’ said he, ‘ my wife had to bring the water from the river.’ Still I continued to pour on. ‘ Sahib, it is full, it is full ; it is all running over the side.’ ‘ So it is,’ said I, as if I had only just observed it. ‘ I will waste no more water.’ ‘ Brother,’ said I, ‘ I wasted the water to teach you wisdom. Your mind is like the bowl of that pipe—it is a little mind, it is

only half-a-pint mind. A very little knowledge of things of men and God fills it, and then when it is full, if you try to put any more into it, it won't go; it only runs over the side. Just as the little cloud expands and becomes a big one, so one day will your little mind expand and become a big mind if you are a God-devoted person; but, brother, that won't be in this world, that will be in the next. Meantime, learn to talk less and to serve God more.' This is one of the ways in which we attempt to grapple with the Hindus, and to show them that they should not interfere in things that are beyond the ken of men.

#### WHAT HATH GOD WROUGHT?

"Much of our work appears, I confess, to be in vain; sometimes for months together we see no good at all. Still, the good man cannot work in vain—the blessing will come, and very frequently the precious Word, like seed, germinates and springs up whilst he weeps. When I contrast India now with what it was at the dawning of this century, I lift up my hands in surprise, and say, 'See what God hath wrought.' Between the years 1862 and 1868 our churches in Bengal have increased from a little more than 1,200 to a little more than 1,700 Christians. I wish I could say that the same success had attended the labours of our brethren in the north-west, but such appears not to be the case. Overleaping denominationism and taking in the results of the efforts of all missionaries in India,

what do we see? Why this; that whereas, at the commencement of this century, there were perhaps not a hundred native Protestant Christians in India, now, if the information with which I have been supplied is correct, in India and Burmah there are not far from 80,000 church members. Let men of the world say what they will, and even let Christians, sometimes, who do not know anything about the matter, say we have laboured in vain, and spent our strength for nought, I say that this is glorious success; and when I recollect that, apart from miracles, simply as the result of the hard work of faithful men, and the grace of the Holy Spirit, all this has been achieved, my faith rises, and I feel that God will yet do greater things than these, that all men shall marvel."

The second Resolution was proposed by Mr. Scott Moncrieff, a gentleman engaged in commercial pursuits in Calcutta. From his interesting and effective speech we take the following extracts:—

#### THE WORK AND THE WORKERS.

"The more I have seen of the people of India, and of the depth of their moral and spiritual degradation, and of the frightful abominations which prevail over the land, the more have I been struck with this, that nothing but the gospel of Jesus Christ will bring them light, and will emancipate them;

and the more have I felt convinced of this, that God has laid it upon the people of England to bring them that gospel. The more I have seen the work carried on by the missionaries in that land, the more do I believe that that is work which God is honouring, that He has honoured it remarkably,



that He continues to honour it. The more I have seen of the workers themselves, of the missionaries and their wives, in their labours and trials, and disappointments and sicknesses, and hopes deferred, the more profoundly have I felt my sympathies called out towards them.

#### THE PROGRESS MADE.

"Speaking as to the progress made in India, he said doubtless it had been great, but he feared it had been much overrated not only in this country, but in India itself. He could not help warning them that the progress which so many people hailed with delight was not always in the right direction. No doubt there was an increasingly spreading desire for education, and the Government had largely promoted the increase of schools; the consequence was that hundreds of young men were turned out from these schools and colleges with an amount of knowledge which their fathers never had before them; but how seldom was that knowledge according to godliness! Amongst these men there was a vast amount of intellectual activity, and the fruit of all this spread of education was that great movement of the Brahmo Somaj of which they heard so much. That as yet had not declared itself Christ-wards. Undoubtedly it was an emancipation from the old slavery of idolatry, but oh, that they could see it turning its face God-ward through Christ. The vast amount remaining to be done only filled him with a profounder idea of the great need of missionary effort. The progress to which he had referred was owing in many cases to causes which were not connected with missionary effort, but to causes which, if removed, the people would relapse very much into their former state. It was owing very much to the just and strong Government they had, to the equality of religion in the eyes of the Government, to the great spread of railways, of commerce and trade. These things were not in themselves religious, and did not remove from the hearts of the people the seeds of corruption remaining there. They wanted something which would eradicate the evil itself, would reach the hearts of the people before we can expect progress in the right direction."

#### IS IMPROVEMENT POSSIBLE?

"Reference had been made to the unanimity with which missionaries laboured abroad. He rejoiced to bear testimony to that. He had the privilege of being a member of the Calcutta Missionary Conference. There were missionaries of all denominations except one—the Society for the Propagation of the Gospel, which preferred to labour alone. Some of the most ardent and devoted and useful among these were the missionaries of that noble body, the Church Missionary Society.

He attended this conference, and was struck by the eagerness and anxiety exhibited by these men to discover some new way by which to make the presentation of the gospel to the heathen more effective and acceptable. He was quite sure if there was any improvement to be found in the present method of preaching the gospel it would be found out in India before it was found out here. The missionaries had shown no backwardness in their efforts to carry the gospel forward in

every possible shape. He had heard it discussed among them from time to time whether or not a preacher going forth among the heathen, trusting to them for his support, labouring entirely as it were upon his own resources, living among them, eating with them, sleeping with them, identifying himself with them in their social life—whether or not such a missionary would not be more likely to find acceptance among them than the missionary who was ordinarily found labouring at their mission-stations. He believed such missionaries had gone forth in that spirit, but he was not aware that such men had been more successful

than those who stayed at home in their bungalows, working away in the field immediately around them, taking their annual trips in the cold weather with the tent out in the country, or in the boat on the river. The Lord had honoured such men as these in their quiet persistent labours, but he did not know that He had signally blessed the labours of others who had been more forward as it were in self-denial. Quite sure was he of this, that there were plenty of missionaries who, if they saw that God did specially honour such work, would be the first to go and do it.

#### MISSIONARIES WANTED.

“The next great want was missionaries. At present the whole number of missionaries in India was under 600, while there were about 2,000 native preachers. Could they be surprised if with such a small army as that the result should sometimes disappoint them? they wanted more missionaries, and must pray yet more to the Lord of the harvest to send forth labourers into that harvest. With reference to a remark which he had often seen in the newspapers that the position of the missionary in India was after all not such a hard one as was frequently represented, he said that the difference between £100 a year at home and £240 a year in India was far more than absorbed by the high cost of living there. An engine-driver going out to India began at once on £300 a year, so that the position in which the Society put its missionaries was just that of those on the lowest salary consistent with comfortable existence. What he had seen of missionary life in India led him to think it was not one of hardship, and he rejoiced to think so; but it was a life of much discomfort and trial. It was a life of hard toil, because missionaries toiled in India as no other Europeans did.”

The Rev. Dr. Haycroft seconded the Resolution; but expressed his desire to give the meeting an opportunity of hearing the Rev. James Smith, lately arrived from Delhi. Mr. Smith accordingly addressed the meeting. He first referred to the recommencement of the mission after the capture of Delhi from the rebels in 1858:—

“I went into Delhi almost as soon as it was occupied by our troops in the year 1858, and never shall I forget the feelings that were created in my mind by the sight of Delhi then. All around

scenes of destruction were visible. I remember going down street after street once full of life, without a single inhabitant, nothing visible but a few prowling, half-dead cats and dogs.

The place where Mahommedanism was once dominant, scarcely contained a Mahommedan within its walls. I lost no time in commencing my mission. I got a stand at the bottom of the great street, and the people night after night gathered together with an intensity of interest such as I have never witnessed before or since. No inducement was offered to any candidates for church membership or baptism except the plain preaching of the Gospel, and therefore I had no hesitation in baptizing those who perseveringly appeared anxious for that privilege. The work went on; a large number were gathered together and formed into little churches. The plan we adopted was to get the best native convert we could, and place him in each little centre where he was likely to be surrounded

by a few converts or a few inquirers, that he might during the day gather together their children, and in the afternoon visit from house to house, and in the evening hold meetings for prayer, reading the Scriptures, and exhortation. The time passed on, and they found no decrease in the deep attention that had been called to Christianity. Congregations increased, inquirers and converts increased, until every chapel was crowded to excess; and I remember well before I left, after two years' residence, more than one missionary brother came to Delhi, went with us from station to station, and they were deeply interested at the apparent large numbers of men who were pressing into the kingdom of God."

#### PAYMENT OF NATIVE EVANGELISTS.

"I most deeply regret one thing, and, if I am not mistaken, it is this that has had the very worst effect on our proceedings, not only in Delhi but in other places. I believe most conscientiously it is by native evangelists that India must be eventually evangelised, but I believe just as strongly and sincerely that such native evangelists must not be paid by English missionary societies. We, I am persuaded, did all that could be done to make these native agents efficient. We tried to be at almost every point of our operations. We sometimes visited a dozen schools a day; we were out preaching every night; we wore ourselves out literally with the superintendence of native agents; and yet, notwithstanding this, there was a perpetual cry for more salary, a perpetual desire to occupy higher positions. Their simplicity was to some extent gone; and we felt, in giving them salaries, we had not only destroyed their influence with their countrymen, but had personally done to them the greatest possible injury. From time to time we talked over the matter of the connection of native preachers with the missionary society. I pointed out to them that they were not respected by their countrymen; they all knew it, and acknowledged it, and why was this? Because they were looked upon as labouring only for money. So long as you gather together your best men and give them salaries as native preachers, you will never have independent churches, you will never have an indigenous ministry in India, will never have men coming forth feeling the power of the love of Christ in their hearts, and going forth like Paul and the apostles, preaching the gospel with power. I feel persuaded until

we have men who feel that they must preach the gospel, who, like Paul, can cry, 'Woe is me if I preach not the gospel,'—till God himself thrusts out men, it is no use your buying them out with your money, and the sooner the whole system comes to an end the better.

#### THE CHANGES MADE IN DELHI.

"The time has come when, in many respects, our labours in India ought carefully to be reviewed; and, although I feel unable to express all I should like to express, yet I could not sleep to-night if I did not tell you I am persuaded the paying of native preachers in India is stopping the progress of the Gospel, is injurious to the native Christians themselves, and, in fact, is a neutralising power that the sooner you put an end to the better. I had meeting after meeting of the native ministers of churches in Delhi, and ere long they themselves proposed that they should all give up their salaries at the end of the year. They carried

out their promise, and the year commenced with unusual prospects. The whole of the evening meetings were carried on by these native brethren. Several schools were carried on by them, and there was quite as large an amount of work done by our native brethren unpaid as I can remember in almost any of the country churches with which I was acquainted before I went out to India. Let us not expect too much. I am quite sure the brethren undertook all that they ought to have done, and if we can once fairly start such a plan it will grow and increase to an extent that it is impossible for us at present to know.

#### HAVE INDIAN MISSIONS FAILED?

"Conversions had not been so numerous as they were led to expect. In what had they failed? Not in education. Their pupils had been matriculating by hundreds. Not in public works. They sent forth engineers, and their railways and canals bore comparison with all the railways and canals in the world. What had they failed in? They had to some extent failed in conversions. Had they had the right kind of instrumentality? They had depended upon schools. Missionaries had been overcome by a large weight of duties that did not especially belong to their calling. They had charge of orphanages, they had been printers and translators, but how very few had been entirely and completely devoted to the preaching of the Gospel, and to that alone. The time had come when he was quite sure they might review their missionary course in India, and with great benefit, and he would plead for plans being carried out that would, at least, realise the object of the Bristol paper, and of that speech made by their brother, Dr. Landels, at the last annual meeting. The majority of the missionaries in India were at one with the spirit of that paper, and of that speech. They wanted men who would go out not as schoolmasters, not as superintendents of orphanages, or as printers, but who would go out unshackled, not to civilise, but to point out the way of salvation to men. Let

them have their particular instrumentality, only seeking conversions, and depending upon the prayers of the English Churches and the labour of the missionaries, and conversions would be realised."

After singing, the meeting was closed with the Benediction. The interest was maintained to the close.

The public meeting of the Young Men's Missionary Association was held at the Metropolitan Tabernacle, and closed this very successful and interesting series of services.

## The Committee.

The following are the names of the gentlemen who were elected to serve on the Committee for the present year :—

Bacon, Mr. J. P., Walthamstow  
 Bailhache, Rev. C., Islington  
 Baynes, Mr. W. Wilberforce, London  
 Bigwood, Rev. J., Harrow  
 Birrell, Rev. C. M., Liverpool  
 Bompas, Mr. H. M., London  
 Booth, Rev. S. H., Holloway  
 Bowser, Mr. A. T., Hackney  
 Brown, Rev. J. J., Birmingham  
 Brown, Rev. J. T., Northampton  
 Chown, Rev. J. P., Bradford  
 Edwards, Rev. E., Torquay  
 Foster, Mr. M., Huntingdon  
 Gould, Rev. G., Norwich  
 Green, Rev. S. G., B.A., Rawdon  
 Gregson, Rev. J. G., Portsea  
 Haycroft, Rev. N., D.D., Leicester  
 Hobson, Rev. J., London  
 Howieson, Rev. W., Walworth  
 Humphreys, Rev. G. W., B.A., Wel-  
 lington  
 Jones, Rev. D., B.A., Brixton  
 Kirtland, Rev. C., London  
 Landels, Rev. W., D.D., Regent's Park  
 Leonard, Rev. H. C., M.A., Boxmoor

Lewis, Rev. W. G., Bayswater  
 Maclaren, Rev. A., B.A., Manchester  
 Manning, Rev. Dr., London  
 Millard, Rev. J. H., B.A., Huntingdon  
 Morris, Rev. T. M., Ipswich  
 Mursell, Rev. J. P., Leicester  
 Mursell, Rev. Jas., Bradford  
 Newnam, Rev. S., Edinburgh  
 Pattison, Mr. S. R., London  
 Peto, Mr. H., B.A., London  
 Price, Rev. T., Ph.D., Aberdare  
 Roberts, Rev. R. H., B.A., Notting Hill  
 Robinson, Rev. W., Cambridge  
 Rouse, Rev. G. H., LL.B., M.A., Haverford-  
 west  
 Sampson, Rev. W., Folkestone  
 Spurgeon, Rev. J. A., London  
 Templeton, Mr. J., F.R.G.S., London  
 Tresidder, Mr. J. E., Walworth  
 Tritton, Mr. J. Herbert, Kensington  
 Vince, Rev. C., Birmingham  
 Walters, Rev. W., Newcastle-on-Tyne  
 Webb, Rev. J., Bury, Lancashire  
 Wheeler, Rev. T. A., Bristol  
 Williams, Rev. C., Accrington

## Home Proceedings.

**I**N addition to the Annual Services held in the month of April, the Rev. W. A. Hobbs visited Tring and Frome, and the Revs. C. J. Middleditch and J. Smith held missionary meetings at Devizes and other parts of Wiltshire. In May Mr. Hobbs took the deputation work in Northamptonshire, while Mr. Smith visited the northern part of that county, Bristol, and Norwich. The collections at Bristol have this year amounted to nearly £1,000, the largest sum ever realized, and exceeding all other places in the United Kingdom, excepting the metropolis. In East Norfolk meetings have been conducted by the Revs. G. Gould, W. H. Payne, and other local brethren. For these kind and efficient services we desire to record our gratitude.

We are happy to announce the safe arrival of Rev. T. Lea, of Jamaica, with his wife and child. The voyage has materially benefited their health.

---

## A Request.

Treasurers and Secretaries of Auxiliaries are earnestly and respectfully requested to send full particulars of sums to be devoted to any special objects *at the time of remittance*, so that a proper advice of such sums may be forwarded to the Missionary by the next mail. Much trouble and irregularity will be saved by compliance with this request.

---

## NOTICE.

### REMOVAL TO NEW MISSION HOUSE.

On and after the 1st of JUNE all communications should be addressed to

EDWARD BEAN UNDERHILL, LL.D., Secretary,

BAPTIST MISSION HOUSE,

CASTLE STREET,

HOLBORN, E.C.

To whom also all Drafts and Post-Office Orders must be made payable.

## Agra.

## THE DIFFICULTIES OF A CONVERT.

**T**HE following narrative, from the pen of the Rev. J. Gregson of Agra, will well illustrate the various influences at work in Northern India to keep back converts from the public profession of the Gospel. It is not so much open and declared opposition as social penalties that the convert has to fear, and these press upon him from many directions. Even the Government, as it will be seen, is not inaccessible to such influences, and finds no small difficulty, where native officials are concerned, in the way of maintaining its declared neutrality in religious affairs. The narrative is one of deep interest, and we commend our native brother to the sympathy and prayers of the churches:—

“In our last report we mentioned the case of a village pundit who had strong leanings towards Christianity, and had several times visited Mr. Gregson for religious instruction. He has continued his visits during the past year, and Mr. Gregson has several times visited the village in which he lives. Our hopes respecting him have been fully realised, and he is now anxious to be baptized. He is scarcely forty years of age, and for many years past has occupied a very important position in his native village, containing fully a thousand people, as village school-master, family priest, and reader of the Hindu sacred books, in which capacities he has also been well known throughout the surrounding district. Towards the close of the year 1864 Mr. Gregson went as usual to the Bhuteshwar mela. On his way he stopped at Futtiabad, where he preached and sold religious books. This man was among his hearers; he was impressed with what he heard, and bought a small book. For twelve months he read this

book in secret; afterwards he became more bold and sought for Mr. Gregson in Agra, but found he had left for England. He visited other missionaries, and was supplied with the Scriptures and Christian books. On Mr. Gregson's return to Agra he came to him, and has been in communication with him ever since. As his knowledge of Christianity increased he was led on step by step to cease painting his forehead, to cast aside his brahminical thread, to abandon heathen rites, and to proclaim to those around him his disbelief in the Hindu gods. He was further known to be a constant reader of Christian books, and even to have Christian worship in his house. These changes exposed him to some persecution and much loss. He could no longer take part in Hindu festivities, attend feasts in honour of the Hindu deities, minister to the supposed necessities of deceased relatives, nor officiate at the various family rites common to Hindus, from all of which he used to derive considerable emoluments.

*(To be continued.)*

## Contributions.

From March 19th, to April 9th, 1870.

W & O denotes that the Contribution is for Widows and Orphans; N. P. for Native Preachers;  
T. for Translations; S. for Schools.

## ANNUAL SUBSCRIPTIONS.

	£	s.	d.
Abethell, Mr. R.....	1	1	0
Allen, Mr. J. S.....	2	0	0
Barnes, Mr. T. ....	1	1	0
Beddome, Mr. R. B.....	1	1	0
Burks, Miss.....	1	1	0
Cater, Rev. P.....	0	10	6
Carey, Mrs.....	1	1	0
Carey, Mr. E.....	1	1	0
David, Mr. E.....	0	10	6
Davies, Mr. E. W.....	5	0	0
Deane & Co., Messrs. ...	1	1	0
Freeman, Mr. G. D.....	1	1	0
Gingell, Mr. J.....	1	1	0
Gover, Mr. W. S.....	1	1	0
Graham, Mr. T.....	1	1	0
Haddon, Mr. J.....	1	1	0
Hudson, Mr. H., Upton- on-Severn .....	1	1	0
Kirland, Rev. C.....	1	1	0
Marshall, Mr. J. C.....	2	2	0
Olney, Mr. T. H.....	1	1	0
Overbury, Mr. B.....	1	1	0
Peck, Mr. W., Blue Bridge House, near Halstead ..	2	0	0
Potter, Mrs.....	1	1	0
Rippon, Mr. S.....	5	0	0
Rogers, Mr. W., Peckham Smith, Mr. E.....	1	1	0
Templeton, Mr. J., F.R.G.S	1	1	0
Tritton, Mr. J. Herbert ..	5	5	0
Walkden, Mr. J.....	1	1	0
Whitwell, Mr. W., Tan- bridge Wells .....	1	0	0

## DONATIONS.

Bible Translation Society, for T.....	500	0	0
Chapman, Misses E. F. and M. M., collected by	1	5	0
David, Miss H., collected for N. P.....	0	7	6
Essex, J. & C.....	2	0	0
Gurney, Miss, for Ruth, at Mr. Heine's School, Benares .....	3	10	0
Hall, Miss, as a memorial of her brother, John Hall, of Shipley.....	100	0	0

## LONDON AND MIDDLESEX.

Abbey Road, St. John's Wood .....	20	13	9
Arthur Street, Camber- well Gate.....	10	15	11
Battersea, York Road ...	33	3	6
Battersea Park .....	0	4	0
Bloomsbury .....	44	5	0
Do. for W & O .....	12	15	6
Brixton Hill, New Park Road.....	74	2	2
Brompton, Onslow Chpl. Sunday School .....	10	19	9

Camberwell, Denmark Place .....	69	2	7
Do. for China .....	1	10	0
Camberwell, Cottage Green .....	4	12	5
Commercial Street .....	17	4	10
Do. for N. P., per Y. M. M. A	0	10	0
Camden Road.....	81	6	9
Do. for N. P.....	9	11	6
Do. Belle Isle Sun.-Sch.	1	6	0
Clapton, Downs Chapel ..	32	10	0
Dalston, Queen's Rd. Ch.	8	15	5
Do. for W & O .....	3	0	0
Devonshire Square .....	15	5	0
Eldon Street, Welsh Chpl.	4	14	3
Good Shepherd Sun. Sch. per Y. M. M. A.....	1	6	6
Grove Rd., Victoria Park	3	0	0
Hackney, Mare Street....	80	2	8
Do. for China .....	1	11	0
Do. for Serampore.....	1	1	0
Do. for N. P., per Y. M. M. A	6	1	2
Hammersmith, West End	33	11	11
Do. for W & O .....	5	0	0
Hampstead, Heath Street	52	6	1
Hanwell .....	3	15	4
Harlington, for W & O ..	1	0	0
Hawley Road .....	39	6	1
Highgate .....	13	18	7
Do. for N. P.....	2	9	3
Islington, Cross Street....	46	18	4
Do., Salters' Hall .....	51	19	11
John Street.....	65	17	1
Do. for India .....	0	10	0
Do. for China .....	0	10	0
Kennington, Chas. Street, per Y. M. M. A.....	6	6	0
Do. North Street, per Y. M. M. A.....	2	5	0
Kennington .....	2	17	6
Kennington Gardens Sun. School, per Y. M. M. A	2	2	6
Kingsgate St., for Mrs. Kerry's School .....	5	0	0
Maze Pond .....	59	16	9
Do. for N. P.....	13	3	8
Do. for Mr. Thomson's New Schoolroom, Africa .....	5	0	0
Do. for Mr. Smith's School .....	10	0	0
Metropolitan Tabernacle Sun. School for School at Colombo .....	40	0	0
Notting Hill, Cornwall Road .....	24	4	5
Penfel Tabernacle, Chalk Farm Road, for Mr. Pegg, Bahamas .....	5	0	0
Putney, Union Chapel ...	7	7	0
Regent's Park.....	111	6	4
Do. for New Mission Scheme .....	20	0	0
Do. per Y. M. M. A. for Mr. Broadway, Patna	20	0	0
Regent Street, Lambeth, for N. P., per Y. M. M. A.	1	0	0

Shacklewell.....	£	s.	d.
Spencer Place Juv. Soc.	3	11	9
Staines .....	3	10	0
Stockwell Sunday School	4	9	2
Tottenham .....	40	6	6
Upper Holloway, for W & O	6	1	0
Upton Chapel.....	14	0	0
Walthamstow, Wood St.	8	3	7
Walworth Road, for N. P.			
per Y. M. M. A.....	12	5	0
Do., Sunday School, for Serampore .....	4	4	0
Westbourne Grove.....	104	5	2
Do. for N. P., per Y. M. M. A.....	11	13	1
Do. Special, per do.....	1	1	5
Do. for Cameroons, Serampore .....	20	0	0
Do. for S. M. Lewis, Cameroons, per do....	5	0	0
Do. for G. R. Burford, per do.....	6	0	0
Do. for Mr. Allen Seury, per do.....	10	0	0
West Drayton, for N. P. per Y. M. M. A.....	0	6	6

## BEDFORDSHIRE.

Bedford, Bunyan Meeting	33	4	0
Do. for Mr. Saker, Africa	2	10	0
Do., Mill Street .....	1	5	0
Blunham .....	0	10	1
Do. for W & O .....	0	5	9
Do. for N. P.....	0	2	6
Donstable .....	18	2	3
Do. for W & O .....	1	3	0
Leighton Buzzard, Hock- liffe Road.....	9	14	5
Do. for Mr. Pegg, Ba- hamas .....	1	0	0
Laton, Union Chapel ..	23	0	9

## BERKSHIRE.

Abingdon .....	34	0	8
Do., for W & O .....	1	8	6
Do., Fyfield .....	1	16	3
Do., Drayton .....	1	3	2
Fifield .....	2	2	0
Newbury .....	37	18	2
Do. for W & O .....	2	0	0
Do., Hedley .....	1	18	6
Do., Long Lane. ....	1	2	4
Do., Berry's Bank.....	0	6	4
Reading, King's Road ..	53	7	2
Do. for China .....	3	5	2
Do. for Africa.....	0	12	6
Do. for W & O .....	0	10	0
Do., West Street Hall	22	6	11
Do. do. for N. P. ....	1	9	9
Sunninghill .....	1	11	4
Do. for N. P.....	1	1	0
Do. for W & O .....	0	7	8
Windsor .....	32	7	0
Do. for W & O .....	2	13	0



## BUCKINGHAMSHIRE.

	£	s.	d.
Chesham .....	8	8	9
Great Brickhill .....	26	0	0
High Wycombe .....	3	0	0
Prince's Risborough .....	16	4	0
Stony Stratford .....	8	15	2
Wraybury .....	14	3	8

## CAMBRIDGESHIRE.

Cambridge .....	3	1	6
Do. for N.P. ....	10	18	6
Do. for Boys' School at Barham .....	4	8	6
Do. Zion Chapel, for W & O .....	3	0	0
Great Shelford, for W & O .....	1	12	6
Do. for N.P. ....	3	0	6
Swavesey .....	1	0	10
Do. for W & O .....	0	12	0

## CHESHIRE.

Birkenhead, Welsh Chpl. ....	15	8	4
Northwich .....	2	0	0
Stockport .....	1	9	0

## CORNWALL.

Falmouth .....	20	18	11
Do. for W & O .....	1	5	0
Do. for Jamaica Schools .....	2	0	0
Helston .....	1	0	0
Penzance, Clarence Street .....	11	19	3
Truro .....	15	17	1
Do. for W & O .....	0	10	0
Do. for N.P. ....	0	13	5

## CUMBERLAND.

Broughton .....	6	2	6
Maryport .....	6	7	6
Whitehaven .....	10	3	4

Less expenses.....

23 3 4

23 13 4

## DEVONSHIRE.

Barnstaple .....	6	6	6
Devonport, Hope Chapel .....	23	1	0
Do. for T. ....	1	0	0
Do. for Morant Bay..	1	0	0
Do. for Mr. Saker....	4	15	4
Do. for Child in India under Mr. Hobbs....	5	0	0
Do. Morris Square and Fenbrook Street .....	0	16	4
Exmouth .....	3	0	0
Exmouth .....	39	3	6
Do. for W & O .....	1	18	0
Plymouth, George Street .....	78	5	10
Do. for W & O .....	7	10	0
Do. for N.P. ....	19	16	7
Do. for African Orphan asylum .....	4	13	4
Do. Backland Mon- achorum .....	2	8	7
Do. Millbrook .....	1	3	8
Do. Hooe .....	0	17	5
Tiverton .....	40	3	0
Torquay .....	26	8	7
Do. Sunday School for N.P. under Mr. Bion, Dacca .....	18	6	0
North Devon Auxiliary..	50	0	0

## DORSETSHIRE.

	£	s.	d.
Bridport .....	3	9	7
Gillingham .....	7	10	3
Do. for W & O .....	0	10	0
Weymouth .....	18	6	3

## DURHAM.

Darlington .....	37	15	0
Do. Archer Street .....	3	3	10
Do. North Road Mis- sion Station .....	0	13	8
South Shields, Barring- ton Street .....	21	5	0
Do. Ebenezer Chapel .....	2	10	0
Sunderland, Sans Street .....	17	3	8

## ESSEX.

Barking .....	1	1	0
Do. for N.P. ....	0	13	0
Colchester, Eld Lane .....	20	14	0
Halstead, Head Street .....	0	10	6
Do. for W & O (mole) .....	0	6	0
Do. for N.P. ....	1	14	7
Harlow .....	32	5	8
Do. for N.P. ....	2	8	7
Do. Potter Street .....	1	2	1
Langham .....	13	1	6
Do. for W & O .....	1	17	2
Loughton .....	23	2	7
Do. for N.P. ....	2	11	0
Saffron Walden .....	30	17	9
Do. for W & O .....	2	10	0
Do. Sewers End .....	0	5	0
Sible Hedingham .....	2	4	4
Thorpe le Soken .....	1	8	0
Waltham Abbey .....	4	18	10
Do. for W & O .....	0	10	0
Do. for N.P., per Y. M. M. A. ....	1	0	1

## GLOUCESTERSHIRE.

Cheltenham, Salem Ch. ..	50	3	8
Do. for Mrs Millard's School, St. Ann's Bay, Jamaica .....	4	15	6
Do. for Girl's School, Matakooley, Ceylon .....	6	11	0
Do. for N.P. ....	1	2	6
Do. Brockhampton ..	0	18	6
Do. Gas Green .....	2	4	10
Do. Leckhampton .....	1	7	9
Do. Cambray Chapel ..	34	3	2
Do. do. for W & O .....	3	0	0
Do. do. for N.P. ....	4	4	8
Do. do. Uckington .....	0	9	0

Cinderford .....	15	0	7
Do. for W & O .....	2	14	0
Do. for N.P. ....	3	0	0
Coleford .....	23	19	10
Do. for W & O .....	1	0	0

Loss Deputation Ex- penses, &c. ....	45	14	5
	2	5	5
	43	9	0

Gloucester .....	31	8	9
Do. for W & O .....	2	0	0
Do. Sunday School for Mr Thomson's School, Cameroon .....	5	0	0

## Gloucester—continued.

	£	s.	d.
Do. do. for Mr Hender- son's School, Bettle- phat, Jamaica .....	8	0	0
Do. do. for Orphan under Mr Hobbs, Jessore .....	5	0	0
Do. do. for N.P., India ..	12	0	0
Wotton under Edge ....	5	0	0

## East Gloucestershire Auxiliary—

Ascott and Leadfield ....	1	17	0
Blockley .....	10	18	2
Burford .....	2	5	2
Camden .....	6	9	0
Bourton-on-the-Water ..	31	18	5
Do. for W & O .....	1	0	0
Gloucester .....	16	2	8
Do. for N.P. ....	1	0	5
Lechlade .....	1	16	8
Malseyhampton .....	3	10	8
Milton .....	11	12	6
Do. for W & O .....	1	1	4
Do. for N.P. ....	0	7	6
Naunton and Guiting ..	31	9	1
Do. for W & O .....	1	3	4
Do. for N.P. ....	1	4	2
Stow-on-the-Wold .....	12	13	5
Do. for W & O .....	1	1	0
Do. for N.P. ....	1	3	0
Winchcombe .....	9	13	8

Less expenses & amount  
acknowledged before..138 7 3  
57 9 3

80 18 0

## HAMPSHIRE.

Andover .....	17	12	8
Do. for W & O .....	1	5	0
Barton Cliffe .....	0	10	0
Crookham .....	2	3	6
Do. for N.P. ....	0	13	6
Freshwater, I. of W. ....	1	10	0
Do. for W & O .....	0	6	0
Do. for N.P. ....	0	9	3

Less acknowledged be-  
fore .....2 8 3  
2 0 0

Ryde, Christ Church....	8	19	8
Do. for W & O .....	3	0	0
Do. Sunday School George Street, for N.P. ....	1	14	4
Southern District of Southern Association Baptist Sunday School Mission Union— For Ram Kanto, Dacca Do. for do. for travelling expenses .....	4	10	0
Do. for Duro Came- rooms .....	4	10	0
Wallop .....	7	2	7
Do. for N.P. ....	0	6	7
Whitchurch .....	6	7	8

## HEREFORDSHIRE.

Gorale .....	8	10	7
Leominster .....	6	0	0

	£	s.	d.
Longhope, Zion Chapel...	10	16	7
Do. for <i>W &amp; O</i> .....	0	8	6
Do. for <i>N.P.</i> .....	0	19	0
Peterschurch .....	9	19	2
Do. for <i>W &amp; O</i> .....	1	1	0
Do. Poughfield .....	1	17	10
Ross, Brough Street .....	8	15	6
Do. for <i>W &amp; O</i> .....	1	5	0
Slansbatch .....	2	8	9

## HERTFORDSHIRE.

Bishop Stortford .....	12	1	6
Hemel Hempstead, Mar-			
lowes Chapel .....	21	15	9
Do. for <i>W &amp; O</i> .....	3	0	0
Do. for support of			
orphans at <i>Jessore</i> .....	6	2	1
Hitchin, Salem Chapel ..	40	14	10
Do. for <i>Intally School</i> ..	4	0	0
St. Albans .....	34	9	1
Do. for <i>N.P.</i> .....	8	4	2
Tring, New Mill .....	20	0	11
Do. Tabernacle .....	0	13	3
Watford .....	47	0	4
Do. for <i>W &amp; O</i> .....	4	12	6

## HUNTINGDONSHIRE.

Oxford, for <i>W &amp; O</i> .....	0	5	6
------------------------------------	---	---	---

## KENT.

Belvedere .....	2	6	0
Canterbury .....	30	1	10
Do. for <i>W &amp; O</i> .....	1	0	0
Do. for <i>N.P.</i> .....	0	5	0
Do. for <i>Africa</i> .....	14	8	8
Crayford, for <i>W &amp; O</i> .....	1	10	0
Dartford .....	1	0	0
Do. for <i>W &amp; O</i> .....	1	10	0
Deal .....	14	0	0
Eythorne .....	20	8	2
Do. for <i>N.P.</i> .....	4	0	2
Do. for <i>W &amp; O</i> .....	1	0	0
Faversham .....	2	1	2
Folkestone, Salem Chapel	8	7	9
Forest Hill .....	26	4	4
Lee .....	37	19	1
Do. for <i>India</i> .....	2	2	0
Lewisham Road .....	24	7	9
Maidstone, King Street ..	12	1	4
Do. for <i>W &amp; O</i> .....	8	3	0
Margate .....	28	11	8
Do. for <i>China</i> .....	5	5	0
Do. for Orphan under			
Mr. Hobbs, <i>Jessore</i> .....	9	4	0
Ramsgate .....	18	19	6
Do. for Mrs. Kerry's			
Native Girls' School .....	27	18	3
St. Peter's .....	0	15	8
Sandhurst .....	6	13	3
Do. for <i>W &amp; O</i> .....	2	9	0
Smarden .....	2	1	8
Staplehurst .....	5	5	0
Woolwich, Queen Street,			
per Y. M. M. A. .....	7	14	0

## LANCASHIRE.

Barrow-in-Furness .....	1	1	0
Inskip .....	8	17	6
Do. for <i>W &amp; O</i> .....	0	10	0
Liverpool, Myrtle Street			
Juvenile Society, for			
Mr. Smith, <i>Delhi</i> .....	12	10	0

## Liverpool—continued.

	£	s.	d.
Do. for Mr. Q. W.			
Thomson, <i>Africa</i> ..	2	10	0
Do. for School, <i>Bahamas</i> ..	7	10	0
Do. for do., <i>Makawitta</i> ,			
<i>Ceylon</i> .....	5	0	0
Do. for do., <i>Savanna-</i>			
<i>la-Mar, Jamaica</i> ..	5	0	0
Do. for Calabar Insti-			
tution, <i>Jamaica</i> ..	7	0	0
Do. Everton (Welsh) ..	6	5	8

## Manchester and Salford

Auxiliary .....	11	3	10
Do. York Street .....	24	3	1
Do. do. for <i>W &amp; O</i> ..	2	0	0
Do. do. for <i>N.P.</i> ..	0	5	6
Do. Grosvenor Street ..	75	5	2
Do. do. for <i>W &amp; O</i> ..	4	0	0
Do. Union Chapel .....	403	5	9
Do. do. for <i>W &amp; O</i> ..	12	4	6
Do. do. for <i>N.P.</i> ..	1	7	6
Do. do. for <i>N.P., Barisal</i> ..	12	0	0
Do. West Gorton Branch ..	2	12	4
Do. Harpurhey Chapel			
(motely) .....	15	0	0
Do. Round Ch., Every			
Street .....	16	1	0
Do. Welsh Chapel .....	2	9	0
Do. do. for <i>N.P.</i> ..	0	17	4
Do. Gorton .....	1	18	9
Do. Salford, Gt. George			
Street .....	45	15	3
Do. do. for <i>W &amp; O</i> ..	2	5	3
Do. Stretford, Union			
Chapel Edge Lane ..	13	3	11

Less expenses and amount	645	17	3
acknowledged before ..	211	8	0

	434	9	2
--	-----	---	---

Southport .....	2	2	0
Tottlebank .....	6	16	8
Do. for <i>W &amp; O</i> .....	0	13	9
Do. for <i>N.P.</i> .....	1	5	5
Wigan, King Street .....	2	14	0
Do. for <i>N.P.</i> .....	0	10	4

## EAST LANCASHIRE UNION.

Accrington .....	51	17	10
Do. for <i>N.P.</i> .....	1	17	11
Do. for <i>W &amp; O</i> .....	3	12	2
Bacup, Ebenezer .....	10	0	0
Do. Zion .....	9	2	4
Blackburn .....	10	0	0
Briercliffe .....	5	7	0
Burnley .....	21	4	1
Bury .....	14	8	6
Do. for Bible Woman,			
<i>Jessore</i> .....	8	0	0
Do. for <i>China</i> .....	0	5	0
Cloughfold .....	15	6	2
Darwen .....	5	6	6
Doals .....	2	10	0
Goodshaw .....	12	4	9
Do. for <i>W &amp; O</i> .....	0	15	0
Haslingden, Pleasant St.	18	8	11
Do. for <i>W &amp; O</i> .....	2	0	0
Do. Bury Road .....	19	15	10
Do. do. for <i>W &amp; O</i> ..	1	15	6
Lumb .....	4	10	0
Padiham .....	18	2	5
Ramabottom .....	11	5	8

	£	s.	d.
Sabden .....	28	17	5
Do. for <i>W &amp; O</i> .....	1	0	0
Sunnydale .....	2	0	3
Waterburn .....	4	0	0

	281	13	3
Less expenses and amount			
acknowledged before ..	200	10	6

Less amount remitted too	81	2	9
late .....	1	2	9

	80	0	0
--	----	---	---

## LEICESTERSHIRE.

Arnsby .....	17	15	6
Blaby and Whetstone ..	9	4	8
Countesthorpe .....	6	7	0
Husbands Bosworth .....	1	11	3
Monks Kirby and Pailton	3	17	10
Melton Mowbray .....	2	3	2
Leicester, Belvoir St. ....	173	15	7
Do. Harvey Lane .....	9	4	2
Do. Thorpe Street .....	2	9	6
Do. Victoria Church .....	106	0	0
Do. do. for <i>W &amp; O</i> ..	10	0	0
Do. do. for <i>N.P., Delhi</i> ..	25	0	0
Do. Charles Street .....	12	19	8
Sheepshed .....	12	15	0
Sutton-in-the-Elms and			
Cosby .....	3	8	10
Do. for <i>N.P.</i> .....	0	15	2

	237	6	4
Less expenses and amount			
acknowledged before ..	223	4	4

	174	2	0
--	-----	---	---

## LINCOLNSHIRE.

Beeton, Salem Chapel ..	3	1	7
Bourne .....	0	15	0
Grantham .....	0	18	0
Do. for <i>N.P.</i> .....	1	12	10
Great Grimby, Upper			
Burgess Street .....	12	16	9
Hornecastle .....	15	15	7
Do. for <i>W &amp; O</i> .....	0	10	0
Lincoln .....	18	5	1
Do. for <i>W &amp; O</i> .....	1	12	2

## NORFOLK.

Aylsham .....	2	10	7
Bacton .....	1	1	6
Buxton .....	8	7	9
Do. for <i>N.P.</i> .....	0	15	6
Do. for Mr. Thomson's			
School, <i>Cameroons</i> .....	0	18	9
Dereham .....	13	10	6
Diss .....	7	0	7
Do. for <i>W &amp; O</i> .....	1	16	6
Downham .....	8	9	9
Fakenham .....	15	13	0
Foulsham .....	7	5	6
Ingham .....	36	6	0
Kenninghall .....	4	5	9
Mundesley .....	1	3	6
Neatishead .....	1	3	0
Norwich .....	27	4	5
Do. St. Mary's .....	176	19	4
Do. do. for <i>W &amp; O</i> ..	16	9	7

## Norwich—continued.

	£	s.	d.
Do. do. for <i>N P</i> under <i>Mr. Williams, Calcutta</i> .....	19	12	1
Do. St. Clements.....	14	12	6
Do. do. for <i>W &amp; O</i> .....	1	14	6
Do. do. for support of <i>F. Wheeler Nath, at Serampore College</i> .....	5	0	0
Salhouse.....	1	0	0
Saxlingham.....	1	2	0
Swaffham.....	30	0	0
Thetford.....	4	13	10
Do. for <i>W &amp; O</i> .....	0	5	0
Do. for <i>N P</i> .....	0	17	7
Worstead.....	12	16	4
Do. for <i>Mr. Fuller's School, Cameroons</i> .....	3	16	11
	426	11	3
Less expenses and amount acknowledged before...	143	19	9
	282	11	6

## NORTHAMPTONSHIRE.

Kettering, for <i>N P</i> .....	1	11	1
Stanwick.....	2	10	10
Do. for <i>N P</i> .....	0	19	8

## NORTHUMBERLAND.

Berwick-on-Tweed.....	15	8	8
Do. for <i>W &amp; O</i> .....	1	15	0
Broomley.....	2	2	9
Do. Broomhaugh.....	0	11	10
Newcastle, Bewicke St.....	48	13	0
Do. Rye Hill.....	14	15	3
Do. do. for <i>W &amp; O</i> .....	2	10	7
Do. do. for <i>T</i> .....	1	0	0
North Shields.....	15	6	6
	102	3	7
Less expenses and amount acknowledged before...	30	3	0
	72	0	7

## NOTTINGHAMSHIRE.

Nottingham, Derby Road.....	0	11	0
Sutton-on-Trent.....	2	14	3
Do. for <i>W &amp; O</i> .....	0	10	6

## OXFORDSHIRE.

Hook Norton.....	5	17	7
Do. for <i>W &amp; O</i> .....	0	15	3
Do. for <i>N P</i> .....	0	11	0
Oxford, New Road.....	14	2	7
Do. for <i>W &amp; O</i> .....	2	10	4
Do. for <i>Mr. W. Wenger, Calcutta</i> .....	4	12	6
Do. Headington, for <i>do.</i> .....	1	2	1
Thame.....	2	7	3

## RUTLAND.

Oakham.....	2	9	7
Uppingham.....	2	2	0

## SHROPSHIRE.

	£	s.	d.
Oswestry.....	7	3	0
Do. for <i>W &amp; O</i> .....	1	0	0
Do. for <i>N P</i> .....	0	17	0
Shrewsbury, Claremont Street.....	2	16	0

## SOMERSETSHIRE.

Bath, Somerset Street ..	38	7	4
Do. Ebenezer Chapel ..	7	0	10
Do. Tiverton.....	4	18	1
	50	6	3

Less Expenses and amount acknowledged before..	27	5	6
	23	0	9

Bristol, on account.....	25	0	0
Do. Buckingham Chpl. for <i>W &amp; O</i> .....	7	2	7
Do. King Street, for <i>do.</i> .....	4	0	0
Do. City Road, for <i>do.</i> .....	3	0	0
Chard.....	14	8	7
Do. for <i>W &amp; O</i> .....	2	0	0

## CHEDDAR AND STATIONS.

Cheddar.....	12	12	9
Wincombe.....	14	18	1
Do. for <i>W &amp; O</i> .....	1	10	0
Do. for <i>N P</i> .....	2	7	3
Rooksbridge.....	7	2	2
Wedmore.....	6	8	10
Mark.....	3	18	8
Crickham.....	1	4	10
Allerton.....	4	0	0
Highbridge.....	3	4	4
	56	7	11

Less expenses and amount acknowledged before..	28	13	6
	27	14	5

Crewkerne.....	3	7	0
----------------	---	---	---

Hatch, for <i>N P</i> .....	0	4	0
Minhead.....	7	2	10
Stogumber.....	1	16	6
Taunton, Silver Street..	12	5	5
Do. for <i>N P</i> .....	2	11	8
Do. North Newton.....	1	0	0
Watchet and Williton ..	5	7	1
Wellington.....	12	19	0
Do. for <i>N P</i> .....	2	10	0

Less expenses.....	45	16	6
	0	9	0

Weston - Super - Mare, Bristol Road, for <i>W &amp; O</i> .....	3	3	0
Yeovil.....	28	4	11
Do., for <i>R. James, in Italy School</i> .....	5	0	0

## STAFFORDSHIRE.

Bilston.....	1	11	10
Brierley Hill, for <i>N P</i> ..	0	5	0

Coseley, Providence.....	9	8	9
Do., Darkhouse.....	14	19	9
Do., Ebenezer.....	8	18	3
Hanley, New Street.....	12	2	10
Netherton.....	7	0	0
Princes End, Tipton....	9	8	8

	63	8	1
--	----	---	---

Less Expenditure and Amount acknowledged before.....	22	8	3
--	----	---	---

West Bromwich.....	40	19	10
Wolverhampton, Water- loo Road.....	10	0	0

## SUFFOLK.

Aldeburgh.....	2	18	3
Do., for <i>W &amp; O</i> .....	0	14	3
Bideston.....	1	1	0
Bures.....	4	8	8
Bury St. Edmunds.....	40	8	3
Do., for <i>W &amp; O</i> .....	2	10	0
Do., Villages.....	1	6	6
Clare.....	2	10	0
Earl Soham.....	0	6	6
Eye.....	11	6	10
Framden.....	1	13	6
Do., for <i>W &amp; O</i> .....	0	10	0
Ipswich, Stoke Green ..	23	7	9
Do. do., for <i>N P</i> .....	8	8	0
Do., Turret Green.....	47	5	7
Do. do., for <i>W &amp; O</i> .....	2	10	0
Do. do., for <i>N P</i> .....	10	8	1
Rattlesden.....	2	8	0
Stradbroke.....	7	0	0
Walton.....	2	5	0

	173	6	8
Less expenditure and amount acknowledged before.....	53	17	3
	119	9	5

## SURREY.

Guildford, Commercial Road Sunday School..	1	0	6
Kingston-on-Thames ..	22	6	10
Do., for <i>W &amp; O</i> .....	3	0	0
Richmond Lecture Hall ..	1	0	6
Upper Norwood.....	46	7	0

## SUSSEX.

Battle.....	2	18	3
Do., for <i>W &amp; O</i> .....	0	15	0
Do., for <i>N P</i> .....	1	3	1
Brighton, Grand Parade	14	3	7
Do. do., for <i>W &amp; O</i> .....	1	0	0
Do. do., for <i>N P</i> .....	2	18	9
Do., Queen Square.....	28	4	6
Do. do., for <i>W &amp; O</i> .....	1	10	0
Chichester.....	1	19	0
Hastings and St. Leonards	44	12	3
Do., for <i>W &amp; O</i> .....	4	9	4
Do., for China.....	1	1	0

## WARWICKSHIRE.

Atherstone.....	1	0	10
-----------------	---	---	----

	£	s.	d.
Leamington .....	5	16	9
Do., Clarendon Ch. ...	47	13	10
Do., for W & O .....	7	1	9
Do., Warwick Street ..	8	2	7
Rugby .....	5	13	2
Do., for W & O .....	0	8	5
Do., for N P .....	1	3	0
Warwick, Castle Hill ..	9	9	8
Do., for W & O .....	1	13	2

## WESTMORELAND.

Kendal .....	2	1	0
--------------	---	---	---

## WILTSHIRE.

Bradford-on-Avon, Zion Chapel .....	7	15	2
Bromham, for N P .....	0	5	8
Calne .....	5	3	4
Corham, Ebenezer Chpl. ..	11	13	6
Damerham, for W & O ..	0	5	0
Do. Rockbourne .....	1	0	0
Melksham .....	16	17	2
Swindon .....	12	16	2
Do., for W & O .....	1	1	1
Trowbridge .....	8	15	6
Winterslow .....	3	6	4

## WORCESTERSHIRE.

Bromsgrove, Worcester St. ..	3	18	0
Dudley, New Street .....	10	9	7
Evansham .....	0	12	7
Do., for W & O .....	1	5	0
Stourbridge .....	4	5	0
Worcester .....	2	0	0

## YORKSHIRE.

Barnsley .....	12	8	10
Do., for W & O .....	1	2	0
Do., for N P .....	0	8	4
Do., for N. P. Mohendro Nath Chordery, under Mr. Anderson, Jessore .....	15	0	0
Less amount acknowledged before .....	28	19	2
	20	0	0
	8	19	2

Bingley .....	11	3	3
Do., for W & O .....	1	0	0
Bishop Burton .....	11	4	2
Do., for W & O .....	0	9	6
Bradford, Westgate .....	84	15	3
Do., for W & O .....	7	10	0
Do. New Leeds S. Sch. ..	5	0	0
Do. Zion Chapel .....	77	7	11
Do. do. for Serampore ..	1	1	0
Do. do. for N P Thakoor Dass, Agra .....	12	0	0
Do. do. for Mr. Thomson, Cameroons .....	10	0	0
Do. Trinity Chapel ..	17	11	0
Do. do. for W & O .....	2	0	0
Do. Halffield Chapel ..	54	8	3
Do. do. for W & O ..	3	10	0

Less Expenses ..	299	0	4
	5	8	0

293 12 4

Bransley .....	19	11	7
Do., for W & O .....	0	16	3
Halfax, Trinity Road ..	32	9	10
Hebden Bridge, for W & O ..	1	0	0
Huddersfield .....	6	5	2
Kelshley, for N P .....	0	12	0
Leeds, South Parade .....	11	10	2
Do., for W & O .....	6	0	0
Do. York Road .....	2	0	0
Do. Woodhouse Carr ..	0	7	3
Do. Ossett .....	1	6	0
Do. Chapel Fold .....	3	0	0
Do. Burley Road .....	2	7	3
Do. Cliff Road .....	4	0	0
Lindley Oaks .....	5	9	0
Lockwood .....	62	14	6
Do., for W & O .....	5	0	0
Middlesborough .....	7	16	1
Milnsbridge .....	0	10	6
Rawdon .....	1	7	10
Do., for W & O .....	1	0	0
Rotherham .....	4	19	6
Do., for W & O .....	0	16	2
Do., for N P .....	1	4	4
Scarborough, 1st Church ..	17	3	7
Do. Albemarle Chapel ..	8	14	10
Sheffield, Townhead St. ..	35	17	0
Do., for W & O .....	6	0	0

## NORTH WALES.

Ainon .....	0	7	0
Amlwch .....	9	7	6
Beaumaris .....	6	18	0
Belan .....	0	17	0
Bethania .....	0	16	2
Bodedern .....	0	14	9
Bryniencyn .....	3	12	0
Caergellig .....	1	12	6
Capelgwyn .....	0	19	4
Capelnewydd .....	0	18	0
Cemaes .....	4	10	9
Gaeuon .....	0	15	0
Garrreglawr .....	1	9	0
Holyhead, Bethel .....	24	2	8
Do. Hebron .....	0	9	3
Do. Shiloh .....	1	18	3
Do. New Park Street ..	2	2	4
Llandegfan .....	4	0	0
Llanddauant .....	1	12	4
Llanfachraith .....	4	13	6
Llanfair .....	1	4	10
Llangefni .....	4	0	8
Llangoed .....	6	0	0
Pencarneddau .....	0	15	9
Pensarn .....	2	3	6
Rhosybol .....	5	12	3
Rhydywn .....	4	17	2
Sardis .....	1	1	6
Soar .....	4	12	0
Traethcoch .....	2	0	6

Less Local Home Mission and expenses .....	104	5	9
	55	9	9
	48	16	6

## CARNARVONSHIRE.

Bethesda, Tabernacle ..	3	6	0
Bontllyn .....	2	10	10
Caersalem, Morfa Nevin ..	1	16	4
Capel-y-beirdd .....	3	19	6

Carnarvon, Caersalem ..	8	13	0
Garn, Dolbenmaen .....	4	0	0
Gilfach .....	1	5	0
Llandudno .....	9	0	7
Llanfairfechan .....	2	0	0
Llanhaearn .....	2	5	0
Llanllŷn .....	5	1	4
Pwllheli .....	15	10	1
Rhosirwaen, Bethesda ..	0	12	3
Tyddysion .....	3	1	8

## DENBIGHSHIRE.

Abergele .....	4	10	0
Bent Newydd .....	0	5	9
Brymbo, Tabernacle .....	2	8	6
Do. English Chapel .....	0	7	6
Cefnawr, Tabernacle .....	3	3	0
Do. Zion .....	1	4	0
Carmel, Fron .....	0	16	9
Coedpoeth, Tabernacle ..	0	13	4
Codan .....	0	12	6
Denbigh .....	7	0	0
Gefail-y-Rhyd .....	2	9	8
Glyncollig .....	2	10	5
Llanddogget .....	1	10	0
Llanddulas .....	1	2	2
Llandyrnog .....	0	4	4
Llanefydd .....	0	8	6
Llanellidan .....	2	7	4
Llanfair, Dyffryn Olwydd ..	0	3	8
Llangernw .....	1	2	3
Llangollen and Glyndyfrdwy .....	8	10	0
Llangollen, English Ch. ..	5	4	3
Do., for N P .....	1	1	2
Llanrhadr .....	1	7	6
Llanrwst .....	4	0	0
Moelfre .....	7	3	4
Moss, Salem .....	0	14	0
Do., for W & O .....	0	3	1
Noddfa Garth .....	1	19	0
Ruthin .....	2	13	6

## FLINTSHIRE.

Bagillt .....	1	8	7
Helygen .....	0	10	4
Holywell .....	7	13	6
Llanellw .....	0	19	0
Llŷwm .....	0	3	4
Milwr .....	0	8	7
Penyfron .....	0	8	4
Penygeili .....	0	15	10
Rhuddlan .....	3	0	5
Rhyl .....	1	1	0
Do., for N P .....	0	15	5
Treuddyn .....	0	10	9

## MERIONETHSHIRE.

Bala .....	2	2	0
Cefncymern, Salem .....	1	0	0
Cynwydd .....	1	5	11
Cowen .....	1	9	6
Dolgelly .....	3	12	0
Llanwobliyn .....	2	1	0
Pandyrcapel .....	3	8	10
Tre'rddel .....	1	3	9

## MONTGOMERYSHIRE.

Boulsh .....	3	0	0
Cwmberlan .....	1	6	0

	£	s.	d.
Llanfair, Caereinion, and			
Llanllydan	9	7	9
Llanfyllin and Bethel	4	13	6
Do., for <i>N P</i>	0	11	4
New Chapel	3	13	4
Newtown	20	1	0
Do., for China	1	0	0
Rhydfelin	2	12	0
Rhydwen, Sion	1	0	0
Staylittle	1	0	0
Talywen, Sion	0	17	10
	49	3	9
Less expenses	0	12	0
	49	10	9

### SOUTH WALES, BRECKNOCKSHIRE.

Brecon	1	0	0
Do., Kensington Ch.	2	0	0
Do., Watergate, for <i>N P</i>	1	10	1
Llanfihangel, Bethel			
Lower Chapel	0	8	0
Do., Zoar	0	12	6
Llangynidr	2	0	3
Llanwrtydd, Sion	1	8	4
Do., Salem	0	16	8
Maeysberlan	4	8	18
Nantymm	0	12	6
Pantecellyn	4	4	0
Pisgah	0	18	1
Pontestyll	1	2	6

### CARDIGANSIRE.

Aberystwith	10	2	3
Do., for <i>N P</i>	0	8	1
Cardigan	29	11	0
Penrhyncoch, Horeb	1	4	0
Penparc	1	5	6
Varwick	1	11	10

### CARMARTHENSHIRE.

Aberdour	2	2	0
Bwlchnewydd	2	14	8
Calo Bethel	1	3	0
Do. Salem	3	1	6
Cross Inn, Ebenezer	4	8	6
Gwmda	2	13	8
Gwmfelin	2	9	0
Gwmfor	3	7	1
Gwmsarnddu	1	0	11
Elm Park	0	10	0
Felinfael, Adulam	11	18	11
Ferryside	2	0	0
Fynon Henry	2	3	4
Kidwelly	1	14	0
Lanstephan	1	9	7
Llandilo	2	11	2
Llandoverly, Ebenezer	1	10	4
Llanedy, Sardin	1	12	4
Llanelly, Bethel	12	3	2
Do. Greenfield	38	2	10
Do. do. for <i>W &amp; O</i>	2	17	2
Do. do. for <i>N P</i>	2	11	10
Do. Horeb	1	16	0
Do. Zion	14	0	0
Llanfynydd	1	0	2
Llangenech	2	13	6
Llangyndeyrn, Bethel	7	4	10
Llanona, Gwrsen	0	9	10
Llwynhendy	7	6	8
Maeccanner	2	17	7

Maesteg	1	0	0
Myrdin Salem	11	0	0
Newcastle Emlyn	0	18	2
Pembrey, Bethlehem	0	16	6
Ponybont Llandissul	1	0	0
Penrhyncoch	0	10	0
Pontbryhyd, Bethlehem	1	18	6
Rhydgarnau, Horeb	1	5	6
St. Clears	7	13	0
Sittim	5	11	4

### GLANMORGANSIRE.

*Contributions towards the collegiate education of a native preacher, itinerant school, &c., at Morlais, Britany, transmitted through Rev. Dr. Thomas, Pontypool.*

### Subscriptions.

Frithard, Rev. Dr., Llan-gollen	1	0	0
Thomas, Rev. Dr., Pontypool	1	0	0
Todd, Rev. J. W., London	1	0	0

### Collections.

Abernaut	0	8	8
Anion Tongwynlas	0	5	0
Berthlwyd	0	10	6
Cwmndare	0	14	9
Caerphilly	1	10	3
Dinas	0	10	2
Gellygaer	0	10	0
Hengoed	1	15	0
Hirwaen	0	6	5
Hoelyfelin	1	0	0
Lantwit Vaidre	1	2	6
Llwydcoed	0	4	8
Porth	1	1	0
Rhydfelen	0	9	5
Rhonda	0	6	8
Rhymney Saron	0	6	10
Ynalywyd	0	13	7

	14	15	9
Less expenses	1	15	0
	13	0	0

Aberavon	2	10	6
Abercarnall	1	0	5

### ABERDARE DISTRICT.

Aberaman, Gwawr	2	3	10
Aberdare, Calvary	20	6	0
Do. Carmel, English Chapel	8	2	1
Do. Mill Street	9	7	0
Do. Ponthreulwyd	2	7	1
Do. Gadlys	3	17	8
Do. Ynyslywyd	11	2	9
Cwmbach, Bethesda	6	1	8
Llangyfelach, Salem	1	10	0
Mountain Ash, Nazareth	4	19	9
Do., Rhos	11	0	0

	81	18	10
Less expenses	1	7	6
	80	11	4

Blackmill, Paran	1	8	0
------------------	---	---	---

Bridgend, Hope Chapel	11	18	0
Do., Euhamah	1	6	0
Caerphilly	10	9	11
Caersalem Newydd	10	1	10
Cardiff, Bethany	27	16	3
Do. do. for <i>W &amp; O</i>	3	0	0
Do. Bethel, Mount Stuart Square	23	10	1
Do. Sileam Docks	1	12	0
Do. Tabernacle	27	9	10
Do. Salem	9	2	1
Do. do. for <i>N P</i>	6	4	2
Do. Tredegarville	47	18	0
Do. do. for <i>W &amp; O</i>	2	2	0
Cwmavon, Penuel	5	4	4
Do. Sion	0	18	0
Cwmberlan, Libanus	1	14	3
Dinas Landore	9	0	0
Dowlais, Caersalem	9	2	0
Do. for China	1	5	0
Do. Moriah	4	11	1
Glyn Neath, Bethel	4	2	0
Hirwaen, Ramoth	2	18	3
Llantrissant, Tabor	0	9	0
Llysfaen	3	7	0
Maeysteg, Bethel	0	16	0
Merthyr Tydvil, Aion	0	18	4
Do. Ebenezer	7	14	0
Do. Tabernacle	4	11	2
Do. Zion	23	5	7
Do. do. for <i>N P</i>	2	2	8
Neath, Bethany	8	14	4
Do. Tabernacle	7	5	7
Do. do. for <i>N P</i>	3	6	6
Penttyrch, Penuel	1	18	4
Penydarren, Eion (2 yrs)	4	12	9
Pontypridd, Tabernacle	4	6	2
Ressolven, Sardin	0	16	8
Rhonda	1	2	0
Do. for <i>N P</i>	0	7	5
Do. Ystrad Nebo	1	10	0
Do. do. for <i>N P</i>	1	7	6
Swansea, Bethesda	45	1	6
Do. Mount Pleasant	24	13	3
Do. York Place	13	7	9
Do. do. for <i>W &amp; O</i>	2	14	5
Do. Philadelphia Ch.	3	5	0
Tongwynlas, Aion	1	16	0
Do. Salem	1	11	0
Treherbert, Bethany	2	11	9
Do. Libanus	3	11	9
Treorki	2	13	0
Troedyrhiw	1	19	0
Wannitroan Ararat	1	14	9
Ynysfelin	1	1	0
Ystalyfera Caersalem	0	15	9
Do., Zoar	3	8	2

### MONMOUTHSHIRE.

Abercarn	5	7	4
Argoed	11	7	6
Bassaleg, Bethel	6	18	6
Bedwas	2	8	2
Blaenau Gwent	5	0	0
Blaenavon, Horeb	8	19	5
Do. English Chapel	18	7	3
Do. Ebenezer Chapel	4	18	0
Do. do. for <i>N P</i>	1	3	0
Caerleon	1	13	6
Castletown	16	0	0
Candle	3	17	11
Darenfelen	2	10	0
Ebbw Vale, Nebo	4	18	0
Do. Brynhyfryd	5	14	6
Llanelly	3	9	8
Llanwenarth	7	10	3
Maeswmmr, English Ch.	1	3	0

	£	s.	d.
Magor .....	7	5	3
Maindee .....	2	12	4
Nantyglo .....	1	1	6
Nash .....	1	5	7
Newbridge, Beulah .....	6	8	6
Do. English Chapel .....	3	14	2
Do. do. for <i>N.P.</i> .....	1	2	1
Newport, Commercial St. ..	3	17	6
Do. Charles Street ..	4	14	0
Do. Temple .....	15	0	0
New Tredgar, Saran ..	1	12	2
Pontlottyn, Zoar ..	1	0	0
Rhymney, Zoar ..	2	19	9
Rhymney, Jerusalem ..	2	0	6
Do. Fennel .....	6	18	0
St. Bride's .....	2	7	2
Do. for <i>N.P.</i> .....	1	1	6
St. Methons .....	6	12	6
Sirhowy, Carmel ..	4	19	4
Tabor .....	6	8	5
Tafarnbach, Siloam ..	0	3	10
Do. for <i>N.P.</i> .....	0	6	2
Tirash .....	6	5	7
Do. for <i>N.P.</i> .....	1	18	1
Tredgar, English Chpl. ..	5	15	0
Do. Siloh .....	12	10	10
Tydee, Bethesda .....	11	0	0
Uak .....	2	0	0
Whitebrook .....	1	0	0

Less expenses .....

236 2 10

1 14 0

234 8 10

#### PENANSKAWAN.

Beulah .....	1	11	9
Blaencorn .....	9	7	9
Do. for <i>N.P.</i> .....	2	19	10
Blaenfos .....	9	6	2
Blaenllyn .....	7	19	7
Do. for <i>N.P.</i> .....	2	4	10
Blaenywain .....	12	14	9
Do. for <i>N.P.</i> .....	0	18	11
Caersalem .....	4	17	3
Do. for <i>W &amp; O</i> .....	0	10	0
Glifwyr and Ramoth ..	2	11	11
Garbeston, Carmel ..	4	1	9
Dinas Cross, Tabor ..	5	1	1
Do. for <i>India</i> .....	0	19	6
Do. for <i>China</i> .....	0	19	6

Fishguard .....	8	14	1
Do. for <i>N.P.</i> .....	0	11	11
Gelly .....	2	17	9
Do. for <i>N.P.</i> .....	1	14	5
Gerizim .....	6	3	10
Groesgoch .....	7	18	1
Harmony .....	4	0	6
Haverfordwest, Hill Park	22	8	11
Herrnon .....	8	14	7
Jabez .....	5	19	7
Do. for <i>W &amp; O</i> .....	0	12	0
Letterstone .....	0	15	0
Lungloftan .....	6	1	10
Menclochgog, Horeb ..	1	0	0
Monachlogddu, Bethel ..	5	0	0
Newport .....	7	7	6
Newton .....	4	15	0
Fennel Rock .....	2	8	6
Puncheston .....	1	18	1
Rhydwllym .....	11	2	0
St. David's, Sion .....	3	6	6

#### RADNORSWIRE.

Bwchysarnau .....	5	5	0
Cefnopal .....	0	10	0
Elan Vale, Bethany ..	0	12	8
Franksbridge .....	0	12	8
Gravel .....	5	3	9
Maesyrhelem .....	8	1	1
Moriah .....	0	8	6
Nantgwyn .....	5	0	0
Nantwellan .....	0	10	1
Painecastle .....	0	6	8
Presteign .....	6	13	7
Do. for <i>W &amp; O</i> .....	0	12	6
Do. for <i>N.P.</i> .....	1	4	11
Rhayader .....	0	14	11
Rock .....	1	12	0
Velindre .....	2	9	0
Newbridge .....	3	4	3

33 2 7

Less expenses .....

1 5 0

36 17 7

#### SCOTLAND.

	£	s.	d.
Aberdeen .....	12	5	6
Edinburgh, Dublin St. ..	89	10	1
Do. for <i>Mr. Ellis Jessore</i>	6	0	0
Do. North Richmond			
Street .....	2	0	0
Do. do. for <i>W &amp; O</i> .....	1	0	0
Do. do. for <i>Mr. Thomson</i>			
<i>W. Africa</i> .....	5	0	0
Do. Charlotte Chapel,			
Rose Street .....	29	18	11
Do. do. for <i>W &amp; O</i> .....	1	12	4
Do. Duncan Street ..	10	2	10
Do. do. for <i>N.P.</i> .....	5	4	6
Glasgow .....	26	14	0
Do. John Street .....	11	0	0
Do. Baronial Hall .....	2	3	0
Do. Bath Street .....	1	2	0
Do. Blackfriars Street ..	21	0	0
Do. N. Frederick Str. ..	12	6	8
Do. Hope Street .....	111	3	10
Do. do. for <i>N.P.</i> .....	6	1	8
Greenock .....	23	12	7
Do. for <i>W &amp; O</i> .....	1	15	0
Do. for <i>N.P.</i> .....	3	16	5
Irving .....	4	5	0
Paisley, Storie Street ..	4	5	0
Perth .....	12	10	0

#### IRELAND.

Ballemena .....	2	0	0
Banbridge .....	5	2	3
Beifast .....	9	17	4
Do. Victoria Hall .....	5	6	3
Do. St. Victoria St. ..	3	2	8
Coleraine .....	12	2	6
Do. for <i>N.P.</i> .....	3	2	11
Dublin .....	25	15	4
Do. Abbey Street .....	4	9	5
Do. do. for <i>India</i> .....	1	6	6
Do. Rathmines .....	4	4	0
Grange Corner .....	1	15	0
Portadown .....	1	2	0
Portlough .....	2	4	0
Tandragee .....	3	0	0
Waterford .....	0	10	6
Do. for <i>W &amp; O</i> .....	4	15	6

### ACKNOWLEDGMENTS.

*The thanks of the Committee are presented to the following:—*

Friends at George Street and Mutley Chapels,  
Plymouth, per Miss Alger, for Box of Clothing,  
for *Mr. Baker, Cameroons*.  
Friends at Harlow, per Mrs. Edwards, for *Mr.*  
*Dacey, Bahamas*.

Friends at Stow-on-the-Wold, per Mr. Hodges, for  
Box of Clothing, for *Mr. Teall, Morant Bay*.  
Miss Meeking, Blackfriars Road, for parcel of  
Magazines.

## FOREIGN LETTERS RECEIVED.

## AFRICA—

AMBOISES BAY, Pinnock, F., Feb. 1, March 21, 23.  
CAMEROONS, Diboll, Miss, Feb. 6.  
Fuller, J. J., Feb. 24, March 24.  
Saker, A., Jan. 31, Feb. 6, 25, March 26.  
Smith, R., Feb. 14, 21, March 9, 28.  
Thomson, Q. W., March 18, 19.

## AMERICA—

BOSTON, Chapin, C. N., March 31.  
CHICAGO, Bailey, S. G., April 8.  
NEW YORK, Cutting, S., March 22.

## ASIA—

CEYLON, Colombo, Pigott, H. R., Feb. 21, March 28.  
" Waldoek, F. D. April 15.  
INDIA, Barisal, Sale, J., March 31.  
Benares, Heinig, H., March 16, April 13  
Bombay, Edwards, E.  
" Lewis, C. B., March 8.  
Smith, J., March 5.  
Calcutta, Campagnac, J. A., March 13.  
Lewis, C. B., Mar. 22, April 15  
" Robinson, J., April 6.  
" Trafford, J., April 6.  
" Wenger, J., March 1.  
" Williams, A., March 15.  
Dacca, Bion, R., March 11.  
" Supper, C. F., March 1.  
Delhi, Parsons, J., March 1, April 13.  
Howrah, Morgan, T., March 7.  
Intally, Kerry, G., Feb. 28.  
Jessore, Ellis, R. J., April 8.  
Khoolneah, Dutt, G. C., March 29, April 19.  
Monghir, Campagnac, J. C., April 26.  
" Lawrence, J., April 7.

## India—continued.

Patna, Broadway, D. P., April 8.  
Serampore, Martin, T., March 8.  
Soory, Allen, J., March 8.  
" Reed, F. T., Feb. 12.

## EUROPE—

FRANCE, Morlaix, Jenkins, J., April 14, May 11.  
Paris, Boubon, V. C., May 19.  
St. Brieuc, Boubon, V. E. April 8.  
NORWAY, Arendal, Hubert G., April 20.

## WEST INDIES—

BAHAMAS, Inagua, Littlewood, W., April 14.  
Nassau, Davey, J., March 5.  
HATTI, Jammel, Boyd, Miss, April 8, Lea, T., April 2.  
Le Cap, Beaumann, Mrs., March 20.  
Port-au-Prince, St. John, S., March 30.  
JAMAICA, Clarksonville, Maxwell, J., March 21.  
Duncans, Fray, E., March 23.  
Flint River, Randall, E. C., April 20.  
Kingston, East, D. J., March 24, April 18.  
" Lea, T., March 25.  
Montego Bay, Dendy, W., March 21, April 19, 20.  
" Hewett, E., March 8, 22, April 23.  
Morant Bay, Henderson, J. E., Mar. 25.  
" Teall, W., April 6, 20.  
Portland, East, D. J., April 6.  
Savanna-la-Mar, Hutchins, Mrs., March 1.  
St. Ann's Bay, Millard, B. March 8.  
Spanish Town, Phillippo, J. M., March 6, 23, April 7, 23.  
TRINIDAD, Gamble, W. H., March 8, 23, April 22.  
Law, Mrs., April 23.  
Tuttlst, J. P., April 8.

The Rev. A. Powell requests us to announce that the acknowledgement of contributions for the Bible Translation Society is unavoidably deferred until next month.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Joseph Tritton, Esq., Treasurer; by Edward Bean Underhill, LL.D., Secretary, at the Mission House, Castle Street, Holborn, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John MacAndrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA; by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, Twells, and Co.'s, 54, Lombard Street, to the account of the Treasurer.

THE  
BAPTIST MAGAZINE.

---

JULY, 1870.

---

*The Heath Family of Maze Pond.*

---

III.—HOME AND CHURCH IN THE SECOND GENERATION.

BY THE REV. CHARLES STANFORD.

---

ON a June morning in the year 1734, a deed was done at Maze Pond meeting-house at which some of the fathers of the people sat astonished, and the very sound of which caused the ears of many to tingle. After all the ink that had been shed, after all the loud words that had been spoken in defence of silence; after sitting still for more than forty years, conscientiously refusing to sing,—the congregation did on that morning join in singing a psalm. Remonstrance was useless, the new service became rapidly popular, and, as Mr. Crosby remarks, the people “have ever since tuned their voices to

songs of praise like other Christians.”

This was all through Mr. Abraham West, a young minister who was invited to the vacant pastorate, but who would only accept office on this condition. Nothing else that we have heard of, has ever been said against him. Every witness whose testimony has reached us, has spoken of his ministerial excellence, and of the high hopes that were entertained of his usefulness; but his career was as short as it was bright. It only lasted three years. He died in the twenty-seventh year of his age; “one of those rare specimens of human nature which the



great Author of it produces at distant intervals, and exhibits for a moment while He is hastening to make them up amongst His jewels."

His successor, after a short interval, was Mr. Benjamin Wallin, son of the old minister. More must not be said of him for the present, because this would delay introduction to another worthy who has already been kept waiting too long.

Job Heath the younger was born in 1721. We may say in the words of an old writer, "His father left him a large estate, the greater part whereof lay under his hat." Outwardly, his early life was not brilliant. He was educated at the Protestant Dissenters' charity-school at Horsley-down; after that, was apprenticed to a shoemaker in White-cross-street. Just as he was about to be allowed a partnership in the concern, his master suddenly died. This intention being ascertained by the executors, they offered him succession to the business on specially advantageous terms. He consulted Mr. Wallin, who, speaking heartily for him to this and that gentleman in the church, helped and encouraged him to make the venture. He ultimately took a large house in Fore-street, not far from one long occupied by the father of Daniel Defoe. In December, 1741, he

joined the church, being the first-fruits of Mr. Wallin's ministry. After the course of twelve years he was elected a deacon. He rose higher and higher in social esteem, and, with growing grace, had such growing prosperity in all secular interests, that he became, we are told, one of "the most eminent men of his calling in London."

You are not surprised at such success, for did he not live "in the good old times"? As to religion, it was easy to be religious when the Church was in its holy prime; and as to trade, it was only natural for a tradesman to flourish, when men, as yet, were guilty of no show, no fraud, no competition; when no one was in a hurry; when Mrs. Gilpin, bent on pleasure, ordered the chaise to be stayed three doors off her husband's shop, lest any one should think her proud, and when the rattle of its wheels made an unusual disturbance in Cheapside; "when the seedsman appeared to conduct his business by looking across the street at the sadler; who appeared to conduct *his* business by keeping his eye on the coachmaker; who appeared to get on in life by putting his hands in his pockets and contemplating the baker; who, in his turn, folded his arms and stared at the grocer, who stood at his door and yawned at the chemist."

You may think in this way of Mr. Heath's times, but we find that he and his companions thought in just the same way about an ideal past, and in the same way mourned over a degenerate present. Several pages might be filled with words spoken from Maze Pond pulpit in 1764, which prove this. "Bankrupts," it is said, "are seven times more numerous now than formerly," and the appalling pictures given both of religious and secular society, show that the battle of life was certainly not easier then than now. His prosperity was not the consequence of living in a golden age.

In truth, the times were evil, but he was a hearty, kindly, godly, manly man, and God prospered him. He was full of the force which made it natural for him to make his way up in the world. He looked like what he was, for "he was a choice man and a goodly, higher than any of the people." In these respects, not to mention his great white wig, King Deacon Heath bore some resemblance to King Saul. We are told that when London Bridge was thronged with figures such as those we see in Hogarth's lively perspectives, that wig was often seen in rapid motion high above all the others. Strangers often turned back to look at the tall citizen. One day a sailor

pointed to him, and said, "There goes a first-rate three-decker."

There is a memorial of him lying on this table. It is a tattered letter that he wrote more than a hundred years ago to a lonely little boy, just come up from the country to a London school. After reference to a consignment of confectionery which he had been weak enough to send the youth, he says, "Observe what I am now writing. First, never forget to say your Prayers neither Morning nor Evening. Do not neglect that, neither through Shame nor Indolence. Be sure strive to come forward in your Learning, and have no other Pride than this. Choose the Boys for your Companions who never use any bad Words, and if at any time you should do amiss, never screen the same by telling a Lie. Be sure you always tell the Truth, even if you get into Trouble for it."

For more than twenty years our friend took an active part in the meetings and movements of the Society at Maze Pond. We are now to notice some of these, not so much on account of his part in them, as because in this sketch of old Dissent we are under promise to show something of life in the Church as well as in the Family.

The Church was remarkable for its zeal in maintaining the

profession of a scriptural and definite creed through a crisis when large numbers of professing Christians were losing faith in the Deity of Jesus. Some persons suppose that this Socinian element was a blight confined to the Presbyterians; others, that it was an evil affecting Dissent generally, but that the Church of England was saved from it by her fixed standards. It is worth while to say, in passing, that it prevailed as much within the pale of the Establishment as without it. In 1772, a petition was sent to Parliament, signed by 250 persons, chiefly clergymen who had sympathy with this doctrine, and praying that no clerical subscription should be required in future, beyond a general declaration of faith in the sufficiency of the Scriptures. Old letters might be printed to prove that, besides those who signed it, very many were in its favour who declined to sign it, simply from prudential motives; yet, when it was rejected, the Rev. Theophilus Lyndsey was the only man who gave up his living rather than continue to confess his belief in the articles. They were thus shown to be powerless as bulwarks of the truth. Forgive this little digression. We were in course of remarking that the prevalent heterodoxy reached some of the members of Maze Pond. Long

was the correspondence, and anxious were the meetings in consequence, ending, in some instances, in solemn withdrawal from fellowship with the unbelieving brothers. Mr. Wallin published a volume of able discourses on the "Divinity of Christ."

The Church was equally marked for its care to maintain practical consistency. One of the arrangements with a view to this, was a system of periodical visiting amongst the members. London was divided into sections or "walks." Messengers were appointed to each district, to enquire into the spiritual welfare of the members residing in it. Then, at a general assembly, they would give in their report, such as the following, made in March, 1754:

"Brother Job Heath, one of the messengers to St. Thomas's Walk, reported that they had visited all but two or three of the members, that they were much entertained, some few were under sore trials, yet filled with joy and peace in believing, declaring the faithfulness of God in making good His word; two or three were much cast down and in darkness, and one in a sleepy frame. In general they declared their love to the Church, and their satisfaction with the ministry."

It will be interesting to notice the rule of the Church with regard to the appointment of evangelists. When any brother wished to preach the gospel, he was required to speak for a short time at a Church meeting on a text se-

lected by the pastor; if, then, he appeared to be qualified "to do the work of an evangelist," he was solemnly "appointed to it in the name of the Lord, and sent forth to exercise his ministry wherever Providence might lead him." This rule was kept with the utmost stringency, as will appear from the following illustration from the Church-book :—

"Sept. 6th, 1779. It appearing an undoubted fact, to the grief of this Church, that Brother John Stanford has assumed the liberty of preaching in public without her knowledge, probation, consent, or commendation, as required in the rule of the Gospel, by which a trial of gifts and a separation to the work of the ministry is referred to the notice and direction of the Churches of Christ, Brother Henry Keene and Brother John Hayward were appointed to admonish our Brother Stanford of his unbecoming and disorderly conduct, and exhort him, on conviction, to acknowledge his fault, and henceforward keep within the limits of his private capacity in all humility and uprightness, submitting himself to the orders of the sanctuary, giving no further offence to any individual or to the Church of God, as the Lord hath commanded (1 Cor. x. 32.)

"Sept. 27. The messengers to Brother Stanford report that they have conversed with him concerning the irregularity of his conduct, and found him convinced that it was disorderly, and expressed his grief for being so precipitate, and assured them he should not attempt the like any more. He took their visit as kind, and thought it an advantage to be noticed by the Church.

"May 22nd, 1780. Brother Stanford, in consequence of the Church's agreement at the last meeting, discoursed from Luke xii. 32, it having been the text given him on which to exercise his thoughts, for a specimen of

the ability which some apprehended he might have for public service. Agreed, it is the opinion of this Church that there is an appearance of a talent for usefulness, but not without further cultivation.

"Sept. 18th, 1780. Extract from a letter from Brother Stanford: "I freely acquiesce in and thankfully receive the advice of the Church that I should seek a further knowledge of those things which are advantageous to a public character. Nevertheless, it is hoped that, after some further exercise before the Church, I may have the liberty of occasionally exercising among the neighbouring parishes where there are many poor, who seek for the word of the Lord.'"

This much-tried brother was Dr. John Stanford. He sailed for America in 1786. Next year, Dr. Manning, the President of Brown University, in Rhode Island, and pastor of the Church there which Roger Williams founded, having resigned the pastorate, Dr. Stanford accepted an urgent call to become his successor. He had still, however, a passion for working in the service of the poorest outcasts, which led him eventually to become, at the appointment of Government, Chaplain to the Humane and Criminal Institutions in the city of New York, where he ended his long and honoured labours of love in 1834.\*

The good brethren were of opinion that "though we ought not to make Christianity political, we ought to make politics Christian." There was, therefore, much

\* His life was published at New York, 1833.

meeting for prayer before a general election. Here is part of an address spoken at such a time:—

“Now is the time to step forward and bear our part in the choice of a senate who may revive and defend us; let us seek wisdom from the Lord, who directeth all hearts; and, having obtained all the intelligence we can relating to candidates for our trust, let us be free from any private personal and secular motive, and honestly vote for the good of our country, irrespective of any other considerations whatever; treat every gentleman who solicits us with all respect due to his rank; yet let us remember that our judgment and conscience belong to no man. No man is entitled to your voice on account of his amiableness of character, or of any service he may have done you or your relations. Such service, done with a view to purchase a vote, may be justly looked upon as bribery and corruption; and it were to be wished that all previous canvassing and promising were abolished, for they naturally obstruct a free and genuine election.”

The Church would often assemble at eight o'clock in the morning, and spend a whole day in fasting and prayer on account of some public alarm or calamity. One occasion of such a prolonged service was an earthquake that occurred on Thursday, February 8th, 1750. In Mr. Wallin's notebook there is this account of the shock:—

“I was musing in my study, leaning on a desk near the window, when, on a sudden, I felt the desk move, the floor shake, and the front of the house seemed to incline forwards to the street. Presently there was a sensation of some large body falling, and sounding as though covered with a blanket. It was like the fall of a woolpack of prodigious size. My daughter, who sat behind me writing her copy, was amazed. We rose up to see what was

the matter, and found the maid affrighted, going on the same enquiry; while my wife was at the foot of the stairs on the like errand. In this manner the people in the whole row of neighbouring houses were surprised, and enquiring what had happened; some thinking a chest of drawers had fallen down; some, living at the corners of streets and lanes, that a carriage had struck at the side of the house, . . . . . and others that it was an explosion of powder at Fulham.

“Blessed be God, the ground did not open to make one common grave for us. Surely it may be said it is of the Lord's mercies that we are not consumed. O, that it might be the means of awakening the inhabitants of the land to repentance!”

Owing to a similar alarm, another meeting, lasting six hours, was held for prayer on Monday, June 14th. Repeated shocks of earthquake were felt. When, on the 1st of November, 1755, the whole city of Lisbon rocked like a ship heaving in a storm, and, in a few moments, was shaken into a mass of ruins, with more than sixty thousand of its population buried in its fall, the undulations of the great earth-wave reached England, and shook London. The Church, as might be expected, again held a solemn fast-day.

Pastor and people were devoted to the house of Hanover. George the Second was, in their belief, a glorious personage. In a moment of inspiration the Laureate had said:—

“Hail, mighty monarch! whom desert alone  
Would without birthright raise up  
to the throne;  
Thy virtues shine peculiarly nice,  
Ungloom'd with a confinity to vice.”

Mr. Wallin could have sung this verse. His sermons on public events abound in expressions of loyalty, which, if less poetical, are equally fervent. Even the Duke of Cumberland, who is by no means a favourite of the historic muse, was in his sight a grand hero. In 1765 he published a sermon on the death of that prince, which he dedicated "To the Inhabitants of Great Britain, and particularly to those who reside in and about the City of London and Westminster." It is one long laudation of "his Majesty, and his illustrious house." We rather wonder at all this. We are far indeed from feeling, as many do, more sentimental interest in the Pretender than in King George. When we disperse the halo of romance which the author of "Waverley" has lighted around him, he appears, after all, to be but a prosaic person, the mere weak, wilful, tipsy tool of France and Rome. But, on the other hand, we do not feel much more sentimental interest in King George than in the Pretender.

If, however, we wonder at the enthusiasm felt for the king personally, we are not at all surprised at the enthusiasm felt for him as the representative of great principles. His life was not a noble poem, but it was a great national convenience. He was not an ideal man, but he was a serviceable

one. He was not much better and not much worse than many of his noble neighbours, but while he was on the throne he kept priestcraft out of it. The Dissenters seem to have regarded him as a kind of personification of the cause of civil and religious liberty, and hence their earnestness in supporting his throne. They were all the more enthusiastic because the settlement of the throne and of the cause identified with it seemed to be somewhat precarious. We can hardly realise now how near the glory of England was to being lost, and how near we were to having a king with another king's orders in his pocket, and a swarm of Jesuits in his train.

The men at Maze Pond were among those "who had understanding of the times to know what Israel ought to do." Tradition says that in 1744, when it was known that the Pretender was preparing to march into England, they formed themselves into a company of volunteers, and were trained in the use of arms, having resolved that if their services were wanted, they would join round the royal standard. We find from the journal that on December 18th, 1745, they held a meeting for prayer on account of the national troubles, at which it appears that ten persons offered prayer successively, and the pastor

preached from the text, "He ruleth by His power for ever, His eyes behold the nations; let not the rebellious exalt themselves" (Psalm lxxvi. 7). Thursday, October 9th, 1746, was kept as "a day of thanksgiving for the happy deliverance from and success over the rebels."

Having been in Mr. Heath's company all this while at the church, let us go with him to his home and take our last glance. Everything was bright with promise there, and his business was so prosperous that it was needful to remove to very extensive premises. By the third week in January, 1773, he had completed at a great cost the arrangements for removal. In that week he wrote a letter to Mr. Wallin, including these sentences, "I bless God for the continuance of your

life as a minister; the Lord is owning the same to my soul, for the growth of grace, and increase of love to the brethren. I know here is no abiding-place; I find no solid satisfaction short of Jesus Christ my Lord, and in Him at times I can rejoice in finding everything my soul stands in need of, not only for time, but for eternity. I cannot conclude without telling you I never saw more of the emptiness of the world, and all its delights and honours than at this time, and count them all but loss that I may win Christ."\* Before the next week he was with the immortals.

\* "The blessedness of the man whom the Lord shall find diligent in His station. A Sermon on the death of Mr. Job Heath, who departed this life January 24, 1773, in the fifty-second year of his age. By Benjamin Wallin, M.A."

---

## The Moabite Stone.

---

THE letters and discussions connected with the discovery of the "Moabite stone" have been so scattered through the newspapers and periodicals, and have extended to such a length, that a short account of the facts, drawn from the most reliable sources, and put into a connected form, will probably be acceptable to many.

DISCOVERY OF THE STONE.—On the 19th of August, 1868, the Rev. F. A. Klein, a Prussian clergyman, who has been for many years in the service of the Church Missionary Society at Jerusalem, in the course of a journey from es-Salt (Ramoth Gilead) to Kerak, on the east of Jordan and the Dead Sea, arrived at Diban, about one hour's distance

north of the Arnon, in the heart of the old country of Moab. Being accompanied by his friend and protector, Zattam, the son of a famous sheikh, he was received in a most friendly way by a tribe of the Beni-Hanude, encamped near Diban, carpets and cushions being spread in the tent of the sheikh, and coffee prepared with all the ceremonial of Bedouin etiquette. During the coffee-drinking, Mr. Klein was informed by Zattam that among the ruins of Diban, scarcely ten minutes' walk from the encampment, there existed a most interesting stone, with an ancient inscription on it, which no one had ever been able to decipher. The sheikh also described the stone as one of the wonders of the district, which no Frank had ever seen, an assertion which Mr. Klein at first doubted, but which appears to have been true. Coffee-drinking and smoking at an end, the sheikh, to do honour to his friend and obtain bakshish from the stranger, accompanied them to the spot.

Unfortunately it was now nearly sunset, and Mr. Klein had, therefore, no opportunity of copying any large part of the inscription, as he might otherwise have done, without the least molestation, under the protection of Zattam. He had, however, time to examine it, and the results may be stated in his own words:—"The stone was lying among the ruins of Diban, perfectly free and exposed to view, the inscription uppermost. I got four men to turn it round (it was a basaltic stone, exceedingly heavy) in order to ascertain whether there was no inscription on the other side, and found that it was perfectly smooth, and without any inscription or other marks. What time was left me before sunset I now employed in examining, measuring, and making a correct sketch of the stone, besides endeavouring to collect a perfect

alphabet from the inscription. . . . The stone is rounded on *both* sides, not only at the upper end. . . . According to my correct measurement on the spot, the stone was, one metre\* thirteen centimetres in height; seventy centimetres in breadth; and thirty-five centimetres in thickness; and, according to my calculation, had thirty-four lines, for the two or three upper lines were very much obliterated. The stone itself was in a *most perfect state of preservation*, not one single piece being broken off, and it was only from great age and exposure to the rain and sun that certain parts, especially the upper and lower lines, had somewhat suffered."

Readers especially interested should note these facts of size and measurement, since they were differently given by M. Clermont Ganneau, Dragoman to the French Consulate at Jerusalem, who obtained his information from Arab sources. The figure given in the "Fifth Quarterly Statement" of the Palestine Exploration Fund, is on the authority of M. Ganneau, and is incorrect in showing the stone to be squared at the bottom.

THE SCRAMBLE FOR IT.—Mr. Klein, on his return to Jerusalem, showed his sketch and parts of the inscription to Dr. Petermann, of Berlin, the Prussian Consul at Jerusalem, who was delighted at the information, and immediately took steps to acquire the stone for the Berlin Museum. A young clever Arab at es-Salt was entrusted with the business of negotiating with the Bedouins of Diban; but through the greediness of the Arabs, and other difficulties, he failed. The services of another native were sub-

\* A metre is a little over three feet three inches; a centimetre is the hundredth part of a metre.



sequently engaged, but with no better result. The secret now was out. About six weeks after Mr. Klein's visit, a man from Kerak came to Jerusalem to tell Captain Warren (the chief of the exploring party there) that a black stone, covered with writing, existed on the east side of the Dead Sea, and to ask him to go over and see it. Captain Warren made inquiries, and finding that the Prussian Consul was moving in the matter, did not feel at liberty to concern himself about it. But in the spring of 1869, when Captain Warren and M. Ganneau were again informed of the whole case by Rev. Dr. Barclay (Hon. Chaplain to Bishop Gobat at Jerusalem), and heard that no "squeeze"\* or copy of the stone had been taken, the former wrote home to his committee, mentioning the circumstance; but by next mail wrote again to say he had heard that the Prussian Consul had obtained a firman for the stone, and that he could take no action in the matter until information was obtained at Berlin. Meantime, in company with Dr. Barclay, he had called on Mr. Klein, but could get no further information about the stone. In July, 1869, Captain Warren went to the Lebanon, and did not return till November. Meantime, the pressure put upon the Bedouins by the Modir of Salt (who acted under the instructions of the Governor of Nablous), seems to have exasperated them, and sooner than give up the stone, they put fire under it, and threw cold water on it, thus breaking it into many pieces, which (as Captain Warren was informed) were distributed among the different families, to place in the granaries and act as blessings upon

\* A "squeeze" is an impression taken with soft paper, which is damped, and with a brush pressed into the inequalities of the stone. On drying, it retains the shape thus given to it.

the corn; for they held that, without the stone, or its equivalent in hard cash, a blight would fall upon their crops. On Captain Warren's return from the Lebanon, a Bedouin met him, and after a good deal of talk, told him the stone was broken, and gave him a piece of it with letters on. The next day the same man told Warren that the French Consul (meaning M. Ganneau) had sent down to get a squeeze, but had failed, and that there had been a fight over it. It subsequently turned out that M. Ganneau had really obtained a squeeze, but that it was a very imperfect one, and in fragments. Captain Warren was not aware that there had been even this amount of success; and seeing that the inscription was in danger of being lost to the world, he gave the Bedouin squeeze-paper, to apply to the broken portions of the stone. About the middle of January, 1870, the man returned, bringing two excellent squeezes of the two largest fragments, and twelve small pieces of the stone itself, with a letter or two on each. Captain Warren wrote the same day, and offered M. Ganneau the use of his squeezes. By a curious coincidence, M. Ganneau's Bedouin brought up squeezes of the two fragments the same morning, taken apparently with Warren's squeeze-paper; but as in Warren's squeezes some parts were more perfect than in M. Ganneau's, the Frenchman accepted the offer to take copies, and promised to give in return a "translation" and a "memorandum of the sense of the whole," so that there might be a simultaneous publication of the matter in the papers of Paris and London. Captain Warren also called on the present Prussian Consul, and mentioned that he had got a squeeze, and wrote to inform Dr. Petermann, who had now returned to Berlin. Next, understanding that M. Gan-

neau was especially interested in the larger fragment, he sent down his Bedouin again to get the smaller one. The man reported that they bid against each other for the smaller stone, and that M. Ganneau's Bedouin, being furnished with money, acquired it; he could, however, he said, still get it, if furnished with a still higher sum. In place of accepting this offer, Warren informed M. Ganneau, and sent away his man to try for the larger fragment, not risking any money, but offering a fixed sum if the stone should be forthcoming. The Bedouin brought up another very excellent squeeze of the larger fragment, and Warren showed it to M. Ganneau. Whether the stone got eventually to Berlin, London, or Paris, was of small consequence, compared with that of rescuing the inscription from oblivion; it was essential that only one party should move in the matter at a time, and this was the view taken by Captain Warren, and as nearly as possible acted upon.

What, then, up to this time, had been really obtained?—(1.) Of the two large fragments, measuring respectively twenty-two inches by fourteen, and twelve inches by nine, M. Ganneau secured the smaller. This belongs to the right-hand top corner of the stone, while the larger fragment belongs to the centre of the lower part. (2.) Captain Warren obtained thirteen small pieces, one from the Bedouin who met him returning from the Lebanon, and twelve from the same man about two months later. (3.) Mr. Klein copied, from the stone itself, "a few words from several lines at random," and endeavoured "to collect a perfect alphabet from the inscription." (4.) Captain Warren's Bedouin brought him two excellent squeezes of the larger fragment, and one of the smaller. The larger fragment contained eighteen lines of writing, and

the smaller one eight, the lines being incomplete in every single instance, and averaging from seven to twenty-four letters in a line. In making "tracings" or copies from the squeezes, Captain Warren felt obliged to mark about one third of the letters as doubtful. (5.) M. Ganneau's Bedouin brought him one squeeze of each of these two fragments, in some parts less perfect, in some more so, than those obtained by Warren. (6.) M. Ganneau obtained a squeeze of the whole stone *in situ*, or, rather, certain torn rags (*lambeaux fripés et chiffonnés*), on which there were only "imperceptible traces" of the characters, and a copy of a certain number of lines, "made by an Arab, but indecipherable in itself."

HOW IT HAS BEEN READ.—The first "translation" was made by M. Ganneau at Jerusalem, forwarded to Paris without the materials from which it had been made, lithographed on the reduced scale of one-third, edited and given to the world by the Comte de Vogué, who made a transcript of it into Hebrew, and a translation of the Hebrew into French. It was a translation of the entire stone as "restored," at least, of thirty-three lines out of thirty-four, with the exception that there were *lacunæ* or gaps in thirty-two lines out of the thirty-three; but the materials used for this translation were (1), the "torn rags" retaining "imperceptible traces" of characters; (2.) Squeezes from the two large fragments; (3.) Small chips of the stone itself—those lent to him by Warren; (4.) The copy "made by an Arab, but indecipherable in itself." With such materials great success was not to be expected. Mr. Deutsch, of the British Museum—a great authority on all matters of the kind—said of the effort, "I was compelled to reject the bulk of M.

Ganneau's *restoration*, transcript, interpretation, and all;" M. de Vogué, through whose kind offices M. Ganneau secured the "*priorité de la découverte et de l'interprétation*" which he desired, fully agreed with Mr. Deutsch as to the inadvisability of working upon "this incomplete text," and M. Ganneau himself, shortly after his first letter, sent a second, "with emendations and new readings, which exhibited the first part of the inscription in an *entirely new light*." Moreover, the text as thus published was found to exhibit certain little discrepancies with the editor's own Hebrew transcript from which he made the translation—letters being omitted, inserted, or wrongly read—and there were patent several vital discrepancies between M. Ganneau's and Captain Warren's copy of the same pieces—not merely where Captain Warren had marked letters as doubtful, but where he had given them as unimpeachable. The *Spectator* says, "It was evidently a race between the English and French explorers in Palestine which should be first to gain the ear of Europe." The *Pall Mall Gazette* expresses its regret at the "somewhat rash haste with which the French produced their version as well as their text," and terms the product "almost sensational." Yet, in a monument of this kind, everything depends upon almost microscopic accuracy. Indeed, the minutest fraction of a stroke, a dot, the bend of however insignificant an appendage to a character, is sometimes of the most vital moment, altering the letter, the word, the structure, the whole sense and purport.

Meantime Mr. Deutsch was put in possession of the minutely-accurate tracings made by Capt. Warren from the excellent squeezes he had obtained of the two large fragments. These corresponded to only one element of

the four made use of by M. Ganneau, but that one was the sole element of any real value. Mr. Deutsch, however, possesses true scientific soberness and caution, and with only these fragments in hand confessed his inability to give a very lucid translation of either the whole or a considerable part of the monument. Yet certain things were at once clear to him, and these we may safely accept on his authority, hoping for additional light, but not fearing that conclusions so carefully arrived at will have to be parted with. The document starts with the words "I Mesha, son of Ch . . ." There start up, with absolute clearness, such names as Beth-Bamoth, Beth-Baal-Meon, Horonaim, Dibon, well-known Biblical cities, either situate in Moab, or temporarily held by Moab. These places, among others, King Mesha on this stele boasts of having "built." Indeed, the words "I built" occur so frequently that they form welcome landmarks to the decipherer. Besides these places, which are mentioned in the Bible, Mr. Deutsch finds "Karkha," which he ventures to identify with Kerek, the later name of the whole country, and also the name of a hamlet still in existence. But apart from this, mention is also made repeatedly of "Israel," the rival, often hostile power, and Chemosh, the national god of Moab.

In Mr. Deutsch's opinion it is the palæographical part of the document which is at present of paramount value. The character of the writing, which, in default of a better word, we must call Phœnician, looks even older than that of the Assyrian (Mesopotamian) bilingual cylinders in the British Museum, the date of which is, at the very least, as old as the ninth century B.C. The monument illustrates, to a hitherto undreamt-of degree, the history of our own writing—the writing which we all use at this

hour. Nearly the whole of the Greek alphabet is found here, not merely *similar* to the "Phœnician" shape, but as identical with it as can well be. Not merely such letters as the Δ, P, M, N, Σ, E, O, Ω (Kappa), &c., but even the Ξ—one of the letters supposed to have been added during the Trojan War by Palamedes (*Pliny*, vii. 56), because not extant in the original "Cadmean" alphabet—is of constant occurrence here (as *Samech*). Further will the knotty Digamma question receive a new contribution by the shape of the *vau* in this monument, which is distinctly the Greek Υ—another letter of supposed recent origin. There is one letter (the Kaph) whose form is identical with the Greek K; and it is found on no other Semitic remnant in this peculiar "Moabite" shape. Another thing also becomes clear, viz., that the more primitive the characters the simpler they become; not, as often supposed, the more complicated, as more in accordance with some pictorial prototype. The letter *Teth*, identical down to the latest Phœnician stage with the Greek Θ, does, curiously enough, not occur in the whole text of either copy.

It was not to be expected that everybody would be as careful as Mr. Deutsch; and accordingly we have had a shower of pamphlets, lectures, and letters, with decipherments and translations, hypotheses and suggestions—much of the labour being of permanent value, but some of it a mere exercise of ingenuity, which has the disadvantage of impressing the public with a vague distrust of the whole matter, and perhaps of making many withhold the assistance they would otherwise bestow upon further exploration.

WHERE IT TOUCHES THE BIBLE HISTORY.—The fragments of this stone may constitute, as Mr. Deutsch declares, the very oldest Semitic lapi-

dary record of importance as yet discovered; the gain to palæography and Semitic science may be enormous; but the Christian public will be chiefly interested in the bearing of the new information on the Scriptures. Moab was close to the kingdoms of Judah and Israel. Zoar in Moab was the cradle of some of the races which sprang from Lot. It was from one of the Moabitish sanctuaries that Moses was permitted to view the Land of Promise. Balak, king of Moab, was the intriguing enemy of the chosen people; Eglon was their proud oppressor. It was from Moab that Ruth came—one of the most attractive characters in Old Testament history. Hitherto, however, we have not had any native document of the extinct people of Moab; they have been known to us only by the reports of their neighbours and frequent enemies, the Israelites. Chapters xxii., xxiii., and xxiv. of the Book of Numbers, and verses 5 to 8 of the sixth chapter of Micah—all referring to Balaam and Balak—are probably from Moabite sources: but we have no means of knowing how far they have suffered in adapting them to the Hebrew records. The indications of Isaiah xv. and xvi. imply that the nation of Moab was more civilised and important than we are apt to suppose. The interest, therefore, attaching to this inscription—which is the first fragment of Moabitic literature that has come into our hands—is naturally very great.

But if the Mesha whose name occurs in the first line of the inscription is the hero of the tragical story of 2 Kings iii., then we have indeed a discovery which may well make us stand breathless till the whole of the document has been recovered and deciphered. Two other Meshas are mentioned in the Old Testament (1 Chron. ii. 42; viii. 9), and one of them was born in the land of

Moab, but neither of them were kings, while the Mesha of 2 Kings was contemporary with Ahab, Ahaziah and Jehoram, nearly 900 years before Christ, a date which suits very well the apparent age of the stone. Mesha was tributary to Ahab, and paid "a hundred thousand wethers, and a hundred thousand rams, with their wool;" but when Ahab had fallen in battle at Ramoth-Gilead, and Ahaziah, his son and successor, proved a feeble monarch, he threw off the yoke. Upon the death of Ahaziah, his brother, Jehoram, succeeded to the throne of Israel; and one of his first acts was to secure the assistance of Jehoshaphat, King of Judah, in reducing the Moabites to their former condition. The united armies marched through Edom, *i.e.*, round the southern end of the Dead Sea, and were joined by the forces of the King of Edom. They suffered great distress from thirst, and were miraculously helped by Elisha, ditches being dug in the valley, into which water flowed till "the country was filled." The shining of the sun upon the liquid gave it, in the distance, the appearance of blood, and deceived the Moabites into thinking that their enemies had slain one another. Eager for the spoil, they rushed forward in a disordered manner, and fell an easy prey to the allied armies. In the panic which ensued, they were slaughtered without mercy, their country was made a desert, and the king took refuge in his last stronghold, where he defended himself with the energy of despair. With 700 men he made a vigorous attempt to cut his way through the beleaguering army, and when beaten back, withdrew to the wall of his city, and desperately attempted the appeasing of his ruthless deity, the fire-god, Chemosh, by sacrificing his first-born son as a burnt-offering. This act had so far the desired effect,

that the allies raised the siege and returned to their own land.

The "Moabite stone" probably recounts the acts of this Mesha in "building" or fortifying his cities preparatory to the rebellion he had planned, and tells of certain deeds of war from which he issued victorious. It would be set up when he felt himself powerful, considerably before his disastrous defeat.

On these points we shall have further information; for at the time I write M. Ganneau is in possession of *both* the large fragments, and altogether of about four-fifths of the stone; Captain Warren has brought home *eighteen* fragments, casts of which have been made; and all the rest of the stone has been brought to Jerusalem, where it will doubtless eventually be bought up by the French or the English, the only difficulty at present being that the holders of the fragments are asking most exorbitant prices. Its ultimate destination is to be the Louvre; and it has been suggested that Captain Warren's fragments should be handed over to the authorities of that Institution in exchange for casts to be placed in the British Museum and in the offices of the Palestine Exploration Fund.

**CHIEF SIGNIFICANCE OF THE DISCOVERY.**—We wait anxiously to see whether the stone will be completely re-constituted and read, and to know what light it will throw upon the page of Scripture; but, after all, the chief value of the discovery will consist in the stimulus it will give to further research, and the promise it affords of future successful exploration. Where one inscription has lain exposed for centuries, others may exist amongst the ruins; and if monuments of several feet in measurement can escape attention, much more may numerous smaller objects of interest remain unnoticed. Sheikh Zattam

informed Mr. Klein that he had in his possession a small idol made of brass, with characters upon it similar to those of Mesha's inscription. This idol, it is said, was afterwards sent to Nablous, and sold there. The district traversed by Mr. Klein has been visited only twice or thrice in the present century by Europeans. Assuredly a scientific expedition into Moab is a great desideratum, and could not but greatly enrich our knowledge of a land, a language, and a people having close relations with those of Israel. It is to be hoped that the Palestine Exploration Society will receive so much support as to be enabled to undertake this additional work.

If any readers of this paper desire to investigate the subject further, they cannot do better than read No. V. Quarterly Statement of the Palestine Exploration Fund, examine Mr. Klein's sketch of the stone, study the photograph taken from Warren's tracings of the squeezes from the large fragments, and the photograph of the first squeeze itself, and examine the fragments brought to England by Captain Warren, all of which things are on sale or on view at the Office of the Fund, 9, Pall Mall East, and at Messrs. Stanford's 6 and 7, Charing Cross.

GEORGE ST. CLAIR.

*Holloway, June 11th.*

---

## The Trades and Industrial Occupations of the Bible.

BY THE EDITOR.

---

### V.—THE JEWELLER AND LAPIDARY.

ONE of the earliest sentences of the Bible directs our attention to the subject of precious stones, by informing us (Gen. ii. 12), that the land of Havilah produced the onyx, and among its closing paragraphs we find (Rev. xxi. 19, 21), an enumeration of the twelve precious stones which garnished the foundations of the heavenly Jerusalem, as it was seen in the visions of Patmos. Frequent references are made to the subject by others of the sacred writers, yet it has so partially occupied the attention of Oriental and Biblical scholars, that it is often difficult, and some-

times impossible to identify the precise gem which is designated in the language of Sacred Scripture.

The precious stones which were set in the breast-plate of the High Priest, are thus described in the Authorised Version (Exod. xxviii. 20; xxxix. 10—13):—Sardius, Topaz, Carbuncle, Emerald, Sapphire, Diamond, Ligure, Agate, Amethyst, Beryl, Onyx, Jasper.

The *Sardius*, or *Sard*, of the Authorised Version, is an agate (so called from Achates, a river in Sicily, whence they were obtained). The word thus rendered is, in the Hebrew *Odem*, red. The

Talmud tells us that the colour of this stone represented the blushes of Reuben, because of shame for his iniquity.

The *Topaz*, Hebrew, *Pitdah*. Some of these stones are gold coloured, others of a greenish-yellow cast. Half a century since this was a fashionable gem, but is at present lightly esteemed. The name *Topaz* is derived from *Topazion*, an island on the Red Sea, although it is tolerably certain that the gem which the Greeks gave this name is our chrysolite. To their *topazion* the ancients ascribed the property of detecting poisons by changing its colour when in contact with them; they said that it calmed the passions, prevented evil dreams, quenched the heat of boiling water, and that its capacities alternated with the waxing and the waning moon. The Emperor Hadrian is reported to have possessed a seal-ring of topaz, bearing the following inscription :

Natura deficit,  
Fortuna mutatur,  
Deus omnia cernit.

The third stone in the breast-plate is in the Hebrew, named *Bareketh*, the flashing from *barak*, lightning. In our version it is called the *carbuncle*. Eastern legends say that a carbuncle was used in the ark by Noah as an artificial light. This well-known gem is the garnet.

The *Nophék*, which King James's translators have called the *Emerald*, was held by the Hebrews to be the *carbuncle*; it is in the Vulgate *carbunculus*, in the Septuagint *anthrax*, from its resemblance to burning coal.

The *Sappir*, or *Sapphire*, is the most certainly identified of all the precious stones of the Bible. Jewish traditions state that the tables of the Ten Commandments were composed of sapphire. In its chemical formation the sapphire is identical with the ruby, and differs from that gem only in colour, in which it varies from white to deep blue and black. Its changes, as viewed by daylight and candlelight, are considerable. The colour which approximates "*bleu-du-roi*," is most valuable. Surprising magical properties have been ascribed to this stone. It has been said to invigorate both body and soul, to prevent evil and impure thoughts, to be such an enemy to poison, that, placed in a glass with a spider or poisonous reptile, it would kill it. Jerome, in his commentary on Isaiah xix., says it procures favour with princes, pacifies enemies, frees from enchantments, and obtains freedom from captivity. Amongst the Greeks it was sacred to Apollo, and was worn when inquiring at his shrine. It was a specific against fevers.

"Corporis ardorem refrigerat interiorem  
Sappirus et Cypræ languida vota facit."

It was worn by priests as an emblem of chastity. Sapphires, like all other gems, were called male or female according to the brilliancy of their colour. The green vaults of Dresden, and the Russian Treasury, are the depositories of the finest sapphires in the world. The *Sapphire* of the Bible is not to be confounded

with the *sapphire*, of the Greeks and Romans, which was mere *lapis-lazuli*. Job commends the sapphire (xxviii. 16). Ezekiel says it was one of the crown-jewels of the King of Tyre (xxviii. 13); by the same prophet (chap. i.) it is employed as an image of the throne of the Eternal, and in Exod. xxiv. 10, it resembles the pavement of His palace. Mr. Emanuel says, in his valuable work on "Precious Stones:" "A noble lady in this country formerly possessed one, which is perhaps the finest known. This lady, however, sold it during her life-time, and replaced it by an imitation so skilfully made as to deceive even the jeweller who valued it for probate duty; and it was estimated at the sum of £10,000, and the legacy duty on it paid by the legatee, who was doubtless chagrined when he discovered the deception."

The *Jahalom*, from *halam*, to strike, the sixth stone in the breast-plate is, in our version, the *diamond*, and is probably applied to the king of gems in consequence of its unrivalled hardness. Eben Ezra vindicates the translation of *jahalom* by *diamond*, though it is by no means certain that the ancient Hebrews were possessed of this most precious stone. In Jeremiah xvii. 3, another word—*shamir*—is rendered *diamond*. "The sin of Judah is written with a pen of iron, and with the point of a diamond." The same word (in Ezek. iii. 9 and Zechariah vii. 12) is translated *adamant*, which is supposed to have been one of the corundum species, a hard stone, which has yielded polishing material for softer surfaces from time

immemorial. The diamond is found of all colours. India was once supposed to be its only habitat, but the Brazilian mines have long yielded by far the larger quantity. When the South American stones were first introduced to the European markets, the Portuguese were compelled to import them by the way of Goa, or their genuineness was not accredited. In its natural state the diamond reveals none of its lustre. It depends on the cutting and polishing it undergoes for all the fascinating splendour it possesses. Amsterdam is the seat of the diamond-cutting trade, which furnishes employment to thousands of its inhabitants.

The following are some of the largest known diamonds: The "*Braganza*," in the Portuguese crown jewels, whose weight is 1880 carats, equal to  $452\frac{1}{2}$  grains, troy. It is, however, suspected of being a white topaz, a suspicion which is strengthened by the refusal of the Portuguese authorities to allow it to be inspected.

The "*Mattan*" belongs to a Rajah in Borneo; it is pure, and weighs 367 carats. The Dutch Government offered for it two gunboats, with stores and ammunition complete, in addition to £50,000 in money; but were denied the jewel, even at that price.

The "*Koh-i-Noor*," presented to the Queen of England by the Indian army; after repeated cuttings, weighs  $106\frac{1}{8}$  carats.

The "*Cumberland*," which is also among the English crown jewels, was presented to the conqueror at Culloden by the city of London, at a cost of £10,000.

The "*Orloff*," in the Russian



sceptre, weighs  $194\frac{1}{2}$  carats. It was stolen from a Brahman temple by a Frenchman.

The "Regent," or "Pitt," in the French crown jewels, was bought by the *Duc d'Orleans* of Pitt, Governor of Fort St. George, for £135,000; it weighs  $136\frac{3}{4}$  carats. It was stolen in the Revolutionary troubles of 1792, and was mysteriously restored. Its cutting cost £3,500, and occupied two years. Napoleon I. wore it in the pommel of his sword.

The "Star of the South" is a Brazilian gem belonging to Mr. Coster, of Amsterdam, which weighs  $254\frac{1}{2}$  carats.

The value of a pure brilliant is about £20 for one carat of four grains; but one of five carats rises to £350 in value.

The seventh stone in the breast-plate is called in Hebrew *Leshem*, in our version *Ligure*. It is impossible to say what gem is intended by the Hebrew word. The LXX. render it *lyncurium*, and King James's translators have, in consequence, called it *ligure*. Pliny's account of the formation of *lyncurium* is most curious (*Nat. Hist., Lib. viii. cap. 57*):—" *Lyncum humor ita redditus, ubi gignuntur, glaciatur arescitve in gemmas carbunculis similes, et igneo colore fulgentes, lyncurium vocatas, atque ob id succino a plerisque ita generari prodito.*" No doubt amber was the *lyncurium* of Pliny. The *Leshem* of the breast-plate is unknown; but since the twelve stones it contained are reproduced in the enumeration of the gems seen on the foundations of the heavenly Jerusalem, a solution of the difficulty may probably be found by comparison

of Exodus xxviii. 20 with Revelation xxi. 19, 20.

*Shebo*, the eighth stone, is represented by the *Agate* in the English version. Perhaps no word more completely illustrates the difficulties of the translators in determining upon the minerals and precious stones of the Bible. In Ezekiel xxvii. 16, where the text has *agate*, the margin has *chysopraxe*, whereas in the next chapter, Ezekiel xxviii. 13, *chysopraxe* occurs in the margin instead of *emerald*, which is placed in the text as the rendering of *nophet*. *Shebo* is rendered *agate* by the Vulgate and Greek, and *turquoise* by the Chaldean. At Oberstein, in the valley of the Nahe, are the largest agate works in the world. In the summer of 1869 the writer saw the unfortunate labourers at their work. The mill-wheels in their revolution pass slightly above the floors of the building, and the labourers lie at full length, face downwards, with the chest resting on a wooden saddle, so that they may be able to press the stones on the wheels. This occupation is most destructive to life, the poor workmen falling early victims to pulmonary disease.

*Achlamah*, third in the third row of the breast-plate, our translators call the *amethyst*; the Rabbins call it the *onyx*.

*Tharshish*, the tenth stone of the breast-plate, is in the authorised Version *beryl*. The *chrysolite* is generally believed to be entitled to the honour. Solomon's Song, v. 14: "His hands are orbs of gold adorned with the tarshish stone."

*Shoham*, the eleventh stone of the breast-plate, is by the Rabbins

understood to be the *emerald*; in the authorised Version it is the *onyx*.

*Jaspeh*, the last of the twelve stones on the breast-plate, is the first in the foundations of the New Jerusalem. The terms used in Rev. iv. 3, xxi. 11, where it is described as "most precious," "clear as crystal," quite forbid the adoption of the stone called *jasper* as that intended. The Talmud states that during the existence of the second temple the *jaspeh*, which represented Benjamin, was lost, and a pure specimen, in the possession of one Dama-ben-Nethinah, was purchased for one hundred gold denarii, about £60.

*Ramoth*, which in Ezekiel xxvii. 16 and Job xxviii. 18 is rendered *coral*, is doubtful. Fashion has made this substance one of the most expensive articles of adornment. Forty years ago it had but a nominal value. The pale delicate pink sort is now exceedingly costly. The demand for this production in China, India, and Persia, is greatly on the increase, the imports to India alone amount to £200,000 per annum.

The *Pearl*, which is rarely named in the Old Testament (Job. xxviii. 18), is of more frequent occurrence in the New Testament. The "pearl of great price" is one of the most sacred metaphors which fell from the lips of the Saviour.

This beautiful gem is found in the shells of oysters and of mussels; but no satisfactory account of its formation has hitherto been given. The shells of the pearl-oyster of the Indian Ocean are imported into Europe at the rate of 15,000 tons annually,—the

mother-of-pearl of the market being cut from them. They are frequently found in the edible oyster. The writer has three in his possession which have been found at different times in dishes served at his own table. The pearl-fishing is still pursued in the river Conway, and has probably continued there ever since the days of the Roman possession of Britain. The Cingalese pearl-diver pursues his calling with greater physical suffering than most of the numerous victims of luxury. The Persian Gulf fisheries, which were formerly in the possession of the Portuguese, are now worked by the native rulers. Thirty thousand persons are said to be employed in them. The products of these seas are called in the trade Bombay pearls, and are inferior in colour to those of Ceylon. The Panama and Californian coasts also yield their share to the perpetual demand for these jewels. The ancient Romans, Egyptians, and Babylonians held them in great estimation. Pliny places the pearl next the diamond in value; Seneca reproves the extravagance of the Roman ladies in the purchase of these gems. The Shah of Persia has a pearl valued at £60,000, and the Inaam of Muscat, one for which he has refused £30,000.

The author of "Lothair" is eloquent on the beauty of the pearl, and reveals some curious secrets about its proper treatment. It is important for their possessors to know that acids, gas, and noxious vapours are injurious to pearls.

To oriental lands belongs the early discovery of the precious

stones, and the art of polishing, cutting, and mounting them. The Egyptians had their sacred scarabæus sculptured in them, and to Bezaleel and Aholiab was committed the task of engraving the names of the tribes on the twelve gems of the breast-plate. The tombs of Egypt have not only preserved the genuine but also the fictitious gems. The fabricated emerald and amethyst were made in old Thebes quite as artistically as in modern Paris.

There are very few works in the English language which treat on precious stones; and the best of them all is that of Mr. Harry Emanuel,\* to which the writer of this paper begs to express his grateful obligation for many of the facts which he has published in this paper.

It was when his prodigious wealth had familiarised—the flashing beauty—the compressed money worth—the dazzling splendour of far-fetched jewels, Solomon wrote, “Wisdom is more precious than rubies.” When he had seen the princes of his people gorgeous in foreign adornments, he could but reflect that the instructions of his father and the law of his mother were more resplendent.—“For they shall be an ornament of grace unto thy head, and chains about thy neck.”—His highest type of womanhood has no foreign gems; she is radiant with home virtues, and glitters in her domestic goodness, and when,

in the closing proverbs, he perpetuates the true Israelitish wife and mother, she wears no jewel, for he adopts the apostolic sentiment, that “the ornament of a meek and quiet spirit is, in the sight of God, of great price.”

The bridegroom of the Canticles glitters in the borrowed splendour of the sapphire and the beryl; for all wealth is His, and every land is to contribute to His glory. The prophet sheikh, of Uz, had seen the stores of the swarthy Ethiopians when guiding their caravans to the great marts on the Tigris and Euphrates, and says that the topaz, and the precious onyx, and the sapphire, were outshone by wisdom. The all-grasping wisdom of the Great Teacher occasionally speaks of one gem, and that the pure and modest pearl. The fishermen of Galilee never so much as name these exotic treasures in their discourses, and neither of the apostles, in his letters, refers to them as matters of fact or figures of speech. It is in the Apocalypse, with its exuberant representations of the heavenly city, that each variety of true and lustrous beauty furnished by the gems that light up at the greeting of the sun, is employed to convey to the reader some idea of the brilliancy of the vision that gladdened the eye of John. Many a time he had walked down the glades of Olivet, and caught the reflection of the dazzling minarets and snowy spiracles of Zion, as they flashed back with more than natural beauty the kisses of the morning sun. Often at night the burning beacons had thrown rich shades and fiery hues on the city gates, and

\* “Diamonds and Precious Stones: their History, Value, and Distinguishing Characteristics, with simple tests of their identification.” By Harry Emanuel, F.R.G.S. Second edition. London: J. C. Hotten, Piccadilly. 1867.

as he looked upon the city whose walls cast no shadow, it seemed to him that all the prismatic glories of the many-coloured light, clustered on its walls, sparkled on its windows, hovered o'er its gates,

played about its streets. It was LIGHT—and God is LIGHT, sun, rainbow, diamond, sea, flower, star, sky—all that is beautiful, all that is good, is LIGHT.

---

## The late Mrs. Leader, of Northcourt, Abingdon.

### IN MEMORIAM.\*

---

**M**R. ELIZABETH COOMBE LEADER, daughter of Samuel and Mary Williams, was born at Bampton, Oxon, November 29th, 1768, and died at Northcourt, Abingdon, June 11th, 1870. At the time of her decease, therefore, she was in her hundred and second year.

It is almost impossible not to pause for a moment to remark how large a portion of the history of the human race one lifetime has thus comprised. At its commencement, the modern world, we may almost say, was in its infancy. Those wonders of science which have given a new direction and power to every one's daily life, were as yet undisclosed. How different, too, the state of the nations. Our country thought itself secure in the retention of the North American colonies; but the earliest settlers had not reached the shores of Australia. Napoleon the Great was not yet born, nor his illustrious rival, the Duke of Wellington. France had not dreamed of its Revolution; and the possibilities of religious as well as civil freedom were unknown in England. The Christianity of our land was mainly

formalism; although John Wesley, in the fulness of his powers, and George Whitefield, now just ready for his crown, were arousing the reluctant churches, and calling sinners to repentance. Not yet had Robert Raikes gathered the few poor children of Gloucester into that Sunday-school, from which results so measureless were to spring. William Carey, the pioneer of modern missions, was yet in his early childhood. There was no Bible Society, no Tract Society: in fact, the vast apparatus of Christian beneficence now existing had no place in the thoughts or desires of the churches. The few small congregations which then represented English Nonconformity, met from week to week in quiet obscurity; attracting, indeed, to their fellowship some who, in character and social position, ranked high, but making no stir in the world, grateful for toleration, maintaining a grave, unambitious, but often not unlearned pastorate. At Coate, in Oxfordshire, from the days of Oliver Cromwell, a sturdy company of Baptists had held fellowship one with another, and testified against the evils of the time. To this fel-

---

\* From a funeral sermon, preached June 19th, at the Baptist Chapel, Abingdon, by the Rev. Samuel G. Green, President of Rawdon College.

lowship the Bampton family had long been attached. Mr. and Mrs. Samuel Williams, the father and mother of our departed friend, with Mrs. Coombe, her aunt and almost second mother, whose name she bore, with other members of the family, to the number in all of sixteen, are recorded as members of the Church in Coate, by the Rev. T. Dunscombe, on his settlement in the year 1772. James Williams, Mrs. Leader's grandfather, had for many years been among its deacons, with his brother Benjamin,—a venerable pair of Puritan brethren!

Here, then, the young Elizabeth Williams was nurtured, amid those habits and lessons of piety which from the first secured an abiding place in her mind. At an early age, however, she came to live in Abingdon, with her mother's brother and his wife, Mr. and Mrs. Joseph Fletcher, then childless. Mr. and Mrs. Williams removed, in 1783, to Reading, where the former soon afterwards died at the age of forty; his widow taking up her residence in Abingdon. Mr. Fletcher, while a Baptist, was a deacon of the Independent church; his niece naturally attended there also; and it was there that her conscious religious life began. Of her conversion I can give you no account, nor, it is probable, could she have done. It was a case in which the light of truth and love gradually entered and filled the youthful spirit; and if we would prove the reality of the dawn, we have but to look to the noontide splendour and the sunset calm. At the age of twelve or thirteen, it would seem, she was already a true disciple of Jesus. In her later days, she would say, "I have known my Saviour as my Friend for nearly ninety years, and I am sure He will not forsake me now," unconsciously echoing, as some of you will recognise, the words of Polycarp, the ancient martyr. With

characteristic ardour, the young Christian at once resolved to do "what she could." There could not be much sphere for active exertion in those quiet days; but at least there was one from which her musical soul could not keep itself back. The praises of God were sung very mournfully at that Independent chapel, as at most other places in those old days, only one hymn being allowed in each service, and that a little reluctantly, seeing that good people felt about vocal music then, much as other good people feel about organs now. But Elizabeth Williams, taking counsel with some of her young friends, among whom we notice Edward Leader, her future husband, resolved to effect an alteration. Whether she or any other originated the plan, we know not; but the one precentor in the table-pew, singing slowly and sadly, while the congregation struck in as best they might, was superseded by a choir in the gallery: more frequent singing and livelier tunes were introduced, while the disapproving members of the congregation exercised their Christian liberty in solemnly walking out of the chapel so soon as the obnoxious sounds began.

In other ways also her growing zeal was made manifest, until about the age of eighteen she resolved, with four others of her young companions, to put on Christ in the ordinance of baptism. Accordingly, they presented themselves to the pastor of the Abingdon Baptist Church, the estimable Daniel Turner, who had held office for more than forty years. He was a man of culture, of refined taste and literary habits; writer of many tracts and essays, which the busy generations have had no time to remember, and of some sweet hymns that still survive in our devotions. One verse of his you have often read upon his monumental tablet here:—

"In faith unshaken would I rest,  
Till this vile body dies;  
And then, on faith's triumphant  
wings,  
At once to glory rise."

The Church was at that time in a very languid state. For some years there had been no additions by baptism. The joy of the excellent pastor may be imagined at this unexpected and energetic reinforcement. It was truly life from the dead. A new spirit of activity took possession of the Church. Young disciples were added to its fellowship, and a happy revival gladdened the closing years of the good man's life. In was in May, 1787, that, as the Church records show, "Elizabeth Coombe Williams was baptized," so that she has sustained a Christian profession in this one church for rather more than eighty-three years.

Some four or five years afterwards, her marriage with Mr. Edward Leader took place. He was a man of the most sterling worth, of a retiring diffident nature, a true fellow-helper in all that was generous and good, "an Israelite indeed in whom there was no guile," although he made no public profession of religion until a much later period—some ten years before his death.

In the year 1801 Mr. and Mrs. Leader removed to Wootton Farm, and it is from this point, perhaps, that their most devoted Christian work began. For one-and-twenty years that Wootton farmhouse was a scene of constant busy activity, controlled, refined, exalted, by the ever-present influence of a living, healthy piety. The whole village felt the influence. On one evening in every week a cottage service was held, when ministers of illustrious name would occasionally talk to the poor villagers of the unsearchable riches of

Christ; though more generally the meeting would be conducted by the late Mr. Benjamin Evans, who would read with his own peculiar unction the MS. sermons of his venerable father, Dr. Evans, of Bristol. In the farmhouse itself a Sunday-school was held, where a full rich scriptural instruction was imparted. Some hoary-headed people, still surviving, well remember the texts and chapters and hymns of Dr. Watts (for there were hardly any others then) which their kind teacher would impress upon their memory; nor have they forgotten those Christmas treats in which her love for young people was shown in another way, as they all stood demurely around the well-filled board, repeating chapter after chapter from the Bible before the feast began.

For Mrs. Leader was one who cared for the temporal as well as the spiritual interests of her neighbours. Would that the great humourist, whose remains were committed to the tomb but the day before hers, had known or studied such types of character! The world might not have been then at once so much amused and so much misled by the picture of the benevolent ladies who feed the hungry with harsh advice and clothe the naked with religious tracts, who neglect their own homes to pry into the homes of the poor, or else direct their philanthropy to Central Africa, forgetting those at home who need to be instructed, warmed and fed. No; Mrs. Leader proved that they who attend best to the interests near to them are likeliest to deal successfully with other claims, and that a true religion qualifies alike for both. She cared for Central Africa too—no doubt of that—but she cared first of all, and wisely cared, for her household and her neighbours at Wootton. Hospitality, generosity, religion,

were the spirit of that happy home. There was "a church in the house;" while the supreme regard and affection were centred in the church assembling here. Mr. Turner, after fifty years' service, had passed away, and was succeeded by the active and genial John Evans; then, on his death, by Mr. Kershaw. The ministry, the services, the works conducted in this place, were the highest care, the chief joy. Nothing was allowed to prevent punctual attendance on the Lord's-day; nothing to interfere with the claims of the two week-night services. For some time, also, Mrs. Leader was superintendent of the girls' Sunday-school. The pastor was ever the most honoured guest; the Wootton farmhouse was his second home, and all ministers of Christ were welcome. Many good men, known now to fame, and many more of humbler standing, were well acquainted with the "prophet's chamber" there; and the purse was continually open to the growing claims of Christian beneficence. Mr. and Mrs. Leader were among the earliest supporters of our missions to the heathen, while many in our churches doubted or blamed the enterprise; and the Bible Society from the first found in them most cordial friends.

In the year 1822 they retired to Northcourt, where, eleven years afterwards, Mr. Leader died at the age of sixty-one. Little could the widow then have thought, being, as she was, somewhat the elder of the two, that she should survive him for more than six-and-thirty years! But so, in the providence of God, it was ordered; and, to the grief of widowhood, another affliction was added a few years after. Her eyesight began to fail, from the formation of cataract; an operation was performed, but unsuccessfully; and at length she became totally sightless. With all its alleviations the

lot must have been a sad one. A widow, childless, past the age of seventy, and hopelessly blind, it would have been no wonder had her faith and courage failed. But you all know that it was not so. Many persons of specially active habit and disposition are apt to pine when they can no longer take their share in the busier scenes of life; they can bear anything but to sit still. We scarcely blame them if we see them querulous, restless, exacting. In the case of our departed friend, however, the energy of her character only displayed itself in new forms—in that strong self-government which checked every rebellious thought, in that wonderfully unselfish care for others which unhesitatingly renounced even rightful claims upon their attention and service rather than curtail their enjoyments; and most especially in that enthusiasm (shall I say?) of trust in God which accepted every deprivation as His will, and therefore not only wise but kind. There may have been—there were—inward and lonely struggles, and she could tell even of what she was wont to term her "contests with Satan;" but with a cheerful kindling tone, as of one who had won the victory.

There was withal the same resolution to manage all household affairs; a knowledge of details absolutely wonderful, a quickness of apprehension that seemed at times almost to compensate for the loss of sight. Nor did her charities diminish when their recipients became unseen. There was still the bounty, generous and wise. She did not give at random, to satisfy an impulse or to save herself trouble; but she knew what she did and why. In regard both to private claims and to public objects she made beneficence a study, and that because it was a duty. This, and everything, she measured by a high religious standard; for with her to serve God was not to go apart

into some inner shrine, or to rise to some strange transport unsuited to the ordinary atmosphere of life. She walked with God; and in her presence it was no incongruity to discuss the details of daily life, the interests of her kindred, the movements of the world without, and then to kneel down and pray. But, if possible, she valued the opportunities of public worship more than ever. The erection of a new chapel here, when the pastorate of Mr. Kershaw had been succeeded by the high-toned and ardent ministry of Mr. E. Pryce, enlisted her keenest interest and most generous help. Already her eyesight was failing when these walls were built; she just saw the place with her eyes—that was all; but soon the aisle and the pew and the seat in the vestry became as familiar to her as her own home. While strength lasted she was always here, always punctual; and I need not say there was no worshipper more devout, no listener more intent. To the comparatively youthful teachers of her old age, Mr. Pryce, Mr. Marten, Mr. Edger, Mr. Rosevear (though I believe she never heard the last-mentioned preach) she was as eagerly attentive as she had been to the hoary-headed teachers of her girlhood. Some of her own dear kindred, who loved to minister to her,\* would sometimes half remonstrate when the weather was tempestuous or the flesh was weak: "You have surely heard plenty of sermons in your life; do stay at home for once." "My dear," she would reply, "our pastor will be there, the Master of assemblies will be there; and, please God, I shall be there too."

And long did Northcourt remain, as Wootton had before, a "minister's house," with hospitable welcome for

all who came on the errands of the Master. Many, in all parts of the country, will recollect those long conversations with the blind cheerful wonderful old lady, in which she would expatiate on times long past, and speak of persons who were familiar to her early days, but who, to the church at large, had become little more than a hallowed memory—of Benjamin Beddome, and Benjamin Francis, and Samuel Pearce, of the Stennetts, and Joseph Hughes, and Mrs. "Theodosia" Steele, the sweet songstress of our modern Israel; of Mr. Hinton the elder, and Dr. Caleb Evans, and Daniel Turner, of course, and his successor, John Evans, with many more.

But she was no bigot for the past; she was equally ready to honour living intellect and goodness, as might easily be shown if it were proper to mention names. To one, however, among those who to her were choicest, I may be permitted to refer. One, the accomplished Dr. Robert Vaughan, is no longer with us. It was at Northcourt, I believe, during a visit of some weeks, that he wrote great part of his "Christian Warfare." Mr. John Sheppard, of Frome, the refined essayist and poet, whose "Thoughts at Seventy-nine" are truly "fruit in old age," was another frequent and welcome guest. Dr. Godwin, too, then pastor of the church at Oxford, the sunshine of whose presence was always most radiant at Northcourt, still happily survives, in the calm bright evening of his life, "to show forth," like his now departed friend, "the loving-kindness of God to this generation, and His power to that which is to come."†

But like all great and genial natures, she delighted in the happiness of the young. Her sympathies

\* The writer's wife, Mrs. Leader's niece, was long an inmate of her house.

† The text of the sermon was Psalm lxxi. 14—18.



with whatever is bright and buoyant in life's morning, were ever fresh and true. No doubt she was old-fashioned in some of her notions. She did not believe in frivolity, though she did in cheerfulness; she did decidedly object to that mingling of worldliness and religion which is the bane of so many earnest young lives of this day. She felt that the ways of heavenly wisdom were the ways of pleasantness and the paths of peace, and that it was ever best and happiest to seek first the kingdom of God and His righteousness. Lessons such as these, she would continually enforce with a winning charm; child-like with children, youthful-hearted with the young, entering into all their pleasures, and the happier for their joys. The last commission which she entrusted to me, was to procure in London some copies of Dr. Watts's "Divine and Moral Songs," that she might lend them among the cottage-children in her neighbourhood.

And this freshness of thought and feeling pervaded her whole life. In religious questions, for instance, her mind, though resting firmly upon the ancient truths, was always open to new impressions. Not a day passed without religious reading; first, and chiefly, the Scriptures, with chosen comments, then passages from grave works of the old school, and then more modern productions—sermon, pamphlet, newspaper, magazine. She would sometimes amusingly criticise some latest work as "not up to the times!" For she believed in progress; not, indeed, progress in the revelation of God, which was to her unshaken, unalterable, beyond all controversy sure, but in the thoughts of men concerning it. As human creeds, formularies and dogmas had little value in her eyes, she cared as little for human speculations and modern doubts. Her inquiries were but the movements on the surface

of that which was anchored in the deeps. Necessarily, too, she was catholic in heart, recognising Christian goodness whenever found, and broadening in her sympathies as she grew older. True, her beliefs were strong, but they were always more than prejudices. Some might think the vehemence of her Nonconformist zeal a little narrow; others might smile at the tenacity of her Baptist opinions; others again might imagine the intensity of her fear and dread of Popery to be overstrained; but she had a reason to give for all, and nothing in her strongest convictions was suffered to check her desire for communion, in the church or out of it, with all "who love the Lord Jesus Christ in sincerity."

Then, beyond all forms of doctrine or belief, there was the Divine life within, maintained by constant fellowship with God, and the unceasing recognition of His providence and love. The world was shut out from her by her blindness; Christ was to her, as to us all, unseen; but Christ was nearer to her than the world. She would speak of Him as she thought; as of a friend close at hand, who had bidden her to wait for Him a little while; and she waited, calmly, patiently, in abiding hope, faithful in discharging the present duty, joyful in anticipating the future rest. Her uttered prayers, heard only by a chosen few, while most pathetic in their humble, self-renouncing trust, were often sublime in their fervour. Words of the Apostle Paul will describe her, as many of you knew her; and observe how he throws the different qualities together, as though such were their natural connection: "Diligent in business, fervent in spirit, serving the Lord, rejoicing in hope, patient in tribulation, continuing instant in prayer, distributing to the necessity of saints, given to hospitality."

Such was her life for many a

year in her quiet Northcourt home. Lonely, to a great extent, it must have been, with all the affectionate and assiduous care that ministered to her. In the spirit of the sweet olden poet she must have often thought—

“They are all gone into a world of light,  
And I alone sit lingering here!”

Naturally, with growing infirmities, the life of the last ten or twelve years became more secluded. She had to give up the old habit of attending public worship; fewer and fewer friends were admitted to see her; the hospitable heart remained, but the burden of society was too heavy. Still, those who had the privilege of more or less frequent fellowship with her could not but mark with new wonder the old cheerfulness, the mind still active, so far as physical power would permit, the heart fixed calmly upon Christ and heaven. “Going home” became to her now a thought more constantly familiar than ever. For that, at least, no preparation was needed. It was easier to take the step into heaven than to pass from one room into another. She could not be said to long to depart, but she was ever ready. There was no excitement of feeling, nothing rapturous or unreal; she waited but the opening of the gates—the summons to come in. I do not think that she speculated much about the nature of the heavenly joy. The land of rest was just a home to her—Christ was there—her husband was there—the old companions were there: she asked no more. The weary weeks and months passed on; nine years in all she was confined to her house; every day latterly brought the effort, increasingly more difficult, of rising from her couch and passing to her chair in the sitting-room; for until the last week of her life she never kept her bed. The daily portions were

still read to her, and still retained in memory. Her knowledge of passing events was wonderful. I have myself, within the last three or four years, heard in that room, for the first time, news of ministerial changes, or of speeches at religious meetings, or of some recently-published volume. But old age was doing its sure work upon the active mind, as upon the earthly tabernacle. Impressions became less vivid, interest in passing matters almost ceased. The end was near. On Sunday week she went into her sitting-room for the last time; her faithful attendant read to her, in the daily order, from a book entitled “Grapes of Eshcol,” a chapter on “the many mansions;” she entered into its meaning, and greatly enjoyed it. Then the fever of old age, with its attendant mental sickness, seized upon her; and so, with intervals of sleep and of suffering, she remained until the Friday morning; the slumbers mercifully becoming longer and longer, until the final rest. The hours of consciousness were hours of pain; and yet the spirit was in perfect peace. When the first mortal weakness took hold of her, she was heard saying softly, again and again, to herself through the night,

“Cease, fond nature, cease thy strife,  
And let me languish into life.”

“This is an awful day,” she whispered once, “for one who has a God to seek.” “But you,” it was remarked, “have sought your God many years.” She quietly assented; as much as to say, “I have nothing left to do; I am ready.” Her thoughts were evidently resting on the fellowship of Christ in His people’s sufferings. The affectionate wish was uttered by one who was tending her: “I wish I could bear this pain for you!” “Jesus bears it with us,” was the answer. Sometimes her mind wandered, but its very wanderings showed

the centre of its rest. The day before she died, lying almost in lethargy, being partly aroused by the entrance of a relative, she said, "I am just going to get ready to go to chapel." It was the eternal temple that she was about to enter, though for the moment she knew it not! Repeatedly, in her broken murmurs, were verses from hymns and Scripture texts. Not long before she died one knelt down and offered a short prayer by her side. She was too feeble then

to speak, but afterwards said to her attendant, "That was just what I wanted." These were her last connected words; a testimony in life's latest hour to the need of prayer. *Just what I wanted*, to close the many prayers of earth by this one raising of the heart to God; then for ever and for ever to uplift the tones of heavenly praise!

It was early on Saturday morning, the 11th of June, that Mrs. Leader fell asleep.

---

## Short Notes.

---

### DISSENTING PLACES OF WORSHIP.

—In connection with a motion of Mr. Owen Stanley, the Registrar-General has made a return to the House of Commons of the number of places of worship in England and Wales certified to him up to the 1st of January, 1870, and still on the Register. It stands thus:—

Baptists . . . . .	1,818
Bible Christians . . . . .	437
Friends, or Quakers . . . . .	372
Independents, or Congregation- alists . . . . .	2,252
Jews . . . . .	20
Mormons . . . . .	86
Methodists of various sections, 10,	898
Moravians, or United brethren . . . . .	27
New Jerusalem Church . . . . .	23
One Holy Catholic and Aposto- lic Church . . . . .	124
Presbyterians . . . . .	124
Roman Catholics . . . . .	639
Unitarians . . . . .	108
All others . . . . .	761

---

17,589

If this return can be depended on it is a valuable statistical docu-

ment, more especially at this period of denominational agitation. It may be considered as, in some measure, showing the relative position of the Dissenting communities and the Established Church. It is apparent that although the strength of the Church of England among the upper ten thousand is out of the reach of competition, Nonconformity has a firm hold of the middle and lower classes, who have recently been admitted within the pale of the constitution and endowed with electoral influence. There is every reason to believe that, notwithstanding the prodigious wealth of the members of the Established Church, and the comparative poverty of the Dissenting communities, the additional accommodation provided by the latter, year by year, for the services of religion, does not fall short of that created by the former. But it must not be forgotten that the number of Dissenting places of worship entered on the return in 1851 was 20,000, and that unless that record

and the present are susceptible of material modifications, it would appear that, instead of an increase of the number of sacred edifices among the Nonconformists during the past twenty years—which is palpable—there has been a positive decrease to the extent of fifteen per cent. This requires explanation, for if there be a diminution of numerical strength their opponents will not fail to turn it to account. It is, we conceive, the duty of the Baptist and Congregational Unions to take up the question with that degree of earnestness which its importance demands, and to spare neither labour nor expense in collecting the most accurate statistics of all the places of worship within their respective circles, and of the *number of sittings* provided in each.

**REPEAL OF THE ECCLESIASTICAL TITLES BILL.**—There is every reason to expect that the Ecclesiastical Titles Bill will be repealed during the present year. It was passed twenty years ago, in a paroxysm of national indignation at the insolence of the Vatican in parcelling out England into Roman Catholic sees, and planting a Popish Archbishop at Westminster immediately under the nose of a Protestant Court. The venerable Lord St. Leonards, now in his eighty-sixth year, came up to London, and attended the House of Peers when the debate came on to enter his protest against the repeal of the Act; and in the course of his animated speech assured their lordships that such was the feeling of the country at the time when it was passed that no ministry could have stood if it had refused to legislate on the subject. The public indignation has cooled down. Roman Catholicism has taken a long stride since the establishment of its dioceses, and the introduction of auxiliary ritualism, where devotees

matriculate for Rome, but its progress has been most apparent among the priests, and peers, and women of the higher classes. The manhood of England is still sound. The Act itself is a dead letter; it has for twenty years been violated with impunity, and there is no intention of exacting the penalties which a breach of it entails. It ought not therefore to be allowed to disfigure the statute-book, and to furnish the Roman Catholics with a perpetual source of triumph, by enabling them to assert that they are so powerful as to be able to set the law at defiance. Moreover, these titular bishops, however important they may be in an Ecumenical Council, do no more harm in England than would be inflicted on the country if the Methodists—a far more influential body—were to follow the example of their Transatlantic brethren, and appoint prelates, and parcel out England into dioceses, and even raise the President to the dignity of Archbishop of London.

**THE REV. MR. FFOULKES.**—Our readers do not require to be informed that the Rev. Mr. Ffoulkes, one of the ablest clergymen who quitted the Church of England and went over to Rome, has long been a thorn in the side of the Vatican. Many of these English converts—the terms convert and pervert are convertible—exhibit too much of the free spirit of the Anglo-Saxon race to be acceptable to the servile curia of Rome; and even the greatest of them, John Henry Newman, is a Roman Catholic without being a Papist. On the announcement of the Ecumenical Council, Mr. Ffoulkes published a letter to Archbishop Manning, which ran through nine editions in a few days, in which he inveighed, in the spirit of his ancestors, against the enormities of the Church of Rome. Among other re-

marks which stung the Roman court, he stated:—"But taking our"—that is, the Roman Catholic—"view of the blessed Eucharist into account, is there, or has there been, any tale of irreverence towards it among Anglicans comparable for horrors with the history of poisoned chalices, and poisoned Hosts among ourselves formerly, the extent of which is made patent to this day by the special precautions taken whenever the Pope celebrates mass most solemnly, that no such accident may befall him." He then adds:—"When I contemplate the divisions of Christendom, past and present, and search history for their origin, I find it is the conduct of the Popes more than anything else for the last thousand years, in governing the Church. . . . This being the case, I ask how it is that there is not the slightest allusion to these facts in the invitations which have been issued for the forthcoming Council. Rome has spoken, but I can discover nothing in what has been said like a confession of sins, or of the justice of God in punishing them; either expressions of regret for the past, or promises of amendment for the future. . . . An invitation to a general humiliation might well have preceded invitations from the Pope to any Council for reuniting Christendom." These outspoken remarks were visited with the severest censure by the Pope's Council, and the pamphlets were honoured with a place in the Index. Mr. Ffoulkes has now openly abjured his errors, and has been received back into the bosom of the Anglican Church in the diocese of Winchester, which marks the importance which Bishop Wilberforce attaches to his re-conversion. Doubtless there is more joy over one sinner that repenteth than over ninety and nine that went not astray.

'THE PROTESTANT CONFERENCE AT

NEW YORK.—The arrangements for holding the Protestant Œcumenical Council at New York are making rapid progress, and one of the Steam Companies has generously agreed to provide one hundred and fifty first-class berths at half the ordinary charge. It is to be attended by representatives from all parts of Europe and of the United States. It is a voluntary assemblage of earnest Christian men, not an assembly of prelates summoned against their will by an authority they dare not disregard, with the addition of some hundreds of fagot bishops, *in partibus*, the tools of the Propaganda. It is convened, not to invest a mortal with the attributes of Deity and to tighten the bonds of sacerdotal despotism, but to promote the highest benefit of the human family by the diffusion of religious light and freedom. The subjects which are to be brought under discussion embrace every topic which bears on the interests of society, and they exhibit the wide range of Protestant benevolence in a happy contrast with the narrow sphere of inquiry marked out for the Roman Catholic Council at Rome.

The sittings will commence on the 22nd of September, and terminate on the 2nd of October. A very elaborate programme has just been published, for which we cannot find room, but the salient points on which addresses will be delivered may be thus epitomised:—Reports on the present state of Protestant Christendom; Christian union; Christian union consistent with denominational distinctions; The Evangelical Alliance; Relation, spiritual and ecclesiastical, between the United States and the British empire, and also Continental Europe; Christianity and its antagonists; Rationalism and pantheism, materialism, and positivism; Harmony of science and revelation; The Gospel and phi-

losophy ; reason and faith ; Christian life ; personal religion ; family religion ; Sunday-schools ; Religious aspects of popular education in Christian countries ; Revivals of religion ; Protestantism and Romanism ; Principles of the Reformation ; Supremacy of the Bible ; Justification by faith ; Christian liberty ; Effects of the Reformation on modern civilisation ; Present aspect of Romanism ; Ultramontaniam ; Ecumenical Council ; Temporal power of the Pope ; Christianity and civil government ; Present state of religious liberty in different Christian countries ; Constitution and Government of the United States as related to religion ; Legislation on moral questions ; Christian missions, foreign and domestic ; Christianity and social evils ; Intemperance and its suppression ; Pauperism and its remedy ; War and its prevention ; Christian philanthropy.

**BABOO KESHUB CHUNDER SEN.—**

While the Hindoo reformer is exciting a degree of interest in England which, we are told, creates no little astonishment in Calcutta, where the rancorous feeling of the members of the "Brahmo Somaj" towards Christianity is proverbial, a relative of his, a widow, has aroused the indignation of the whole sect by embracing that creed. What gives poignancy to the case is the fact that this change in her religious views has been brought about through the instrumentality of those Christian agents whom the Baboo is—most sincerely, we believe—urging the public to send in larger numbers to the Zenanas. The widow and her mother had received the visits and the instruction of the missionary teacher for two years, at the end of which period she sought Christian baptism, but her mother, who had at first resolved to join her, held back. By the missionary she was

allowed free access to her family, and every effort was made by them to shake her resolution ; and she was even offered the hand of a rich Zemindar ; but she resisted every inducement, and removed to the mission-house. Her mother was then induced to sign an affidavit that she was only fourteen years of age, and a writ of *habeas corpus* was issued from the High Court, where she made her appearance, in company with the missionary and his wife. A Hindoo barrister appeared to support the case, which he rested on certain texts from the Shastres, which enforced the perpetual slavery of women. Mr. Justice Phear made some caustic remarks on this style of advocacy, and said that, if this was the law by which the Court was bound, it must follow that no woman could be liberated from restraint placed upon her by the head of a family, notwithstanding that it is altogether against her will. It will, in truth, have the effect of suspending the Habeas Corpus Act for all Hindoo females. The whole case, he said, turned upon the question of age and discretion ; and he decided that she was above the age of sixteen, and in chambers examined her as to her knowledge. The trembling widow, before an English judge and barristers, and questioned by a Hindoo interpreter unacquainted with Christian terminology, did not appear to have a satisfactory knowledge of Genesis, and Exodus, and Matthew ; but the Judge ruled : " I can see nothing to indicate that she has not sufficient capacity to choose in the matter of her own creed ; for nothing, I apprehend, is clearer than that personal discretion of that sort, does not, in the eye of the law, depend upon the mental culture or intellect of the individual. If it were so, there would be an end of the liberty of the poor and the ignorant." After another interview with her

mother, the widow persisted in her choice of Christianity, and left the Court in company with the missionary. Brahmoism is an immense advance on Hindooism, but it is still only a reformed Hindoo sect with all the national temperament, the most prominent feature of which is, that while latitudinarianism of creed and often of practice is regarded as a venial offence, the embracing of Christianity is a social disgrace.

**DEATH-BED TESTAMENTS.**—Romanism, true to its traditional character, still continues its assiduities at the death-bed of its wealthy adherents for more than the object of giving extreme unction. This has been curiously illustrated by a suit decided a few days ago by the Probate Court. Mr. Moreton, a solicitor and bill-discounter at Liverpool, a wealthy Roman Catholic, made a will bequeathing £15,000 away from his family to the Right Reverend Dr. Goss, the titular bishop of the diocese. The bishop applied for probate, when the following facts were elicited. The will was drawn by Canon Fisher, his vicar-general, from the verbal instructions of the deceased the day before he died. The family of the deceased alleged that when he attached his signature to it he was in bed in a state of such exhaustion that manual assistance was necessary to enable him to execute it. Canon Fisher deposed that he was per-

fectly conscious, and required no aid, and a female servant swore to the same effect. On the other hand, his medical adviser, who had attended him for eight years, affirmed that he was in the last stage of senile bronchitis, and utterly incapacitated for performing any business. Two friends who saw him immediately after the execution of the will found him utterly unconscious, and they further affirmed that the maid-servant had admitted to them that the dying man was so feeble that his hand had to be guided by the canon while he signed the will. His widow also swore that she saw him shortly after the will was executed, and that he was then insensible, and continued so to his death. Lord Penzance remarked that it appeared singular that the deceased, who was a lawyer, and had two clerks in attendance on him, should have employed an ecclesiastic to draw his will. The signature, moreover, appeared to him to differ widely from other specimens of his handwriting, and this circumstance pointed to the conclusion that his hand had been guided either by the Canon or by the maid-servant. Neither, his Lordship remarked, had the bishop been able to prove that when the dying man signed the will he was in full possession of his faculties. The Court pronounced against the will, and the Roman Catholic treasury has lost this golden prize.

---

## Reviews.

*The Works and the Word of God. Illustrations of the Nineteenth Psalm.* By Rev. J. WILBERFORCE RICHARDSON. London: John Snow and Co., Ivy-lane.

THE exquisite beauty of the Nineteenth Psalm is universally recognised. It exhibits in the clearest manner the nature of God's various relations to men, and the life which will be induced in those who properly realise these relations. It cannot therefore fail to suggest to the Christian minister many profitable themes for public discourse, and is in every way appropriate for consecutive exposition. Mr. Richardson gives us in this small volume the fruit of careful thought and deep spiritual experience. While he treats the first part of his subject in a manner that shows his high appreciation of the revelation of nature, his remarks on the second and third parts, the Word of God (verses 7—9) and the practical influence of that Word (verses 10—14), are especially wise and edifying. The publication of his lectures will no doubt tend, as he prays it may, to the clearer apprehension and richer realisation of the truth of God.

*The Holy Bible, according to the Authorised Version, arranged in paragraphs and sections, with emendations of the text, also with maps, chronological tables, &c.*

*The New Testament.* London: Religious Tract Society.

THE necessity for a revision of the Scriptures is now acknowledged by biblical scholars almost without exception. Excellent as our version is, it is by no means perfect, and is therefore susceptible of improvement. To invest any translation with the same authority as the *ipsissima verba* of Scripture is to confound things that differ, and a wise man will remember that translators are not to be regarded as authors. And if their work is in any degree performed inefficiently or erroneously, we owe it to Him who has

given us His word for our moral and spiritual guidance, to supply what is lacking and to rectify what is wrong.

An entirely new translation of the Scriptures is unnecessary, and is not likely to be obtained. A revision of our present version, leaving its essential character unchanged, will satisfy every reasonable demand, and will meet with general acceptance. The scholarship requisite for the accomplishment of the task unquestionably exists, and we can see no reason for delaying its prosecution.

The present volume, edited by Dr. Jacob, the late head-master of Christ's Hospital, is an excellent contribution to the work. The text is arranged in paragraphs, according to the sense; errors in punctuation have been corrected, and each section has its appropriate heading. Special attention has been paid to the force of the Greek article, tenses, and prepositions (in respect to all of which the authorised version is sadly at fault), and words are re-rendered according to a uniform and consistent principle. Obsolete terms are explained, and Hebrew and Greek proper names and phrases are translated. The authorised version is given in full, and the emendations are inserted in the text within brackets. In making these emendations the *Textus Receptus* has been strictly adhered to, but various readings, where fairly entitled to consideration, are given in the margin. The references to parallel and illustrative passages have been selected with great care, and form a valuable help to the student.

Altogether the editor has performed his task with singular good taste and sound judgment, and the volume merits our warmest commendation. To English readers it will prove of immense advantage, giving them in an accessible form the latest results of critical research, and rendering the Bible more generally intelligible. It is moreover a capital instance of "conservative progress," and, more than any other volume, will show how groundless are the alarms of the anti-revisionist party. Perhaps the emen-



dations of the minuter class might, with advantage, have been increased. In 1 Peter iv. 13, for instance, we would change the "inasmuch" into "in so far." Rev. ii. 4 should be, "I have against thee, that thou hast left thy first-love," and Rev. iii. 18, "That the shame of thy nakedness be not made manifest" (as in 2 Cor. v. 10). But these are exceptional cases, and the general character of the work is such that it will probably be for many years the standard of reference.

*The Student's Handbook of Christian Theology.* By the Rev. BENJAMIN FIELD. Edited, with Biographical Sketch, by the Rev. J. C. SYMONDS. Third Thousand. London: Hodder and Stoughton. 1870.

THE author of this volume was a Wesleyan minister, who went some years ago to Australia in quest of health. Being laid aside from regular ministerial duties, he undertook the preparation of a work on systematic theology for the use of students, local preachers, &c. The present volume is the result. We have looked carefully into it, and are highly pleased with the style and spirit of its execution. Mr. Field was a clear and decisive thinker, and had the power of expressing his meaning in very few words. He was also an immense reader, and carefully digested his reading. The book goes over well-nigh the whole ground of theological inquiry, states accurately the various shades of Christian belief and practice, and is arranged in a concise and orderly manner. From its Arminianism we, of course, dissent, and have seen in it no arguments which would justify, either on logical or moral grounds, the surrender of our position. But the Arminianism of the book is not its most prominent feature, and the staunchest Calvinist will admit the candour of its tone, and read the greater part of it with delight. The chapters on Inspiration, on the doctrine of the Trinity, on the reality of the Atonement, on the Second Coming of Christ, and on Future Punishment, appear to us eminently conclusive. It is a book which ministers and students of all denominations will find especially valuable.

From the brief memoir prefixed to the volume we learn that Mr. Field, who died in September last, left behind him three orphan children, towards whose support the profits of this work are to be devoted. The price, we believe, is five shillings.

*The History of the Newcastle-on-Tyne Sunday-school Union; from its Formation to the close of its Fiftieth Year.* Compiled from documents in the possession of George Fife Angas, Esq., first secretary of the Union. Edited by Rev. W. WALTERS. London: Sunday School Union, 56, Old Bailey. Bristol: W. Mack, 38, Park Street.

THIS is an interesting and highly useful record of Sunday-school work in one of the most important districts in England during half a century. Though it is necessarily to a large extent local in its character, yet there is much to stimulate and encourage all who are engaged in promoting the religious instruction of the young. It proves how deeply indebted this country is to the noble and self-denying labours of Sunday-school teachers; and conveys some lessons which several advocates of popular education in the present day are apt to overlook. The book abounds in graphic descriptions of Sunday-school life and work; and one chapter, devoted to "Biographical Notices of the Leaders," is quite a gallery of ably-drawn portraits of the Revs. Richard Pengilly, George Sample, and others, who were the pioneers of the cause in the North of England. Mr. George Fife Angas himself may justly be regarded as the chief founder of the Newcastle Union, and to this day his interest in its welfare remains unabated. One of the best evidences of this is, that he devotes the entire proceeds of the sale of the present volume to the maintenance of its funds. We commend the book to our readers as a valuable contribution to our Sunday-school literature, and trust it may have, as it deserves, an extensive circulation.

*Last Words in the Parish Church of Doncaster.* By C. J. VAUGHAN, D.D., Master of the Temple. Strahan and Co. 1869. *Earnest Words for Earnest Men; or, The Gospel and the Pilgrimage.* By C. J. VAUGHAN, D.D. Strahan and Co. London: 1870.

ANYTHING from the pen of Dr. Vaughan is sure to meet with a cordial reception. There is perhaps no man to whom, by the consent of all parties, a place in the foremost rank of living preachers is so willingly accorded, and certainly there is none who presents a happier combination of vigorous and independent thought, classic refinement, and intense earnestness. It is hard to say whether the simplicity, the freshness, or the spiritual power of his sermons is their most prominent feature. But they are all there. Himself loyal to the truth, he is manifestly solicitous to ensure the allegiance of such as are in error, to press home the Gospel to the conscience of every man. Nor has he failed to fathom the depths of the human heart. To every variety of character and condition, he presents the appropriate aspects of truth, believing that that Gospel which is the manifold wisdom of God, has its points of contact with all that is in man. His two latest volumes exhibit the best and highest characteristics of his preaching. In one of them, we have his last nineteen sermons at Doncaster. Some of them are extremely beautiful, e.g., those on Fear, Hope, Love, Submission, Rest, &c., and they are all chastened by the sorrow of his anticipated parting from the parishioners among whom he had laboured so lovingly and so long.

The other volume contains a connected series of twelve sermons, with five supplementary ones. The series is divided into two equal parts, six being on "The Gospel" and six on "The Pilgrimage." The idea of the book is most admirable, and admirably is it carried out. In the part entitled the Gospel, we have a clear and forcible exhibition of the nature of Christianity and of its adaptation to universal mankind. Having

carefully analysed the different wants and aspirations of men, Dr. Vaughan shows the precise message of the gospel to each, and its power to impart the requisite blessing. Thus he dwells on the Gospel to the poor, to the young, to the busy, to the doubting, to the mourner, and to the sinful. Supposing the gospel to be apprehended as a divine power, we then enter on the pilgrimage. Here the preacher traces the various stages of Christian experience and growth, taking the mottoes of his addresses from the immortal allegory of Bunyan—the City of Destruction, the Wicket Gate and the Cross, the Interpreter's House, the Valley of Humiliation, the Dark River, and the Celestial City. We need only say that the addresses are a worthy illustration of the imagery of the allegory, and show how thoroughly the author is acquainted with the nature, the trials, and the triumphs of our life in God.

Of the supplementary discourses, the one on "Things Earthly and Things Heavenly" is the most ingenious and suggestive. Whether the interpretation of the text is valid or not, we are scarcely prepared to say. But the view there given of the comparative mysteriousness of Christian doctrines is certainly worthy of consideration. Where all the sermons, however, are so excellent, it is unnecessary to remark specially on any, and we have assuredly read the whole of these with uncommon pleasure and profit.

*The Fatherhood of God.* Being the first course of the Cunningham Lectures, delivered before the New College, Edinburgh, in 1864. By R. S. CANDLISH, D.D. Fifth Edition. With a Supplementary volume, containing Reply to Dr. Crawford, with Answer to other Objections, and Explanatory Notes. Edinburgh: A. & C. Black, 1870.

WE remember the delight with which we read these lectures on their first appearance. The subject of the Fatherhood of God is one on which the thoughts of men have been deeply exercised for some years past, and to the study of which an impulse has

been given by the many vague and illusory speculations on the Atonement. We fully agree with Dr. Candlish in thinking that the subject has not hitherto been adequately treated. Even from the adherents of the Calvinistic theology it has not received the specification which it deserves. To Dr. Candlish belongs the credit of securing for it a more earnest and independent consideration. He has gone into it more thoroughly than any of his predecessors, and laid all subsequent investigations under very strong obligations. His position may be thus stated:—That the only proper idea of the relation in which God as the Creator stands to His intelligent creatures is that of rule or government by law and judgment, and that in this idea fatherhood has, strictly speaking, no place, although from the first there were indications of it, and capabilities in the constitution of intelligent creatures of apprehending the relations, and of entering after due probation, the state of duty and privilege inevitably arising from it. The only proper sonship is that of Christ, and it is only as partaking of the relation in which He stands to the Father, that men become the sons of God. And this sonship of men is, from its origin, the terms of its bestowment substantially the same as Christ's.

This theory is worked out with marvellous ingenuity and power. The lectures are suggestive rather than exhaustive—intended to secure an ampler discussion of the subject rather than to present a complete and finished dissertation. The work is, however, a noble monument of the genius and learning of its author.

The theory has undoubtedly an appearance of novelty, and may, as Dr. Candlish anticipated, be startling to some minds. Yet the novelty consists in the development of old truths—the presentation in a systematic form of what has been taught in the Christian Church from the beginning, and not in the introduction of anything that jars with the things most surely believed among us. In fact, the views here set forth have all along appeared to us the best antidote to the hazy and dangerous speculation of the school of Maurice. We cannot accept

all the arguments by which they are supported, but it is in details, rather than in general principles, that we are compelled to differ. The book has, moreover, a singular power of inspiring new and vigorous thought, and of bracing the mind for the contemplation of its great theme. We regard it as decidedly the ablest of the author's valuable writings.

The supplementary volume is a reply to the various criticisms of the original lectures. Dr. Crawford is unquestionably entitled to the foremost consideration. How far there is a *substantial* difference between him and Dr. Candlish, it is hard to say, inasmuch as they do not start with the same ideas of what Fatherhood really involves. After quoting his critic's definition of it, Dr. Candlish remarks, "Such a universal fatherhood as that, I do not care to call in question," and contends that his subjectship claims far more noble affinity to their Maker than Dr. Crawford's original sonship. So far, it is a question of names. In regard to the other part of the theory, too, Dr. Crawford seems substantially to admit the main point at issue, though it may be doubted whether he or Dr. Candlish uses the wisest forms of expression. If Dr. Candlish's doctrine were as his critic represents it to be, we should widely dissent from it. But against this representation, our author protests, and rightly so. As to the main argument, we are disposed to agree with Dr. Candlish; but in what we may call the side-points of the argument, the victory is often with Dr. Crawford.

The mastery of these two volumes is a fine piece of mental discipline, and greatly aids the attainment of clearness and depth in our religious beliefs. We may add, that each volume can be purchased separately.

#### *The Home Life of Sir David Brewster.*

By his Daughter, Mrs. GORDON, Author of "Work," &c., &c. Edinburgh: Edmonston and Douglas, 1869.

WE are not surprised to learn that "a strong wish is known to exist among the unscientific" for a free and familiar record of the life of Sir David Brewster.

It is to meet this wish that the present memoir has been penned, and the task could not have been more ably and lovingly fulfilled. Sir David occupies no mean place among the most eminent of our natural philosophers. His favourite pursuit was the science of Optics, and he has probably done more to advance it in all its branches than any other *savant* of the present century. He made various discoveries on the polarisation of light. To him we owe that delightful philosophical toy, the kaleidoscope, the *lenticular* stereoscope, the lithoscope, and—most useful of all—the polygonal lens, by means of which, as was said by Sir Alexander Grant, Brewster's distinguished successor in the Principalship of the University of Edinburgh—the very lighthouse that burns round the shores of the British empire is a shining witness to the usefulness of Brewster's life." His literary and philosophical labours were of marvellous extent and variety. One of the most important was the editing of the "Edinburgh Encyclopædia," to which also he contributed very largely, and which will be ever memorable from its article, "Christianity," written by Dr. Chalmers, and forming the turning-point of his illustrious career. In addition to this, Brewster published a "Life of Sir Isaac Newton," Treatises on "Optics," on "Electricity," "Magnetism," &c.; besides writing some three or four hundred articles for magazines and reviews, chiefly, though by no means exclusively, on his favourite science. His "More Worlds than One" and his "Life of Newton" are probably the best known of his works. There is a complete list of his miscellaneous writings in the appendix to this volume, some of which will, we should imagine, be given to the public in a compact form. Sir David was also one of the founders of the British Association for the Advancement of Science. The honours conferred upon him, both at home and abroad, fill quite a long list. He seems, however, to have worn them "lightly like a flower."

It is cheering, in this age of fashionable doubt, to see a man of the loftiest intellectual powers and scientific skill accepting with a willing heart "the truth as it is in Jesus." That truth

he ever regarded as higher than all science; beyond the range of human discovery, but commending itself to the conscience in the sight of God, and requisite for the harmony and perfection of our moral and spiritual life. There is a common mode of speech which implies a degree of condescension on the part of scientific men in accepting the divine revelation—"Notwithstanding their high talents and acquirements," &c., &c. With such representations Sir David had not the remotest sympathy; on the contrary, they strongly excited his disapprobation. On hearing some remark of this kind, he once gave vent to his feelings thus: "That disgusts me! A merit for a man to bow his intellect to the Cross! Why, what can the highest intellect on earth do but bow to God's word and God's mind thankfully?" Such was the faith in which for many years he lived, and in which, calmly and happily, he died.

From this memoir we learn that he was trained for the ministry of the Established Church in Scotland, but ultimately abandoned his design from a preference for his scientific pursuits, and a conviction that his true work lay elsewhere than in the pulpit. He left the Established Church at the time of the disruption, and became an elder of the Free Church. His doctrinal beliefs were of the moderate Calvinistic type, though, for many years, his religion seems to have been little more than an intellectual orthodoxy. Long before the close, however, there was a manifest change, an accession of life and fire. His faith was at length deeply spiritual. He reposed implicitly upon the sacrifice of Christ as the exclusive ground of his salvation, and endeavoured to "bring every thought into captivity to the obedience of Christ."

He was born at Jedburgh in 1781, graduated at Edinburgh in 1800 (in which year also he made his first discovery), and from that time his fame steadily rose. He occupied no properly official position until 1838, when he was appointed Principal of the United College of St. Salvador and St. Leonard, in the University of St. Andrews. In 1859 he was raised to the Principalship of the University of Edin-

burgh. His death took place on Feb. 10th, 1868. But for a detailed account of these and other matters, we must refer our readers to the deeply interesting life by Mrs. Gordon.

*A Critical and Exegetical Commentary on the Acts of the Apostles.* By PATON J. GLOAG, D.D., Minister of Blantyre. In two vols. Edinburgh: T. & T. Clark. 1870.

THE Scotch pulpit has long been famed for its expository lectures, and has produced a number of works in this branch of Christian literature which are as yet unrivalled. The author of this Commentary has shown that there are in that pulpit men who have an equal power in the exegetical department. His name is probably unfamiliar to many of our readers, but we shall be greatly surprised if he is not henceforth referred to as one of the standard authorities on the Acts. He describes his work as purely exegetical, not a contribution to dogmatic theology or practical religion. A purpose thus restricted is the only one that can be efficiently accomplished by one man. Excellence in every part of a commentator's work is simply impossible. So ample are the resources of modern scholarship that no single mind can gain a thorough mastery of them, and a division of labour must be adopted. By this time, moreover, we are sufficiently assured of the fact that without a sound and careful exegesis, the Scriptures cannot be rightly appreciated. Many expositions and sermons otherwise excellent are deprived of much of their worth from a deficiency here.

The Acts of the Apostles is for various reasons one of the most valuable books of the New Testament, and has an additional importance in our own days when church constitutions and organisations and other related matters are being so keenly canvassed. Nor can there be the slightest doubt that a careful study of the book will facilitate the solution of various problems which are now pressing themselves on the attention of the public. We therefore welcome this fresh attempt to get at the root of its principles, and to elucidate its meaning. If, as

competent judges assure us, the Epistles of Paul were never fully understood until the era of the Reformation, may it not be said, with at least equal justice, that to the churches of our own age with their missionary enterprise on the one hand, and their increased reliance on the spirituality of their principles and their impatience of external control on the other, the Acts of the Apostles will disclose new depths of truth and new sources of power? Towards such a result, the volumes before us will contribute.

Dr. Gloag's "Introduction" discusses the question of the authorship, the sources, the design, the date, &c., of the Acts, all the usual *prolegomena*, and is one of the best we know. A translation of Tischendorf's text is given, with critical notes on the authority of his readings. This translation is opportune, when the need of a revised version has been anew brought before the public in a practical form. It is easy and graceful, but scarcely so exact and forcible as that of Prof. Green in his edition of Hackett for English readers. The main body of the work is occupied with "Exegetical Remarks," on which the author has expended his chief strength. To some of the sections are appended short dissertations on questions of more than usual importance, e.g., on the gift of tongues, on the nature of Hades, on the Sanhedrim, on James, the Lord's brother, &c.

Of the manner in which Dr. Gloag has executed his task we cannot speak too highly. He has not only pondered every separate sentence of the text, with the questions involved, but has consulted every English and German authority of note. The amount of well-digested reading is of vast extent, and argues the possession of a profound and energetic scholarship. The writings of the Tübingen school have been carefully considered, and many discriminating criticisms are passed upon them, proving that they are "no formidable antagonists to sound theology." Dr. Gloag has, in an uncommon degree, the intellectual and spiritual qualifications of an interpreter of Scripture. His comments are clear, concise and comprehensive,—an admirable instance of the *multum in parvo*.

They are, therefore, wonderfully suggestive, and have yielded us almost invariable satisfaction and delight. We have not met with finer specimens of succinct and pointed criticisms than those on Acts iv. 35; ix. 3 *et seq.*; xiii. 48; xxvi. 28, 29. With the remarks on baptism, we have in view of the author's ecclesiastical position no reason to be dissatisfied. He adduces no positive argument either against our practice or in favour of his own. On Acts xi. 39, he remarks, "By the rite of circumcision, the children of the Israelites were included in the covenant: this privilege is not done away with by Christianity, but, on the contrary, confirmed—the children are included in the promise." Again, on

xvi. 15, he gives up the case of Lydia's household as a proof-passage, and observes: "The argument rests not on any solitary passage, but on the number of instances in which it is said that households were baptized." In both these cases we think that Dr. Gloag's own comments (on xi. 37, 38, and xvi. 31, 32) furnish the means of his refutation. While dissenting from his opinions on this point we gladly acknowledge his candour.

The work is, in every sense, a valuable addition to the exegesis of the New Testament, and worthy to be placed side by side with the many excellent commentaries issued by the enterprising publishers of the "Foreign Theological Library."

## Correspondence.

### "OF THE IMPRECATIONS IN THE PSALMS AND OTHER BOOKS OF THE OLD TESTAMENT."

*To the Editor of the BAPTIST MAGAZINE.*

DEAR MR. EDITOR,—To introduce a clear, and, as I think, conclusive piece of wisdom on the above subject, I hope I may not offend public propriety, much less the esteemed writer of a *private note*,\* by quoting a sentence from it. It is from the venerable J. Sheppard, Esq., of Frome. He says, in reference to Mr. Carter's "English version of the Psalms," "I am tempted to wish he had found that the Hebrew idiom sanctioned what some have thought it *does*—the substitution of future for imperative in certain texts which imprecate evil, as in Psalm cix, &c.; but if it be not so, we must accept the text as it stands." I feel quite reconciled to the latter alternative by the following essay, by R. Jenkins, D.D., Professor of Divinity, Cambridge, in his learned work, "The Reasonableness and Certainty of the Christian Reli-

gion," vol. ii. 5th edition, A.D. 1721. He says (p. 340), under the above heading—

"One of the greatest excellences of the Christian religion is the universal charity which it enjoins. We find that charity was likewise the doctrine of the Old Testament, and there is nothing in the Book of Psalms, or any other part of the Old Testament, contrary to this doctrine; which will appear if we consider the peculiar reasons for those expressions which may seem to imply anything contrary to it.

"I. Many of those expressions are used in reference to the nations upon whom, after signal acts of mercy and forbearance on His part, and repeated provocations on theirs, God had commanded the Israelites to execute His judgments; and the sins of the people of Israel were the cause that this was not accomplished. Therefore it was lawful for them to pray that they might have grace to repent, and that

\* The note was to me, acknowledging a copy I had sent of Mr. Carter's Version Jan. 26, 1870.—S. Evans, Armsby.

their sins might be no hindrance to them in fulfilling His will; but that God would enable them to *execute vengeance upon the heathen* (Psalm cxlix. 7). It was lawful likewise to pray against all the other enemies of God, that He would abate their pride, and 'make them to know themselves to be but men' (Psalm ix. 10, lxxii. 22, cxxxix. 21, 22).

"II. David, being king, had the sword of justice committed to him. He was a *minister of God*, a revenger to execute wrath upon him that did evil. Therefore when his rebellious subjects were too strong for him, as in the rebellion of *Absalom*, he might make his appeal to God, and beseech Him to take the matter into his own hands. If he might punish his subjects, he might *pray* to God that He might enable him to do it. And in foreign wars, if he might kill his enemies, he might pray for victory and success over them.

"III. It is lawful to pray that public and notorious malefactors may be punished, for it is lawful to discover them and bring them to punishment; and it must needs be lawful to pray that that may be done which it is lawful for us to do. It is lawful to seek redress of private injuries, and therefore it is lawful to pray that they may be redressed; for we may pray for success upon any honest undertaking. If this be done out of love to justice, and a necessary care of our own preservation—not out of malice and a thirst after revenge, but with the most favourable construction that the worst actions are capable of, and with hearty prayers to God for His blessing upon the offender in giving him the grace of repentance, and granting him whatsoever happiness in this world may be consistent with the honour of God, justice towards other men, and the salvation of his own soul.

"IV. God was the peculiar lawgiver and political governor of the Jews; and temporal rewards and punishments were the sanction of the laws which He had given them. The Mosaic law is called the *ministration of death* and the ministration of condemnation (2 Cor. iii. 7-9). Because the *promises* of the law, as such, belonged only to this

life, and a *curse* was denounced against 'everyone that continued not in all things which are written in the book of the law to do them' (Gal. iii. 10, 11). God had expressly threatened to inflict punishment in this life for the transgression of those laws; and, therefore, to pray to God that His judgments might overtake evil-doers was no more than it is in other governments to prosecute offenders before the magistrate. They appeal to God to put His law in force against them, and not to suffer the wicked to go unpunished in contempt of those laws which He had appointed, and under that dispensation which was established upon temporal rewards and punishments. They were not allowed to indulge their anger and desire of revenge, yet they might pray that God would avenge Himself of His enemies, and rescue His laws from that contempt which they must lie under from wicked men if they did not feel those punishments which the laws of God threatened them withal.

"But under the Gospel the case is different; for now we are not to expect that temporal rewards and punishments should constantly follow upon the performance or transgression of our duty; but both of them may be commonly reserved to a future state. A Christian may not pray for judgments upon his enemies, because God has not so peremptorily declared by the Gospel that He will inflict His punishment in this life as He had done under the law; and we have our Saviour's command and example to pray for their repentance and forgiveness that they may not be punished in the next. But a Christian may right himself in due course of law, and in order to that may petition the judge without any breach of charity; and this was all that the Jews did when they prayed God to execute His own laws by inflicting such punishments as He had threatened to inflict upon the transgressors of them in this life; they invoked and appealed to God, as their political judge and sovereign, and prayed judgment against offenders.

"V. Those which seem imprecations are oftentimes predictions or denunciations of judgments to come upon sinners, as we may learn from Acts i.

20; and it can be no uncharitableness to foretell or denounce God's judgments against sinners, but rather an effort of charity for their repentance and amendment.

"Most of those places of scripture may as probably be rendered by way of prediction in a *future* tense, and when they cannot, they may be looked upon as denunciations of God's wrath, for prophets were sometimes employed to execute the divine judgments, as we see in Elijah (2 Kings, i. 9 10). So they at other times denounced; and this had nothing of uncharitableness in it, but it is fully agreeable with the Gospel itself. Thus we read that Ananias and Sapphira were punished with present death (Acts v.). If Peter had denounced death without its being inflicted immediately upon them, this had been less. Paul also prays that the Lord would reward Alexander the coppersmith according to his works, who had done him much evil (2 Tim. iv. 14), which was no uncharitable imprecation, but a leaving him to God's judgment, and a denunciation of punishment to befall him without his repentance. It was an authoritative act, and in consequence of that excommunication which the Apostle had inflicted upon him (1 Tim i. 20). And when God had inspired and empowered men to denounce judgments, this was no more against charity than the inflicting of them would have been, or than excommunication itself is. If magistrates are empowered in the king's name to give sentence and to inflict punishments, certainly men may be empowered of God himself, and may act or speak accordingly without breach of charity.

"VI. The expressions in Psalms lxi. and cix. are to be understood concerning Judas, as we find them applied (Acts i.); and all other expressions of the same nature may be understood either of him or of some others like him, whom the Psalmist by inspiration might know to be hardened in sin past repentance, and therefore might pray that God would rather cut them off than suffer them to do more mischief in this world, and increase the number of their iniquities here, and of their miseries in the world to come.

"VII. Lastly. This supposition is tacitly implied in imprecations, '*if they will persist in their sins, if they will not repent*;' and the poor men of the Holy Scriptures might, in some cases, know by revelation that judgments were the only means to reclaim those men against whom they prayed, and then it was the greatest charity to pray that God would be pleased to make use of that remedy which alone was left for their amendment as Psalm lxxxiii. 15, 16—'*so persecute them with Thy tempest, and make them afraid with Thy storm: fill their faces with shame, that they may seek Thy name, O Lord.*'

"There is nothing, therefore, inconsistent with the doctrine of charity and the love of our neighbour in those places of Scripture which have been liable to the mistakes of unwary men. For either they are prayers to God to enable the Israelites to do what He had appointed, as in the destruction of the Canaanites, whom God was pleased, for wise and great reasons, to punish by the sword of the children of Israel rather than by pestilence or any other judgment; or, they are prayers to God to assist them in doing what both justice and charity will allow to be done, either by persons in authority, as King David, or even by private men, as in the prosecution of offenders, and bringing them to condign punishment. And this may be without any degree of malice, or the least breach of charity; since punishment itself may be not only an act of justice, but of charity likewise towards diverse men. Or, these expressions may be appeals to God, as the political governor and legislator of the Jews; or, they are predictions or denunciations of God's wrath against sinners, and they may be directed against impenitent, obstinate men, hardened in their wickedness; or, lastly, they may be only prayers to God that He would inflict such punishments upon men as may bring them to repentance.

"And, though the Jews in latter ages perverted some passages of their law to serve their own pride and revenge, yet, as it is evident by many instances, never any law but that of Christ obliged men to more humanity towards strangers, or more charity



towards enemies. They were certainly to bear false witness against no man, and to covet no man's house or wife; and, therefore, the word 'neighbour' is not to be limited to signify only an Israelite or a proselyte, but is to be understood of any man whatsoever (Exodus xx. 16, 17). 'Thou shalt love him (the stranger) as thyself' (Lev. xiv. 34). The Egyptians are styled the neighbours of the Israelites (Exodus xi. 2, and Psalm xv. 2, 3). Where acts of common justice towards neighbours are spoken of, by *neighbour* must necessarily be understood any person, for to all men justice is due.

'Not only justice, but charity was enjoined towards enemies. *'If thine enemy be hungry, give him bread to eat, and if he be thirsty, give him water to drink; for thou shalt heap coals of fire upon his head, and the Lord shall reward thee'* (Prov. xxv. 21, 22); which words so fully express our duty of Christian charity that Paul could find none fitter to describe it (Rom. xii. 20). and Exod. xxiii. 4, 5: *'If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee lying under his burden, and wouldst forbear to help him, thou shalt surely help with him.'* And in divers other places of the Old Testament charity towards enemies is highly recommended and earnestly inculcated (Job xxxi. 29; Prov. xx. 22; Malachi ii. 10) 'Thou shalt love thy neighbour as thyself,' we read, Lev. xix. 19, but *'thou shalt hate thine enemy,'* is nowhere found in the Old Testament; and therefore, Matt. v. 43 is to be taken as a false gloss of the interpreters of the law which our Saviour rejects; unless it be meant, as Grotius understands it, of that enmity which the Jews were to show in all acts of hostility towards the seven nations of Canaan and the Amalekites (Exod. xvii. 16, xxxiv. 11; Deut. vii. 1, xxv. 19). Yet these very nations were not utterly excluded from becoming proselytes; and it seems very remarkable that though the children of Israel had received such hard and cruel usage in Egypt, which is so often mentioned in the law of Moses, they were, nevertheless, by the same law commanded *not to abhor an Egyptian*, but to admit

the children of Egyptian parents into the congregation of the Lord in the third generation: 'Thou shalt not abhor an Egyptian because thou wast a stranger in his land' (Deut. xxiii. 7). Thou shalt not abhor him; that is, thou shalt not revenge upon him the injuries done thee, but shalt show him kindness; the least effect whereof was to relieve him in time of distress, which charity the Jews ever held themselves obliged to extend to the Gentiles; and there is reason to suspect that they have been wronged in the reports of their uncharitableness to all of other nations; and anything is easily believed of a hated and despised people.

"But I am not to vindicate their practice, but their law. Philo-Judæus has an excellent treatise, in which he discourses at large upon this subject, and shows to how great humanity and charity the Jews were obliged by the law of Moses. Josephus maintains that they were obliged to supply the heathen with all things necessary for their support, with fire, and water, and food, to show them the way, and not to leave their dead unburied; which is a direct and doubtless a designed confutation of those calumnies of inhumanity which, in his times, were charged upon the Jews, taken, perhaps, from the practice of the Pharisees and Zealots, for the latter Jews differed in these points. *Leo of Modena* affirms that the rabbins expressly teach that charity ought indifferently to be extended to all mankind—to the Gentiles as well as to the Jews. And nothing can be more full and express than the Jewish catechism is, that all justice and civility ought to be used towards heathens. But *Maimonides* lays this down for a rule, that they ought not to relieve the Gentiles in want upon any account of obligation by the law, but only for the sake of peace with those among whom they lived; and that if they see any of them in the last extremity they may not preserve them from perishing. But no true judgment can be made of any religion from the practice or principle of *some* of its professors, nor of any nation from the ill-temper or false notions of any sects or factions."

S. E.

## THE ANNIHILATION OF THE WICKED.\*

SIR,—In an article under this heading in your May number, the writer undertakes to controvert the views of those whom he describes as disbelievers in the everlasting punishment of the wicked. As one of those who believe from the teaching of Scripture that the wicked will, after a period of awful punishment, *cease to exist*, I shall be glad of an opportunity to set before your readers the grounds on which this opinion is held.

It may be well, however, before doing this, to notice the confusion of thought which characterises the article referred to.

1. The word annihilation (being, as the writer himself shows, unphilosophical) is never adopted voluntarily by the advocates of the views he opposes. They use the plain Bible word "destroy" in its usual grammatical sense, a sense which, but for the purposes of controversy, would never have been disputed.

2. To call them disbelievers in the everlasting punishment of the wicked is incorrect. A punishment which lasts for ever, and the effects of which are never remitted, is everlasting, although it is true that we have been accustomed to attach a different meaning to the word in this connection. We hold that after punishment awarded to each according to his works, the final or capital punishment will consist of destruction of soul and body, and the consequent loss of conscious existence.

3. The following sentence, "The wicked, they assure us, will not suffer at all. They will simply be put out of existence. They will be annihilated," is a remarkable statement which needs proof. If any professedly Christian minister (and with such only the whole article appears to deal) holds such views, he ought to have been distinctly referred to, and the fact that several of the subsequent references in the article apply to the Rev. E. White and his letters in the *Christian World*, will surely lead those who

have not seen his letters to suppose that the views are his, a supposition the reverse of the fact.

The Scriptural argument for the final destruction of the wicked rests on the *almost* uniform meaning of the terms employed to describe future punishment, and the absence of all evidence for the (assumed) immortality of the soul.

There are in the New Testament thirty-one passages in which the word used to describe future punishment is die, death, destroy, destruction, slay, perish, perdition (Greek, *destruction*). Some of them refer to the destruction of the body, and some of the soul, but they none of them naturally include the idea of anything future to the act of destruction, so far as the thing destroyed is concerned. They are the following:—Matthew x. 28, 39; Matthew xxi. 41; Matthew xxii. 7; Luke xiii. 3, 5; Luke xix. 27; Luke xx. 36; John iii. 15, 16; John x. 28; Romans i. 32; also ii. 12—16; 21, 23; viii. 13; ix. 22; 1 Cor. i. 18; 2 Cor. ii. 15; Philippians iii. 19; 2 Thess. ii. 10; 1 Timothy vi. 9; Hebrews x. 39; James i. 15; 2 Peter ii. 1, 3. (Note in this passage there is no such word in the Greek as *damnation*, the word being that which in many other places is translated *destruction*); 2 Peter iii. 9; 2 Peter iii. 7, 16; Revelation xvii. 8, 11.

There are three passages which speak of punishment in general terms. They are Luke xii. 47; "beaten with many, or few, stripes." John v. 29; "the resurrection of damnation (Gr. judgment)," Romans ii. 8; "Indignation and wrath, tribulation and anguish."

There are three which speak of the loss of the soul. They are Matthew xvi. 26; Mark viii. 36; Luke ix. 25.

There are six which use the figure of exclusion and darkness. They are Matthew viii. 12; Matthew xxii. 13; Matthew xxv. 30; Luke xiii. 28; 2 Peter ii. 17; Jude xiii. 1.

In sixteen the word used is hell, or hell-fire, or fire without reference to

\* The Editor does not hold himself responsible for the views advanced in this letter.

duration. They are Matthew v. 22, 29, 30; Matthew xiii. 30, 42, 50; Matthew xxiii. 33; Luke x. 15; Luke xii. 5; Luke xvi. 23, 24; John xv. 6; 2 Peter ii. 4; Revelation xix. 20; Rev. xx. 14; Rev. xxi. 8.

In nine the word used is fire, and it is spoken of as everlasting, or eternal, or un governable. They are Matthew iii. 12, and Luke iii. 17; Mark iii. 29; 2 Thess. i. 9. Also Matthew xviii. 8, 9; and Mark ix. 43, which being often quoted as proving the eternal sufferings of the lost, it will be well to refer to them more particularly. Our Lord is here apparently quoting Isaiah xli. 24, which is evidently a description of the unburied remains of a vast army slain in judgment. The whole description in the Gospels is evidently figurative and not literal, for our hand or eye cannot offend, being the unconscious instrument of our will, nor is it possible to enter into life (the future state) with one hand or one eye, &c. We understood the reference here to be the valley of Hinnom, outside Jerusalem, in which the dead bodies of criminals were partly burnt, and partly devoured by worms, the supply being sufficient to prevent the failure of either of the ghastly attendants upon death. What was intended to be taught by the figure is a fair subject for investigation, but the feasting on dead carcases by flesh worms is no statement of the unceasing gnawings of a guilty conscience. Great stress is laid upon another of the texts in this group, i.e., Matthew xxv. 41, 46. "These shall go away into everlasting punishment, but the righteous unto life eternal" (or everlasting). The *adjective* in this verse, is undoubtedly the same in both cases, but how about the *nouns*? If the terms used had been everlasting woe, or pain, and everlasting bliss, there could have been no doubt as to the meaning, but everlasting punishment or everlasting fire we understand to mean everlasting death, as opposed to everlasting life.

There remain three passages to be considered, and those appear to us, educated to believe in eternal misery, to assert ceaseless torment. They are all contained in that difficult book, the Revelation. One of them relates to the beast and the false prophet, and

the other two to their followers. They are Rev. xiv. 9—11, xx. 10—15. Now it might be said that, taking these passages just as they stand, and comparing them with the vast mass of passages to which we have referred as giving a different view, the question might be considered settled by the weight of the evidence, and that we must wait for further light on the apparent contradiction of these three texts. But as we hold that no point of Scriptural teaching can be deemed settled while there are apparent contradictions, we submit a consideration which may remove all difficulties. Dr. Cramp asks, page 296, "Do not these gentlemen know that many words are used, not only in the Scriptures but in all writings, in senses greatly varying from their original design? Do they not know that there are secondary as well as primary meanings of words? Are there not universal terms constantly meeting their eyes, which, if literally translated, would convey nonsense or untruth to the mind? Does not the word 'all,' in passages innumerable, mean 'many,' and even 'some?'" While neither admitting nor denying the justice of this description, we are prepared to show that the Greek word used for everlasting is employed, both in the old and New Testament in a limited sense. The Psalmist speaks of the "everlasting" hills. An earthquake might make them cease to be hills to-morrow! In Isaiah xxxiv. 10, speaking of the destruction which should come upon Idumea, it is said, "It shall not be quenched night nor day; the smoke thereof shall go up for ever; from generation to generation it shall be waste; none shall pass through it for ever and ever." As the earth and the works that are therein shall be burnt up (2 Peter iii. 10), a meaning short of eternity must be sought for the word here. In Philemon xv., Paul speaks of Onesimus as perhaps departed for a season, that Philemon should receive him *for ever*. Jude vii. Here the *cities* of the plain are spoken of as suffering the vengeance of eternal fire. Hebrews vi. 2. Among the matters which the Apostle considers the Hebrews ought to leave, being settled in them, he mentions

*eternal judgment.* While many imagine that the work of judging mankind will be accomplished in a day of twenty-four hours, no one believes that it will occupy eternity, and therefore here again there must be a limit. And in Revelation xix. 3, speaking of the judgment of the great whore, and her burning with fire, we read, "and her smoke rose up for ever and ever." Now, as we are told (chaps. xvii., xviii.), that "the woman . . . is that great city which reigneth over the kings of the earth," the fire would have to be miraculously supplied with fuel which should burn for ever and ever. We consider that the solution to all the difficulties on this subject is to be found in the meaning of the word everlasting, which we take to be the *whole period of the existence of the person or thing spoken of.* The "for ever" in Philommon would then be the period of his natural life. The "for ever" of a city would be the time during which it existed as a recognised city. The "for ever" of an eternal being, *e.g.*, the Almighty, would be absolutely unending. And the "everlasting" of a human being in his risen state would be the period of *his* existence, and this brings us to the

*Second point* on which this controversy hangs, *i.e.*, the duration of the existence of man, as such. Did God make man immortal? and is it impossible for Him to destroy him? As to the last question, we should have supposed it settled by our Lord's assertion, Matthew x. 28, were it not that learned orthodox divines tell us the contrary, and we confess ourselves unable to conceive the possibility of the creation of a being whom his Creator was unable to destroy, and we deem the case a weak one which requires such theories for its support.

On the question, however, whether God has created man immortal unless He sees fit to destroy him, more may be said.

We are aware that it has been taken for granted, and has become what is supposed to be a self-evident proposition. But what is the scriptural evidence on which the dogma rests, when fairly examined? We have been totally unable (since our attention was called

to the subject) to find any. It is stated in the book of Genesis that after the fall, lest Adam should "eat of the fruit of the tree of life, and live for ever," he was driven out of the garden, and cherubim and a flaming sword which turned every way, were placed at the east of the garden, to keep the way of the tree of life; from which we infer that in his unfallen state he was provided with the means of perpetually renewing his youth. It is also stated (Rev. ii. 7) that to him that overcometh Christ will give to eat of the tree of life, which is in the midst of the paradise of God; and the natural inference from the two passages is, that had Adam not sinned, he would practically have been immortal; and that those who finally overcome will be restored to the same position: whence we deem the deduction simple, that in the interval between the two the boon had been lost. We find also that the distinguishing blessing repeatedly promised to believers as the gift of God and the purchase of Christ, is "*eternal life*," coupled with the promise that they shall never perish;\* while, as we have already shewn, the end of unbelievers is repeatedly spoken of as destruction. Where, then, are we to look for evidence that, notwithstanding these things, man is possessed of an undying soul? The only passage which we have seen quoted, which appears at first sight to favour the view, is that part of the reply of our Lord to the Sadducees, in Luke xx. 36, in which, speaking of the children of the resurrection, He says, "Neither can they die any more, for they are equal unto the angels," &c. Now it is admitted that the enquiry of the Sadducees had no reference to the characters of the dead referred to; but, whatever the cause, we maintain that the answer of our Lord refers only to the blessed dead. He speaks of them as those who shall be *accounted worthy* to obtain that world and the resurrection *from* the dead; and says of them that they are the children of God, being the children of the resurrection. These terms evidently describe selection, and a state of privilege; and, therefore, we assume

\* See John iii. 15, 16, 36; chap. v. 24; chap. vi. 40, 47, 54, 68; chap. x. 28; chap. xvii. 2, 3; Acts xiii. 46, 48.

that our Lord is speaking of those who share in the *first resurrection*, and consequently throws no light on the immortality or otherwise of man, as such.

In opposition to these views, Dr. Cramp quotes cases in which, as he maintains, words are used in Scripture sometimes in an exaggerated and sometimes in a secondary sense; but what he has failed to show is, that such a secondary sense is much more intense than the primary, and so much so as to override the primary sense entirely. What should have been shown, to make his position good, is, not that the word *appolumi* sometimes means a process of destruction which is arrested and not carried out, but that it is used in Scripture to describe ever-existing and never-ceasing pain or misery.

He then undertakes to show what in his view the destruction of the sinner is. Coolly asserting first that it has been sufficiently proved that "eternal life is the overlasting enjoyment of God's favour in the world of purity," he goes on to say that to perish is the opposite of this, "that is, it is the experience of the righteous anger of God against sin, in the unutterable miseries of the world of punishment," &c. Now, we maintain on the contrary, that neither the one point taken for granted, nor the other, has been proved, or attempted to be proved. To say that life means holy happy existence, and that death means eternal life in torment, is to play with words. By such means any phrases can be made to mean anything. Of course, if it can be shown that the Bible does use words with such meanings, there will be an end of discussion, at least on our part; but to assert them as if they were axioms not needing proof, is to show that the proof is not forthcoming.

With strange inconsistency, the next sentence in the article of Dr. Cramp, implies that the words of the Bible are not understood in their plain and common acceptance by his opponents. It is asserted that the inspired writers always speak of future punishment in words that indicate the most poignant distress—intolerable pain; and this is said to be totally inconsistent with the notion of annihilation. We have

already shown that in many passages on the subject the idea of pain is absent, the word being death or destruction; but undoubtedly *some* passages do give the idea referred to, and we understand the whole taken together to show that after penal suffering, destruction or the death of the soul is inflicted by God, and although the means of destruction may be awfully painful, the end is not pain but unconsciousness.

The question of the probable tendency of the two views in discussion is a secondary one, and to be approached with diffidence. The real point is, what has God said? and this must be asked of His word alone, heedless of Watts's Divine and Moral Songs, and all the associations of our childhood and youth. Whatever He has said is right, and will be proved so before the universe; but we submit the following considerations as bearing on the subject: The natural conscience admits the justice of future punishment, and a consequent resurrection for judgment. It admits also the equity of punishment being proportioned to the deeds done in the body and to the light possessed by the sinner, and consequent exclusion from the bliss which might under other circumstances have been enjoyed. But it does not admit the justice of eternal misery as a punishment for the sins of time, or, in other words, the keeping men alive for ever in torment as the consequences of a brief life here. Is it not possible that the thoughts of the ungodly masses shape themselves thus? "The teaching of the pulpit on this subject is unjust. It cannot be true. I do not believe it. And I will take my choice of the mercy of a God who is kinder than His ministers make out." If this be so, the preaching of a judgment at once discriminating and severe, felt to be just, followed at the expiration of a righteous sentence by the loss of existence under the frown of God, might be the means of awakening a conviction which the half-hearted preaching of a doctrine which ministers dare not fully preach fails to effect.

I am yours, &c.,  
J. P. BACON.

## Intelligence.

### RECENT DEATH.

MR. BENJAMIN FRANCIS FLINT, OF MARGATE.

VERY few persons are now living who were contemporaries with the Rev. Benjamin Francis, M.A., whose apostolic labours in England and Wales, together with his long and faithful pastorate of forty years at Shortwood, Gloucestershire, have their denominational record. His life closed with the last century, and the first year of the present one gave birth to the subject of this memoir, who lived to honour the name he bore. As the firstborn of the union of the Rev. Thomas Flint with Miss Catherine Holbino Francis, his entrance into life awoke deep interest, and the development of precocious and attractive qualities endeared him to his relatives. His youth passed under the careful culture of his gifted father, and in the strictest morality of life. Through the influence of a beloved friend, he was, in his sixteenth year, placed with an agriculturist, a deacon of the Baptist Church at Upton-on-Severn, not without the anxiety of his parents lest such an employment should degrade him intellectually. But energy of mind and parental influence prevented this unhappy result; and while "the farmer's boy," his leisure was devoted to mental improvement, acquainting himself with the best English authors, and especially with the writings of our modern poets, which then began to dazzle the literary world. At this time, too, his religious education began to bear fruit, and the evidence remains that he then commenced the Christian course. Soon after the death of his good old master, he returned into Kent, and engaged in a large family business in Canterbury, of which he afterwards became the managing partner. Here, in the able discharge of duty, and in very responsible trust, he was actuated by the most rigid principles of commercial morality; nor is it believed that, throughout his business career of thirty years, a single transaction derogatory to the same was imputable to him. Solidity of character gave him increasing influence, and secured him the esteem of a large circle of acquaintance. Ardent affection, with him an hereditary element, exercised its genial influence, casting beauteous sunshine over sterling qualities. To his widowed mother he was, during twenty-five years, the most devoted of sons; and to a numerous

family he supplied the place of a father. In 1823 he, with two relatives, joined a few friends in the effort to establish a Baptist cause in the city of Canterbury, not without the jealous feelings which too often attend denominational extension. The three took upon them the entire pecuniary responsibility of the enterprise, and the Divine blessing eventually crowned their exertions. To its support Mr. Flint was always a leading contributor; of the Sabbath-school he became the active superintendent, never being once behind time in twenty-five years, and during forty years he continued its kind assistant. In 1843 he received from the teachers and friends of the school a handsome testimonial of his services. As conductor of the singing he rendered important aid; possessed of superior musical taste, he had prudence too for controlling the heterogeneous elements of a choir, with which he deemed it not beneath his station in life to mingle. He devoted his fine voice, his violoncello, and his purse to this department of worship, and successive ministers left it to his management without the least anxiety. At the week-evening services a leader of praise was seldom wanted.

Neither of the two most interesting unions in life were entered on by Mr. Flint. The matrimonial relationship was not contracted, else he would have proved himself a tenderly-loving husband and a judicious parent; and it is to be lamented that outward fellowship with the Christian Church was not consummated, chiefly owing to his depreciatory views of himself, while in later life nervous debility would have operated as an obstacle. He had witnessed, too, discredit brought on religion by some of its prominent professors, and this was calculated to affect injuriously a highly susceptible temperament. But all who knew him believed that only the external profession was wanting, and that the welfare of Zion was ever near to his heart. The Rev. W. Matthews, who died in 1838, used to speak of him as "one of his best members not in the church," and his dear friend, the late Rev. W. Davies, held him in the highest esteem. Many still in communion remember the important service he rendered the Church in a crisis of her history through which her Divine Head safely conducted her.

Sincerity, unselfishness, and generosity were among his chief characteristics. His house was always open to the ministers of

Christ. Method and precision marked all he did. An extensive reader, he possessed a large and varied fund of information, and wrote in vigorous and polished style. His society was sought by those who knew him. Veneration of ancestry was a kind of ruling passion, and he employed the leisure of his life in the preparation of a family history alike unique and valuable. He was a thorough Baptist in principle, and the literature and institutions of the denomination ever received his support. This Magazine, so worthy of a largely-extended circulation, had a firm friend in him. It gratified him that three brothers besides himself possessed the work complete; and many years ago he suggested to the Rev. W. Groser the desirability of rendering it additionally attractive by inserting engravings of our new chapels, and occasionally select tunes, such as "Lawford" and "Balclutha," (vol. xl. pp. 20 and 282), offering to contribute in both respects, but the cautious editor declined the proposal. While retiring to a fault, urgent duty found Mr. Flint at his post, and his staunch adherence to Nonconformity was apparent when battling for the redress of our grievances, he efficiently conducted the secretaryship for East Kent. He rejoiced in having lived to witness the disestablishment of the Irish Church, and longed for the ultimate freedom of the Church of England from her State trammels.

Retiring from business engagements in 1850, he decided on spending the remainder of his days with his beloved brothers at Margate. Throughout his lengthened life he was, more or less, the subject of severe trials, which he bore with Christian resignation. His deep humility, his daily perusal of God's word, and regularity of private devotion; his attendance on the means of grace, whenever enfeebled health allowed; and a lovely quietude of mind, evidenced that the discipline of his Heavenly Father was meetening him for that world where affliction is unknown. His fine constitution had been gradually giving way for a considerable time, and in June of last year symptoms of final decay presented themselves. During an illness of five months his sufferings were frequently very acute. His malady latterly prevented his lying down for a fortnight at a time, nor was he permitted the common lot of dying in his bed. But the writer, who was privileged to wait on him, never heard him utter a murmuring word, though he might complain of pain. In patience he possessed his spirit. His characteristic reticence as to himself generally prevailed,

while occasional conversation told that he held deep views of his own unworthiness. Any reference to the consistency of his past life distressed him; but when a dear relative passed from that topic to the sufferings and mediation of Christ, he exclaimed, "You may talk of *that* if you will." Almost his last words were, "Bless the Lord for all His mercies!" The closing scene, on the fourth of last November, was unexpected and sudden, for the writer had left him only for a few minutes, when he was hastily summoned to the dying chamber. As peacefully as an infant sinks to rest, so passed his spirit from its mortal shrine; indeed, it was difficult to determine that mortality was swallowed up of life.

Many expressions of Christian condolence and esteem for the departed have followed his removal. His much-valued friend, the Rev. Dr. Cramp, of Nova Scotia, on hearing of his decease, wrote—"Our friendship of forty years' standing is dissolved so far as earth is concerned; it was warm-hearted and unbroken. We thought alike on all the great topics of inquiry; we acted together on many occasions when great principles had to be maintained and defended. God has taken him, and I cherish the firm persuasion that He has taken him to Himself. The outward profession was wanting, which we all regretted; but the *character* was manifest. If he did not *speak* he *lived*, and all men saw the Christian. Although he did not join the Church below in the outward form of fellowship, I doubt not that he is now a member of the Church above in full and joyful communion." His attached friend, the Rev. C. Kirtland, writes—"There was a certain charm about him which no words can describe. His great intelligence, his genial disposition, his conversational powers, and, above all, his fervent, though unpretending piety, made his society most attractive and edifying."

His remains were interred by his sincere friend and minister, the Rev. J. Drew, in the same grave in the Margate Cemetery, which, only eleven months previously, received those of his lamented brother, Mr. Thomas Rest Flint. The writer of this brief record is conscious that it does not portray a perfect though an exemplary character; but for the benefit and interest of survivors, and without a consciousness of flattery on his part, he inscribes it,

"To the memory of the bless'd—  
Memory's tears embalm his name;  
When the trumpet breaks his rest,  
God Himself shall speak his fame."

F. L. F.

# THE MISSIONARY HERALD.

---

## Our Mission to Africa.

IF our readers will take their map of Africa, they will find, near the equator, lying in the bosom of the Bight of Benin, the island of Fernando Po. Very nearly opposite to the island is the Cameroons river, which gives access to the interior of the continent. After passing the mangrove swamps which line the mouth of the river, its banks are found to be thinly inhabited by tribes of negroes, for the most part living in the lowest depths of barbarism, ignorance, and degradation. During the time when the slave trade was rife, the population was greatly diminished, and entire districts of the country were devastated, the towns and villages demolished, to supply the accursed traffic. With the abolition of the trade, the tribes are again increasing in numbers, and villages are being planted on the desolated spots. About twenty miles from the mouth of the river we come to the mission settlements. The first, on the right-hand side, as we ascend the river, is Bell Town, where the Rev. Q. W. Thomson labours. His house, an iron one, stands on the high bank above the river, while the town extends some distance behind, the houses or cottages being embosomed in gardens of plaintain-trees, and sometimes overshadowed by the noble mango-tree which the missionaries have introduced. Half a mile further up, on the same side of the river, we come to the mission-house in which Mr. Saker carries on his useful and efficient labours. This also stands on the high bank above the river. It is built of red bricks, which Mr. Saker taught the natives to make, and by whom it was erected under Mr. Saker's superintendence. King A'Kwa's town is larger than Bell Town, and has been the seat of the mission from the first. It is like that hidden by the plaintain-trees, which are thickly cultivated. Numerous palm-trees, a few cocoa-nut trees, and here and there a mango tree, make up the chief vegetation of the place. Every house, with the houses of the numerous wives of the people, forms a street by itself, and you pass from one to the other by narrow paths through the groves of plantains.



A mile beyond King A'Kwa's Town is Dido Town, under the charge of the Rev. Robert Smith and beyond this again is John A'Kwa's Town, from which the missionary has been compelled to remove through the plunder of his house by the people. If we now cross the river, which is about a mile broad here, we come to Preso Bell's Town, where our coloured brother, the Rev. J. J. Fuller, labours. He has only recently occupied this station as a residence; but, like all the rest, the humble cottage in which he lives is situated on the high bank of the river. In every case this situation has been chosen in order to be open to the sea breeze, which comes up the river about the middle of every day, and tempers the great heat of the climate.

If now we wish to visit the only other station, named Victoria, in Amboises Bay, we must return to the mouth of the river. Thence we can go either all the way by sea, across the Bimbia shoals, the mouth of Man of War's Bay, and so into Amboises Bay; or we can voyage through a number of creeks among the mangrove swamps, and so into the Bimbia River, passing the late Mr. Merrick's old station at Bimbia Point, crossing Man of War's Bay, and entering the little cove where Victoria stands, between the island of Mandoleh, in Amboises Bay, and the mainland. Victoria stands on the sea coast, at the foot of the Cameroons mountain, a lofty volcanic pile of forest, rock, and lava, some 13,000 feet high. Of course it is surrounded by inferior mountains, separated by ravines and beautiful dells, crowded with tropical vegetation, which makes this the most beautiful and most healthy part of the west coast of Africa for some 3,000 miles. The little colony of about 200 persons has cleared a space along the shore; but close behind is an almost impenetrable forest in which leopards, deer, monkeys, and other wild animals find a home. Wild men also roam through the forest, speaking a language different from that spoken on the Cameroons river. They live by hunting and by cultivating the plaintain and the yam. Every third day they come down by hundreds and hold a market on the sea beach at Victoria, exchanging the produce they raise for dried fish, caught by the fishermen who live on the islands of the bay. They also barter food for the various things brought to the market by the Bimbia people in their canoes. Some of the fishermen have lately left their islands and settled on the mainland, forming a village called Fish Town, about a mile from Victoria. The Rev. E. Palmer visits them, but his time is chiefly devoted to the education and Christian instruction of the colony, where English is the language of the people.

We have said the natives were found in the lowest stage of savage life. Their religion was a cruel superstition, often leading them to the destruction of human beings. They believed in witchcraft, and great cruelties were often practised; men and women were poisoned to discover the source of the enchantments by which others were supposed to be brought to their grave. They had great faith in charms, which consisted of bits of bone, monkeys' heads, tigers' teeth, pieces of rag, and the like rubbish. The Dju-dju men, as they were called, also furnished the people with carved sticks, which, carried with them on journeys, would, it was said, defend them from all their enemies. The houses in which the people live are raised some two or three feet from the ground, on mounds of earth, and consist of a species of split bamboo, neatly tied together, with a roof thatched with plaited palm leaves. No light is admitted except by the doorway. Light is scarcely needed, as the people seem for the most part to live out of doors, and to eat their meals on the ground, from bowls or leaves, and to spend many of their nights in amusement, or in the observance of their religious rites. Often is the night rendered hideous by their drums, and shouts, and wild howlings. The wealth of the people consists chiefly in the number of their wives, for each of whom a separate house is built. When these are numerous, as in the case of chiefs they are, King Bell, for instance, having thirty-two, the houses, with those devoted to cooking, form a considerable street. When a man dies, he is buried in the mound on which his house stands, and it is then left to decay. Death is accompanied by the loud wailings of the wives and relatives, the beating of drums, the firing of guns, and a general breakage of all the breakable articles belonging to the dead man. These are then collected and set up together under a rude shed hastily put up opposite the dead man's house.

---

## Agra.

### THE DIFFICULTIES OF A CONVERT.

*(Continued from page 404.)*

**I**N our last we left our pundit in a state of indecision, but breaking with the idolatries and superstitions of his country, and therefore exposed to the hostility of the enemies of the Gospel:—

His only means of support now was a female school taught by his wife, and for which she received six rupees monthly from Government. But even

this she was in danger of losing. The sub-deputy inspector of schools, a Hindu, heard of her husband's leaning towards Christianity, and threa-

tened him with the loss of his wife's school unless he at once renounced all thoughts of Christianity. Several times when visiting Mr. Gregson he had mentioned the conduct of this man, though with no view to its being formally noticed. But about the commencement of 1869 he reported circumstances which seemed to call for investigation. As, however, at that time Mr. Gregson's confidence in the pandit was not fully established, he felt it necessary to make the most careful inquiries before taking any steps in the matter. He accordingly, without giving previous notice to any one, went over to the pandit's village. The pandit was not at home, and Mr.

Gregson, mixing freely with the people, asked questions about him. He found that the pandit was highly esteemed, that his leanings towards Christianity were well known, and that he was in the habit of conducting Christian worship daily in his own house, at which five or six villagers were pretty regular attendants, and a larger number occasionally present. The villagers also made statements about the conduct of the sub-deputy inspector of schools which substantially corroborated all that the pandit had said about him. Mr. Gregson went over again a week later, and, with the pandit's aid, investigated the whole of the accusations.

#### THE INSPECTOR THREATENS THE PANDIT.

The following is a brief statement of the facts as then elicited. About July, 1868, the sub-deputy inspector visited the school kept by the pandit's wife. He heard in the village of the pandit's leanings towards Christianity, and having called him, asked if it were true. The pandit replied it was true. On hearing this he became very angry, threatened him with loss of caste and his wife's dismissal, and said he ought to be turned out of the village.

"Some months later he again visited the village, and going to the boys' school he called for the pandit, and in the presence of a number of the villagers he asked the pandit if he had renounced Christianity. The pandit replied that he had not, and that whether his wife retained the school or lost it he could not give up Christianity. The sub-deputy inspector then became very angry, and told the teacher of the boys' school to go to the pandit's house and bring away all

his Christian books. The man ran off to the pandit's house, rushed in, opened the box in which he knew the books were kept, took out one, and coming back presenting it, said, 'Here, this is all I can find.' The sub-deputy inspector then called for fire to burn it, but the pandit fell on his knees and begged him to spare it. Some of the villagers standing by also interceded, and the man relented. He spared and returned the book, but severely threatened the pandit, and told the people that they ought not to send their girls to his wife's school.

"Early in 1869 he again visited the pandit's wife's school to examine it. At that time there were twenty-two names on the books; eighteen were present. He ordered the girls to write. Hanging against the wall was a large sheet containing the Ten Commandments in the Hindi character and language, and whilst the girls were writing their exercise he turned to examine it. The pandit, who was

previously out, at this moment came in. The sub-deputy inspector turned to him and asked, 'What is this?' The pandit replied, 'It is God's Ten Commandments.' On this the man flew into a violent rage, took down the sheet and tore it in two, and said, 'This is a Christian school. I won't

examine it. You may get a Christian to examine it.' He then walked out, using a great deal of violent and abusive language, and although the pandit followed him and begged of him to return and examine the school he was inexorable, and sternly refused.

#### THE INVESTIGATION.

"On ascertaining these particulars, Mr. Gregson wrote to the inspector of schools for the Agra division, to whom the sub-deputy inspector was amenable, and also sent a statement for the information of his honour the Lieutenant-Governor. An inquiry was instituted, but being left mainly in the hands of subordinate government officials, we cannot help thinking injustice was done. Nothing was elicited to throw suspicion on the sincerity or disinterestedness of the pandit's

professions, and his charges were substantially confirmed. But it was thought that his open advocacy of Christianity might compromise Government, and rendered it undesirable to retain his wife as a school-mistress paid directly by Government. She was accordingly dismissed; but Mr. Gregson was told that if he liked to take up the school Government would give a grant in aid. The sub-deputy inspector was also severely censured.

#### THE GOVERNMENT'S DECISION.

"The summary dismissal of the pandit's wife and the retention of the sub-deputy inspector in his position were attended by the most unhappy results to the prospects of Christianity in the village. The people were utterly ignorant that the pandit had committed any offence, and attributed his wife's dismissal to his partiality for Christianity. Nothing had been alleged against him either publicly or privately. The note conveying the notice of his wife's dismissal was quite laconic. Dated the 27th June, it simply stated that from 1st July his wife's salary would be stopped. On the other hand, the people knew well the misconduct of which the sub-deputy inspector had been guilty. And yet they saw the pandit's wife dismissed and the sub-deputy inspec-

tor unpunished; for although the latter was censured, his censure was conveyed in a private note of which they knew nothing, and even if they had known, what importance could they attach to it, seeing he retained his position and emoluments unaltered? He, triumphant, was uttering all sorts of threats against the pandit. The pandit in dismay came to Mr. Gregson with the Queen's proclamation in his hand, and pointing to the clause in which liberty of conscience is announced, and all are assured that no one is to be molested or to suffer for his religious opinions, he asked, 'Where is the justice of the British Government?' The people, attributing the dismissal of his wife to his Christian leanings, began to say, 'The Government is evidently opposed to

natives embracing Christianity.' The pandit's friends, who mourn over his departure from Hinduism, and wished still to reclaim him, said, 'What a fool you are to suffer in this way for Christianity; it is evident that our rulers themselves have no faith in it.' The consequence was that the pandit became intimidated and alarmed; his more timid followers forsook him; his efforts at teaching Christianity were crippled; and the few who continued

to meet with him for worship did so in secret and with fastened doors. Under these circumstances, Mr. Gregson felt called upon to address another letter to the lieutenant-governor, and was informed in reply that the sub-deputy inspector's removal (as well as the censure passed upon him) had been ordered by his honour, and only awaited a favourable opportunity for being carried into effect.

#### CONCLUSION.

Very shortly afterwards the removal was effected. Mr. Gregson re-opened the girls' school, employing the pandit's wife on the salary she formerly received from Government. The pandit was encouraged, and things reverted pretty much to their former state. Since then the school

has prospered. As a missionary school it opened with thirteen scholars, which have since increased to eighteen; and so far as we can at present judge the prospects of Christianity spreading in the village and neighbourhood were never more promising."

---

## Memorials of the late Mrs. Jenkins, of Brittany.

BY HER HUSBAND.

By divine goodness my wife had uniformly enjoyed good health, but the severity of last winter proved very trying to her and myself by unusually bad colds. We were laid up in the latter end of November. She got better, and was able again to attend chapel, and occupy herself with household affairs; but evidently she was weaker, and could not recover her usual strength and activity. The piercing easterly winds in February renewed our colds, and from that time my dear wife was more affected than before. The doctor was called in about the close of February. In two

or three days dropsy in the feet and legs became evident, and, despite the medical advice of two doctors and all our efforts, it so increased that the whole body became affected by it. The patient's sufferings were great, but not acute. She was drowsy, but could have no refreshing sleep nor rest. Her malady made rapid progress. On Friday morning at eight o'clock, the 1st of April, the doctors attended, and expressed the opinion that she could live only a few days more, but before they left they found her pulse had become hardly perceptible. About nine there was evidently a change for the worse.

Between eleven and twelve A.M. she became restless and her breathing difficult. Her last word was to call me by name to support her. I was by her side to do so. After a convulsive movement she bowed her head, breathed quietly a few times, and then expired in her arm-chair, as if falling asleep, with her dear hand in mine.

During her illness she was nobly supported by the spirit of faith and submission to the Divine will. Not a murmur or discontented complaint was heard from her. She expressed more than once her gratitude to God for His great goodness to her and to us during so many years. Her trust was in God's mercy, grace, and salvation, through Christ the Saviour. She did not waver as to her trust in the Saviour. To read and pray with her was deeply felt and blessed. Though she was convinced of the great probability of the near approach of her re-

moval, yet she did not appear at any time distressed or grieved at the thought of the great change. A full fortnight before her death she observed to me that her recovery was not likely. On her last Sabbath-morning she told me she did not think she would go over Easter with us. I was so much affected that I could not preach that morning. Early on Friday morning she referred to the doctors' visit and their opinion, but not waiting for their views in the case, she told me thoughtfully she did not think she would be long with us, and expressed her desire of seeing our children who could come. Already four of them had come from distant parts to see their beloved mother, two of whom had been obliged to return to their posts. I at once telegraphed to our absent children. But that day she was removed from among us. The Lord was gracious in His dealings with her unto the end.

#### THE FUNERAL.

The following Sabbath, at two P.M., the burial took place; and though we live in quite a Catholic town, a large number of people came to our dwelling on the mournful occasion. Mr. Brand, French pastor at L'Orient, read and prayed. Then the funeral proceeded to the chapel. A large concourse of people formed the cortège, and all through the town the sides of the streets were thickly lined with people, respectful and quite proper in demeanour. The chapel was over-filled. Mr. Bouhon, pastor at St. Brieu, read the 17th Psalm, made remarks suitable to the occasion, and closed by prayer; after which the funeral continued its way to the Protestant burial-ground in St. Charles'

cemetery. On our arrival hundreds of people soon entered the ground, so that the cortège approached with difficulty the grave, from the side of which they were addressed by Pastor Brand in a good and appropriate discourse, which was heard with profound attention. He concluded by prayer.

Just as Mr. Brand finished, being moved to do so by my thoughts and feelings, I addressed a few words to the congregation. They were heard by all present, among whom were several of the civil authorities of the town, with much sympathy, after which the crowd quietly dispersed.

## MRS. JENKINS' CHARACTER.

My wife was born at Bath, January 25, 1809, being the daughter of the late Samuel Hook. Having resided with her friends in South Wales, she learnt the Welsh language, became a member of the church at Hengoed, and was known as a good singer. Our marriage took place at Bedwas Church, February 28, 1833. In the course of time she became the mother of twelve children, nine of whom are living, and of these seven were at her funeral. It was to one of them, taking leave of her nine days before she died, and expressing his hope to return and find her better, she said: "All is in the hands of God; when He calls I am His; and my one desire is that you all may be His." The morning she died she said to those of her children present, "I never knew until now how much I loved you."

In September, 1834, I left Wales as a missionary to Brittany. My wife manifested a willing mind to accompany me into that field of labour, and ever remained in the same happy disposition. Once over in our newly-adopted-country, she soon learnt to speak and read fluently Breton and French. Her aid was of important service to me and the Mission. She read to me all the copy of the Breton Testament, religious tracts, and Dr. Barth's Bible stories. She thus read to me the Breton Testament four times

over, and I was not a little affected a few weeks ago when, after reading to me again the first sheets of a fifth edition of this Testament, now under press, she failed to continue doing so, and was obliged to give up the reading to a young friend, though manifesting her cordial willingness to be useful in that way. She was generous and hospitable to our Christian friends, and filled her place well at the time of our meetings when many country people attend. As a member of the church, her life was in conformity to the Gospel, and ever willing to co-operate with others in works of charity, and rendered great service by leading the singing in the French and Breton worship.

But her useful career came to an end. Her earthly house appeared to give way in consequence of irreparable defection and decay. But the soul within was calm and in peace, awaiting the removal to a better house eternal in the heavens.

And here, I trust, I may use the language of Job, in the spirit of submission and gratitude to God, when he said: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord;" and comply with the precious injunction of the apostle when he says: "Wherefore comfort one another with these words."

---

## Jamaica.

**D**URING the last few months much interesting information has reached us concerning the progress of Divine truth, and the improvement of the churches in this island. We will briefly indicate some of the facts which our brethren have communicated.

## ANNIVERSARY OF EAST QUEEN STREET CHAPEL.

This was held on the 14th of May, when the pastor, the Rev. D. J. East, gave a summary of the very satisfactory progress made since the re-opening of this large place of worship. He said :—

“At an expense of over £100, alterations and repairs of the chapel were effected, and the debt thereby incurred has been paid. The Church has been reorganised, and month by month its numbers have increased. Twenty-seven persons have put on a public profession of the name of Christ by baptism, and in all 150 have been gathered, making a total of 240 whose names have been enrolled on the Church books, besides nearly fifty inquirers. The Sunday-school has also been reorganised, and now numbers 180 scholars.

“I may also congratulate many of you on the grace given to you to engage in Christian work. There are now twenty-seven Sunday-school teachers. In the Church there are fourteen class-leaders watching over their brethren and sisters, and assisting the pastor in the rule and discipline of the Church. Several outdoor preaching stations have been steadily occupied by the Theological students of the College, and two Scripture-readers have been regularly employed in visiting the streets and lanes of the city, seeking out the ignorant and those who are out of the way, to instruct them from the Word of God. A Medical Aid Society has

been formed in connection with the Kingston Dispensary. Still more recently there has been organised a District Visiting Society, by means of which the homes of the working classes will be reached, week by week, and Christian effort will be made to lead them into the paths of righteousness and peace. Other organisations are in progress which, it is earnestly hoped, will have the blessing of God and the co-operation of His faithful servants. Nor have the claims of Christian missions generally, and the circulation of the Scriptures at home and abroad, been overlooked.

“Nor must mention be omitted of the important work in the cause of education conducted in the College and its Schools, in which between 200 and 300 persons are under instruction and Christian influence, some of them promising, by the grace of God, to become efficient teachers of the young, and some able ministers of the Gospel, as we trust, not of the letter only, but also of the spirit.

“In these, the results of the first year's labour of ourselves and of our co-workers, we gratefully rejoice before God, ascribing the glory to His Name!”

## VISIT OF INSPECTION BY HIS EXCELLENCY THE GOVERNOR.

Our readers will remember that upon the Mission ground in East Queen Street, have been re-erected the College buildings which were taken down on the removal of the Institution from Calabar to Kingston. Besides the institutions more particularly connected with the church, and the training departments of the College for ministers and teachers, there have been added a High School for scholars of superior age, a Model Day School, and an Infant School. It was to the College and the sub-



sidary schools that the visit of the Governor, Sir J. P. Grant, was made. It took place on the 13th April. His Excellency first proceeded to the Model Day School and Infant School, witnessed a specimen of the mode of teaching adopted, inspected the school apparatus, and then viewed the student's vegetable garden and outbuildings. In the library of the College the Governor was met by the President and Tutor, with their respective classes, and by the Managing Committee, and an Address was presented, in which the history of the Institution, from its commencement in 1843, was briefly narrated. The objects aimed at, and the mode of management were also fully explained. As the Governor's reply is of much interest, we give the substance of his remarks:—

“His Excellency expressed the pleasure which his visit to the Institution, and the address had given him. He had listened with deep interest to the sketch given of the history of the Institution, as also to the account of its present condition. In reviewing the twenty-seven years of its working, and the results which had been achieved, together with the position which it had now attained in the capital of the island, wholly sustained as it had been by the voluntary contributions of its friends, His Excellency felt that every worker in connection with it might well have a just pride in it.

“His Excellency spoke with much satisfaction of the spacious premises and well-adapted buildings and appliances for the educational objects of the Institution, and said that as far as he had observed, and, according to his judgment, the plans adopted were eminently suitable to the ends proposed. There were two features which had especially gratified him. One was the effort to dignify labour by the daily appropriation of a portion of time to industrial occupations. This was important as a feature of training in all countries, but especially in a country like this. The other features of the Institution in which he would express his particular satis-

faction, was the requirement in each department of some payment in acknowledgment of the benefits received. The principle was thoroughly sound. He believed that people most valued what they paid for. It might possibly operate to some extent to restrict the numbers of the scholars, especially as there were other institutions, he might say next door, that did not act upon it; but he had no doubt that what might be lost in numbers, would be compensated by the quality of the work done, and the beneficial results to the recipients.

“His Excellency further avowed his conviction based upon the history of the past, and especially upon what he had seen during his visit, of the present efficiency of the Institution, with its commodious buildings and excellent educational apparatus and arrangements, that it had before it a future of increasing usefulness. He felt confident that, from year to year, it would be a growing power for good to this city and in the country generally.

In conclusion His Excellency acknowledged, in terms of much kindness, the expressions of regard for himself personally which the Address contained, and wished the Institution, in each department, with its tutors and managers, and students, much prosperity.”

## Missionary Notes.

**REV. J. A. CAMPAGNAC.**—Since Mr. Campagnac's arrival at Monghyr he has suffered much from the climate. He now, however, reports himself the better for a brief visit to Calcutta, and was able to resume work on his return. He speaks with much gratitude of the kindness of several young Brahmists, of Monghyr, who, during his illness, sent him a variety of native drugs, some wine, and kept up communication with him while absent in Calcutta.

**MONGHYR.**—Two members of the native church have recently died. One, a poor woman, is spoken of as a very genuine Christian woman. She was happy here amid her trials; she is happier now in heaven.

**ALLAHABAD.**—The missionaries have been much occupied with the annual mela held at this place. The people come to it from all parts of India. The authorities report that of the regular professional religious mendicants alone, there were upwards of 70,000 present on this occasion. As all these are supported by the unsolicited alms of the people, some idea may be formed of the vastness of the concourse. The people listened with deep attention to the preaching. On the first day of the mela, more than 300 copies of the Gospels were sold, and a proportionate number of tracts.

**SPANISH TOWN, JAMAICA.**—Our esteemed brother, the Rev. J. M. Phillippo, informs us that a portion of his school-house is now now set apart for a workshop, in which the scholars may be trained in habits of regular industry, and learn trades likely to be useful to them in after life. He will be glad to receive aid in this very important work in the shape of money or materials.

**NORWAY.**—Mr. Hubert continues to report the very favourable progress of the mission. At Arendal, four persons have been baptized, in the presence of several hundred people, and a most favourable impression had been made. Some of the persecutors of the brethren are now weeping for their sins. In Bergen also the work of God is making way. Mr. Wiberg, of Stockholm, proposes to send a student from the college there to the help of Mr. Hubert. His name is Aakeson; there is every prospect of his proving a very efficient assistant in the cause of Christ.

**MOBLAIX, BRITTANY.**—Mr. Jenkins returns thanks to Bethany Sunday-school, Cardiff, for a collection of £2 10s. 6d. for the teaching in Brittany, kindly sent him by Mr. J. Barry.

**CHEFOO, CHINA.**—Under date of March 23, Mr. Richard announces his safe arrival at his destination on the 27th February. The last part of the voyage was rendered somewhat dangerous by a dense fog. At Shanghai he was most kindly entertained by Mr. Thomas, of the London Mission. On arriving at Chefoo, he at once commenced learning the language. Mr. and Mrs. Baschelin very soon after their arrival left Shanghai for Ningpo. They were in excellent health, and full of earnest desire to engage in mission work.

## Home Proceedings.

THE approach of summer very much limits the number of our missionary services. During the month of June meetings have been held in Cambridge and its vicinity by the Revs. J. Smith and W. A. Hobbs. Dr. Underhill has been present at meetings at Cross-street, Islington; Maze Pond, and at a soiree of the Young Men's Missionary Association, with the Revs. J. Smith and E. Johnson. The Rev. F. Trestrail has given the advantage of his services to Tullymet and Montrose in Scotland. These gatherings have been very interesting, and the Divine blessing was felt.

We report, with feelings of gratitude to God, the safe arrival of Mrs. Baumann in this country. Her trials in Hayti have been very severe, and it was only at the close of the revolutionary war which has devastated the country, that she could escape from the scenes of sorrow and distress through which she has passed. Mrs. Baumann has now left for Switzerland, her native land.

## REMOVAL TO THE NEW MISSION HOUSE.

All communications should be addressed to the Secretary, EDWARD BEAN UNDERHILL, LL.D., Castle-street, Holborn, London, E.C., to whom all drafts and Post-Office orders must be made payable.

It will be gratifying to many of our ministerial friends, both in town and country, to know that a room is prepared in the Mission House for their use, where materials for correspondence will be found, and papers and magazines from various parts of the world will be open to their perusal.

## CONTRIBUTIONS TO THE BIBLE TRANSLATION SOCIETY,

From 1st March, 1870, to 31st May, 1870.

LONDON.			£ s. d.			£ s. d.		
Annual Meeting—								
Collection .....	11	17	1					
Andrews, Dr. ....	0	5	0					
Angus, Rev. Dr.,								
F.A.S. ....	1	1	0					
Bacon, J. P., Esq. ....	1	1	0					
Beeby, Mrs., Ken-								
sington .....	2	2	0					
Benham, Mrs. ....	1	1	0					
Chandler, Mr., Sy-								
denham .....	1	1	0					
Cowdy, Mrs. ....	0	10	6					
Cox, Mr T. ....	1	1	0					
E. C. ....	0	10	6					
E. K. ....	0	5	0					
Gurney, J., Esq. ....	2	2	0					
Haddon, Mrs. ....	0	10	0					
Havelock, Lady. ....	4	4	0					
Hobson, Rev. J. ....	0	10	0					
Kirtland, Rev. C. ....	0	5	0					
Landels, Rev. W. ....	0	10	0					
Marahman, J. C., Esq.	2	2	0					
Parker, Mr. ....	0	10	0					
Pewtress, Mr. S. ....	0	10	0					
Price, Charles, Esq. ....	1	1	0					
Soule, Rev. I. M. ....	1	1	0					
Tucker, Rev. F. B. A.	0	5	0					
Underhill, E. B.,								
Esq., LL.D. ....	1	1	0					
Wilson, C. Esq. (don.)	2	2	0					
Yates, Mr. J. H. ....	1	1	0					
Brentford .....	2	0	6					
Brompton .....	0	15	6					
Camberwell Auxil-								
iary .....	4	10	6					
Cross Street, Islington	3	2	0					
Greenwich .....	3	3	0					
Norwood .....	3	3	0					
Marc Street, Hack-								
ney .....	10	15	0					
Maze Pond Auxiliary	4	8	3					
Westbourne Grove								
Chapel .....	2	12	6					
BEDFORDSHIRE.								
Dunstable .....	0	2	6					
Staughton .....	5	2	6					
BERKS.								
Fifield .....	0	5	0					
Reading .....	4	13	10					
Wallingford .....	2	6	0					
Wantage .....	2	2	0					
BUCKS.								
Amersham .....	0	18	6					
Aylesbury .....	0	2	6					
Chesham .....	2	13	6					
Wendover .....	0	18	0					
CHESHIRE.								
Birkenhead .....	1	15	6					
Ditto Welsh								
Church .....	0	13	0					
CORNWALL.								
Falmouth .....	3	7	0					
Helston .....	1	5	0					
Launceston, Han-								
son, W. D., Esq. ....	0	10	0					
Padstow, Allport,								
Mr. S. ....	1	0	0					
Redruth .....	1	12	6					
Truro, Love, Mr ...	0	2	6					
DERBYSHIRE.								
Derby .....	3	9	0					
Melbourne .....	1	13	0					
DEVONSHIRE.								
Ashwater, Bray, Mr. R.	0	5	0					
Barnstaple .....	2	15	6					
Chudleigh .....	2	7	0					
Dolton .....	0	7	6					
Frithelstock, Nor-								
man, Mr. J. ....	0	10	0					
Hatherleigh .....	0	10	0					
Highampton .....	2	0	0					
Inwardleigh .....	0	6	0					
Ilfracombe & Comb-								
martin .....	1	5	0					
Plymouth, Wincet,								
Mr. C. ....	2	0	0					
Nicholson, W. C.,								
Esq. ....	1	0	0					
Plympton St. Mary								
Torquay, Murch,								
Rev. ....	0	10	0					
Torrington, Chap-								
ple, Mr. N. ....	0	10	0					

DORSETSHIRE.				£ s. d.				£ s. d.			
A Baptist Family...	1	1	0	Folkestone .....	3	11	7	Newport, Tonabms,			
Dorchester .....	1	5	6	Lee .....	3	11	0	Mrs. ....	0	2	6
Poole .....	1	3	0	Meopham, French,				Do., Commercial			
*Gillingham .....	1	8	8	Mr. and Mrs. ....	1	1	0	Street .....	5	10	0
Weymouth .....	0	19	6	Ramsgate, Stewart,				Ditto, Stow Hill...	1	8	6
				Staplehurst, Jull,	5	0	0	Pouthier, Zion Chapel	2	7	6
				Mr. W. ....	1	0	0	Pouthrydyryn .....	1	15	0
				Tunbridge Wells ...	2	5	0	Pontypool .....	2	12	0
DURHAM.								Rhymney, John,			
Sunderland .....	1	2	6	LANCASHIRE.				Rev. J. ....	0	5	0
Bethesda Free Chapel	1	16	1	Accrington .....	6	10	0	Risca, Memorial			
				Ashton .....	0	7	6	Chapel .....	0	7	2
				Atherton .....	2	10	0	Tirsa .....	1	0	0
				Appleton-in-Wid-				Tredegar .....	2	17	6
				nes, Carey, Miss	1	0	0				
				Bacup .....	8	7	6	NORFOLK.			
				Blackburn, Bacon,				Attleborough, Brooks,			
				Mrs. ....	0	10	0	Mrs. ....	0	10	0
				Bolton .....	1	2	6	Bacton .....	0	18	0
				Bootle .....	2	0	0	Brandon .....	1	11	6
				Bury .....	1	10	0	Dereham .....	0	12	6
				Colne .....	1	0	0	Fakenham .....	0	10	6
				Everton, Welsh				Lynn .....	1	7	6
				Church .....	0	7	0	Norwich .....	10	16	0
				Haslingden .....	4	2	0	Stalham .....	1	5	0
				Liverpool .....	52	6	0	Swaffham .....	5	5	0
				Manchester .....	3	1	6	Thetford .....	0	11	0
				Preston .....	3	2	6	Worsted .....	6	5	0
				Rochdale, Kelsall,				Wymondham .....	0	4	10
				the late H., Esq.,	500	0	0	Yarmouth .....	1	4	0
				don. ....	10	12	6	NORTHAMPTONSHIRE.			
				Subscriptions .....				Kettering .....	2	10	0
				Saben, Foster, G.,				Milton .....	2	12	6
				Esq., for Japanese				Thrapstone .....	0	7	6
				Scriptures .....	50	0	0	Towcester, North			
				Southport .....	2	11	6	End Chapel .....	6	0	5
				Tottlebank, Collec-				Ditto, Ridgway,			
				tion .....	1	3	11	T., Esq. ....	5	5	0
				*Ulverstone .....	3	6	6	Weston-by-Weedon	2	8	7
				Warrington, Silcock,				NORTHUMBERLAND.			
				Mr. ....	0	10	0	Newcastle .....	6	7	10
				Waterbarn, Haworth,				NOTTINGHAMSHIRE.			
				S., Esq. ....	1	0	0	Nottingham .....	6	6	0
				Wigan, Crook, Mrs.	1	0	0	Southwell, Musson,			
								Mrs. ....	0	5	0
								Tuxford, Morley,			
								Miss .....	1	0	0
				LEICESTERSHIRE.				SHROPSHIRE.			
				Barton Fabis .....	1	6	0	Oswestry .....	1	17	6
				Hugglescote .....	1	15	0	Shrewsbury .....	1	0	0
				Leicester .....	15	9	0	SOMERSETSHIRE.			
				Loughborough .....	0	15	0	Bath, Wassell, Rev.			
								D. ....	0	10	0
								Bristol .....	19	16	0
								Frome, Naish Street			
								Chapel .....	1	0	0
								Ditto, Sheppard's			
								Barton Chapel	2	1	6
								Chard .....	1	10	6
								Wells .....	2	2	0
								Yeovil .....	1	15	6

STAFFORDSHIRE.			S. s. d.			£ s. d.					
Burton - on - Trent,			Edinburgh, Baptist			Cardiff Tabernacle	4	5	9		
Hunt, Mr. ....	0	2	0	Church, Roxburgh		Do., Tredegarville	5	10	0		
Hanley Baptist Sun-				Street	6	13	4	Caersalem	1	6	0
day School	1	0	0	Stirling	2	8	6	Croespare	0	13	0
Wolverhampton	0	2	6					Dowlais, Caersalem			
Walsall	0	10	0					Chapel	1	0	0
				WALES.				Do., Moriah Chp.	0	11	0
				ANGLESEA.				Hirwaen	0	5	3
SUFFOLK.				Amlwch, Palmer,	0	10	0	Llantrisant	0	3	2
Beccles, Bland, Rev.				J., Esq.	0	10	0	Mountain Ash	1	0	0
S. K.	0	10	0	Belau	0	10	0	Neath	1	4	6
Ipswich, Stoke Green	5	16	2	Gaerwen	0	5	0	Swansea, Bethesda			
Ditto, Turret				Holyhead	1	9	6	Chapel	4	13	3
Chapel	1	7	6					Do., Mount Plea-	2	19	0
Lowestoft	1	7	6	BRECON.				sant			
Sudbury	0	15	6	Brecon	0	15	0	Treherbert	1	18	7
				Builth	0	10	6	Treorki	1	0	0
SURREY.				Crickhowell	0	18	2				
Surbiton	1	0	0	Erwood and Ramah	2	0	0	MERIONETHSHIRE.			
				Glasbury	1	3	7	Corwen	0	2	6
SUSSEX.				Llangynidr	0	15	6	Cynwyd	0	2	6
Brighton	2	10	0	Penyrrheol	0	13	2	Glyndyfrdwy	1	7	0
Hastings	6	16	0	Pontestyll	1	0	0	Llanstffraid	0	8	7
Lewes	1	8	6	Sardis	0	10	7	Pandy r Chapel	1	5	8
				Sennybridge	0	16	7	Trearddol	0	12	0
				Zoar	0	13	8				
WARWICKSHIRE.				CARDIGAN.				MONTGOMERYSHIRE.			
Acocks Green, Wright,				Aberystwith	0	12	6	Caerswa	0	10	0
W., Esq.	0	10	0	Cardigan	15	4	9	Cwmbeilan	0	5	0
Atherstone, Purser,				New Quay	0	6	0	Kerry	0	8	6
Mr. and Mrs.	0	2	6	CARMARTHEN.				Mochofref	0	11	5
Bagley, Brown, Mr.	0	5	0	Carmarthen Tab.	0	14	6	New Chapel	0	9	10
Coventry	2	10	0	" Priory St.	1	12	6	New Wells	1	1	1
Leamington	2	16	0	Llanelly, Bethel	2	11	8	Rhydfelen	0	15	5
Stratford-on-Avon	0	7	6	" Capel Zion	4	8	1	Sarn	1	9	7
Warwick, Overbury,				" Greenfield	0	15	9				
Rev. F.	0	10	0	Newcastle Emlyn	3	7	6	PEMBROKESHIRE.			
				Pembrey Tab., Rev.				Blaenconin	2	0	0
WILTSHIRE.				B. Williams	1	0	0	Blaenllyn	2	5	0
Bradford-on-Avon,				" English	0	7	6	Fishguard	3	14	2
Moore, Mr.	0	5	0	Telinoel	1	0	0	Gorgoch	1	5	7
Bratton	4	7	6					Harmony	1	7	6
Calne	2	12	6	CARNARVONSHIRE.				Haverfordwest	12	16	6
Evesham	0	15	0	Bangor	1	9	8	Llangloffan	3	4	1
Devizes	7	14	0	Caernarvon	1	9	6	Mynochlogddu	0	19	0
Melksham	1	18	6	Llandudno	1	13	6	Middle Hill	5	18	9
North Bradley	1	5	0	Pwllheli	1	7	5	Narberth Associa-			
Salisbury	2	4	6					tion Public Coll.	11	5	4
Trowbridge	9	8	6	DENBIGHSHIRE.				Neyland, Lewis,			
Warminster	1	5	0	Brymbo	0	5	6	Rev. D.	0	2	6
Westbury, &c.	1	0	0	Colwyn	0	6	9	Newport	1	18	0
				Glynceiriog	0	15	7	Tabor	1	5	5
WORCESTERSHIRE.				Llanellian	0	6	0	Tenby	1	1	6
Bromsgrove	2	2	0	Llanellidan	0	17	2	Trevine	1	5	0
Worcester	1	10	0	Llangollen	2	13	6				
				Llanrwst	0	13	0	RADNORSHIRE.			
YORKSHIRE.				Wrexham	1	14	6	Beulah	0	15	3
Mirfield, Cameron,				FLINTSHIRE.				Bwlchysarnaw	1	0	0
Rev. R.	0	10	0	Holywell	1	10	0	Dolan and Neigh-			
Scarborough, Mr. W.								bourhood	2	11	0
B. Richardson	0	5	0	GLAMORGANSHIRE.				Frankbridge and			
Shipley, Hall, Miss,				Aberdare, Carmel	0	15	0	Blanheath	1	3	0
in Memoriam of				" Calfaria	2	0	4	Gladestry	0	10	4
her Brother, Mr.				Blacynwmm	5	5	0	Nantgwyn	0	19	0
John Hall	100	0	0	Bridgend	1	13	6	Newbridge	2	1	6
				Cardiff, Bethany	4	9	6	FOREIGN.			
SCOTLAND.				Do., Hope Chapel,				India, Berhampore,			
Cupar, Fife, Greig,				Stowe, C., Esq.	1	0	0	Ganjam, per Rev.			
Mr. Thos.	2	0	0					Geo. Taylor	10	10	0

## Contributions.

From April 10th, to May 19th, 1870.

W. &amp; O. denotes that the Contribution is for Widows and Orphans; N.P. for Native Preachers; T. for Translations; S. for Schools.

ANNUAL COLLECTIONS.								
	£	s. d.		£	s. d.		£	s. d.
Bloomsbury Chapel .....	25	8 7	Hackney, Marc Street ...	21	0 4	DEVONSHIRE.		
Walworth Road Chapel .....	9	0 4	Hackney Road, Providence Chapel .....	8	0 0	Exeter, Priory Chapel ...	4	3 0
Exeter Hall .....	184	5 4	Do. Shalom Chapel ...	2	0 0	Plymouth, George Street	3	17 2
ANNUAL SUBSCRIPTIONS.			Hammersmith, Avenue Road .....	4	0 0	DURHAM.		
Reeby, Mrs. ....	2	2 0	Harlington .....	0	15 0	Sunderland .....	0	15 0
Blackmore, Rev. J. B.,			Harrow .....	6	12 10	ESSEX.		
Lowestoft .....	1	0 0	Hawley Road .....	7	15 0	Burnham, N.P. ....	1	4 3
Evans, Rev. J. ....	1	0 0	Henrietta Street .....	9	19 3	Plaistow, Union Church	6	19 1
Hoby, Rev. Dr. ....	5	5 0	Highgate .....	4	5 4	Ramford .....	10	16 0
Lyon, Mrs. Walsall .....	2	0 0	Islington, Cro's Street			Waltham Abbey .....	1	17 10
Millar, Major-Gen. ....	1	1 0	Juvenia Association ..	22	13 2	GLOUCESTERSHIRE.		
Morley, Miss, Tuxford .....	2	0 0	For Rev. — Fray's School	10	0 0	Blakeney, &c. ....	1	0 0
Peto, Mr. H., B.A. ....	2	0 0	For Rev. A. Baker .....	10	0 0	Lydney .....	13	0 0
Shoolbridge, Rev. S. ....	2	2 0	James Street .....	10	4 0	HANTSIRE.		
Tucker, Mr. H. Carr, C.B.	0	10 6	Do, for N.P. ....	1	4 7	Beaulieu .....	1	1 0
DONATIONS.			John Street, Trinity Ch.	13	1 0	HEREFORDSHIRE.		
Sat bene sit cito .....	5	0 0	King Street, Long Acre	4	3 6	Knighton .....	2	0 9
Smith, Mrs. T. G. ....	1	0 0	Lower Edmonton .....	2	0 0	HEREFORDSHIRE.		
Taylor, Sarah (box by) ..	0	4 0	Maze Pond .....	1	0 0	Hitchin .....	27	5 9
LEGACIES.			Metropolitan Tabernacle	93	2 6	Sarratt, W & O .....	0	10 0
Cope, the late Miss, of			Moore Street .....	3	4 0	KENT.		
South Lambeth, by			Norland Chapel .....	6	11 0	Bessels Green .....	2	0 0
Messrs. Blaxam & Co. ....	50	0 0	Do. and Spring Vale ..	8	13 6	Bexley Heath .....	1	5 8
Crowley, the late Mr.			Notting Hill, Cornwall Road .....	7	3 1	Bromley .....	3	0 0
Thomas, of Birmingham,			Do. Free Tabernacle ...	7	10 0	Crayford .....	10	4 7
by Mr. H. Marston .....	1000	0 0	Peckham, Rye Lane, per			Do. for Todragadura		
Olney, the late Mr. Thos.,			Y. M. M. A. ....	4	7 8	School, Croydon .....	2	3 8
of Balham Hill, by Mr.			Putney, Union Chapel ..	7	17 10	Dartford .....	5	0 0
T. Olney .....	100	0 0	Poplar, Cotton Street ..	12	0 0	Forest Hill .....	18	10 4
LONDON AND MIDDLESEX.			Providence Chapel, for			Gravesend .....	6	1 2
Acton .....	12	1 2	N.P. Madhob, Jessore ..	20	0 0	Greenwich .....	2	4 9
Alfred Place, Old Kent			Regent's Park .....	45	17 6	Do. per Y. M. M. A. ....	4	6 6
Road, for W & O .....	0	12 3	Spencer Place .....	4	7 4	Lee .....	10	8 9
Arthur Street, Camber-			Stepney Green .....	11	2 7	Lewisham Road .....	5	0 0
well Gate .....	18	17 8	Stockwell .....	26	0 0	Tenterden .....	2	13 10
Arthur Street, King's			Do. for W & O .....	5	7 6	Do. for N.P. ....	2	2 6
Cross .....	3	2 8	Stoke Newington, Bouverie Road .....	7	12 6	Do. for W & O .....	1	1 3
Battersea Park, for Mr.			Stratford Grove (molety)	7	14 1	Woolwich New Road, for		
Pegg, Bahamas .....	5	5 8	Tottenham .....	7	17 6	Rev. R. Bion .....	4	0 0
Bermundsey, Drummond's			Upper Holloway .....	13	12 6	Do. Parsons Hill .....	10	1 3
Road .....	6	2 1	Walthamstow, Wood St.	6	6 3	LANCASHIRE.		
Bloomsbury .....	62	10 4	Walworth, East Street			Liverpool, Pembroke Ch.		
Do. for Mr. Q. W.			for Mr. Heinig, Benares	8	0 0	Juv. Assn. for Rev.		
Thomson .....	5	0 0	Wandsworth .....	9	0 7	W. Dendy, Jamaica ...	10	0 0
Blandford Street .....	6	6 0	West Drayton .....	1	9 2	Do. Rev. Q. W.		
Brentford Park Chapel ..	8	14 0	Do. for W & O .....	0	3 4	Thompson, Africa ...	5	0 0
Bow .....	7	15 0	Westminster, Romney St.	1	10 0	Do., Richmond, do.,		
Brixton Hill, New Park			BEDFORDSHIRE.			for do. ....	5	0 0
Road .....	22	2 8	Luton .....	0	8 0	Manchester .....	5	0 0
Bryanston Hall .....	1	1 0	Do. W & O .....	1	3 6	Mills Hill, for W & O ..	2	0 0
Camberwell, Cottage			BUCKINGHAMSHIRE.			South Lancashire, balance	1	2 9
Green .....	5	6 7	Amersham, Upper Meeting .....	4	5 0	Southport .....	69	18 4
Do. Denmark Place ...	19	18 0	Cuddington .....	1	11 1	Totlebank, for China ...	6	0 0
Do. Mansion House ...	4	7 9	Newton Longville .....	2	0 0	NORFOLK.		
Camden Road .....	46	10 18	Princes Risboro' .....	0	5 4	Lowestoft .....	12	8 9
Chelsea .....	2	10 0	CAMBRIDGESHIRE.			NORTHAMPTONSHIRE.		
Clapham Common .....	0	7 6	Cambridge .....	50	0 0	Blisworth .....	25	1 10
Clapton, Downs Chapel ..	28	13 8	Gamlingay .....	1	0 0	Do. for China .....	0	10 0
Do. for W & O .....	5	0 0	Do. W & O .....	1	0 0	Braunton .....	1	18 10
Cromer Street .....	0	2 0	DERBYSHIRE.			Chilstone .....	27	6 8
Do. for Rev. J. Smith,			Chesterfield, W & O ..	1	5 11			
Delhi .....	2	10 0	Do. Durrant Green ...	5	6 9			
Do. for N.P. ....	0	18 0	Riddings .....	1	7 6			
Devonport Street .....	0	5 0						
Edling .....	5	15 6						
Do. for W & O .....	0	2 0						
Grafton Hall Missionary								
Society .....	1	15 6						

	£	s.	d.		£	s.	d.		£	s.	d.
Cutworth .....	1	0	0	Worcestershire.				Dry Harbour, by Rev. J.			
Hackleton .....	16	15	7	Bewdley .....	0	8	11	Bennett .....	2	0	0
Killingbury .....	4	10	8	Do. for N P .....	0	17	1	Ebenezer and Greenock,			
Northampton, College St.	150	0	0					by Mrs Claydon .....	5	0	0
Pattishall .....	10	0	0	YORKSHIRE.				Falmouth, by Rev. J.			
Road .....	12	1	1	Bradford, Westgate, for				Kingdon .....	10	0	0
Weston, by Weedon .....	10	11	3	N P, Agra .....	18	0	0	Gurney's Mount, by Rev.			
				Lockwood, for N P .....	0	14	9	C. E. Randall .....	5	0	0
NOTTINGHAMSHIRE.				Scarborough, Albemarle				Hewett's View, by Rev.			
Sutton-on-Trent .....	1	12	6	Chapel, for China .....	1	10	0	T. Smith .....	1	10	0
SOMERSETSHIRE.								Kingston, Hanover Sq.,			
Beckington .....	12	19	4	SOUTH WALES.				by Rev. E. Palmer .....	3	0	0
Bristol .....	824	12	11	CARMARTHENSHIRE.				Lucea, by Rev. T. Lea...	1	0	0
Do. for N P India .....	10	15	11	Llangymog, Ebenezer ...	2	18	6	Manchester-Bethlehem,			
Do. for W & O .....	2	6	10					by Rev. J. Ashley .....	1	0	0
Do. for Mrs Robinson's				GLAMORGANSHIRE.				Monsague, by Rev. J.			
School .....	6	16	6	Swansea, Mount Zion ...	2	0	0	Gordon .....	1	0	0
Do. for Mr Morgan's				MONMOUTHSHIRE.				Montego Bay, first Ch.,			
School, Howrah .....	6	0	0	Llangwin .....	1	3	10	by Rev. J. Reid .....	3	10	0
Do. for N P .....	1	2	5	Llanthwy, Ebenezer ...	5	17	0	Ditto, Second Church,			
Do. for N P, Serampore	18	0	0	Pontypool .....	1	0	0	by Rev. J. E. Hender-			
Do. Maudlin Street				Do. Goltre Saron .....	1	4	0	son .....	15	0	0
Welsh Chapel .....	0	10	0					Morant Bay, by Rev. W.			
Chard .....	1	11	0	PEMBROKESHIRE.				Teall .....	7	0	0
Frome, Badcock Lane ...	20	14	5	Neyland .....	0	14	0	Mount Carey, by Rev. E.			
Do. Sheppard's Barton	47	4	7					Hewett .....	8	0	0
Do. do. for John Shep-				RADNORSHIRE.				Mount Lebanon, by Rev.			
pard at Monghyr ...	6	0	0	Evenjobb and Gladestry	3	4	6	G. Elliot .....	2	0	0
Do. do. for Jane Bunn								Port Maria, by Rev. C.			
at Jessore .....	6	0	0	SCOTLAND.				Sibley .....	4	0	0
Paulton .....	6	19	3	Aberdeen, for N P .....	2	7	1	Refuge, by Rev. E. Gray	6	0	0
Wells .....	3	13	4	Dundee .....	3	11	0	Rio Bueno, by Rev. J.			
STAFFORDSHIRE.				Eday .....	0	6	0	Steele .....	2	0	0
Willenhall, Little London	1	1	6	Glasgow, for China .....	4	1	4	Salter's Hill, by Rev. W.			
				St. Andrews .....	10	4	0	Denny .....	4	0	0
SURREY.				IRELAND.				St. Ann's Bay, by Rev.			
Addlestone .....	0	14	0	Waterford, for N P .....	0	9	3	B. Millard .....	19	0	0
Do. for W & O .....	1	10	0					Savanna-la-Mar, by Rev.			
Richmond .....	3	7	0	FOREIGN.				W. Burke .....	4	0	0
Upper Norwood .....	17	8	1	WEST INDIES.				Spanish Town, by Rev.			
WARWICKSHIRE.				Baptist Missionary Society				J. M. Philippo .....	3	0	0
Alcester, for W & O .....	0	16	0	of Jamaica, by Rev. J.				Stacy Ville, by Rev. R.			
Birmingham, Christ Ch.,				E. Henderson, Treas-				Dalling .....	1	10	0
for W & O .....	2	16	9	urer, for African Mis-				Stewart's Town, by Rev.			
Leamington, Warwick-st.	4	2	6	sion .....				Wm. Webb .....	4	0	0
WILTSHIRE.				Alps, by Rev. P. O'Meally	1	10	0	Tabernacle, by Rev. J.			
Bratton .....	6	10	0	Belleisle, by Rev. H. B.				Service .....	0	10	0
Chippenham .....	13	15	5	Harris .....	4	0	0	Thomson Town, by Rev.			
Devizes .....	45	7	7	Bethpehil, by Rev. G.				G. Moodie .....	3	10	0
Kington Langley .....	7	15	4	R. Henderson .....	2	10	0		120	0	0
Shrewton .....	4	5	0	Brown's Town, by Rev.				Less amount short re-			
				J. Clark .....	5	0	0	mitted .....	19	0	0
				Clarksonville, by Rev. J.					110	0	0
				Maxwell .....	0	10	0				

## FOREIGN LETTERS RECEIVED.

## AFRICA—

CAMEROONS, Saker, A., April 25.

Smith, R., April 23.

Fuller, J. J., April 25.

## ASIA—

CHINA, Cheefoo, Laughton, R. F., March 23.

Richard, T., March 23.

INDIA, Calcutta, Lewis, C. B., May 4, 11.

Dacca, Bion, R., April 22.

Dass, Rama Canto, April 22.

Supper, F., April 23.

Delhi, Parsons, J., May 16.

Intally, Kerry, G., May 16.

Mutha, Middleton T., April 23.

Patna, Broadway, D. P., April 23.

Sewry, Reed, F. T., May 16.

COLOMBO, Coralawella, Melder, E., May 16.

## EUROPE—

Kragero, Herbert, G., May 11.

Moriaix, Jenkins, J., June 8.

## WEST INDIES—

HAYTI, Domedit, April 1.

Cojan, Madam, May 6.

LAUSANNE, Vulliet, May 24.

HONDURAS, Belize, Henderson, A., May 6.

St. Raphael, E. Menders, May 1.

JAMAICA, Spanish Town, Philippo, J. M.

May 21.

Brown's Town, Clark, J., May 3.

Calabar, East, D. J., May 24.

Kingston, Roberts, J. S., May 24

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Joseph Tritton, Esq., Treasurer; by Edward Bean Underhill, LL.D., Secretary, at the Mission House, Castle Street, Holborn, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John MacAndrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, Twells, and Co's, 54, Lombard Street, to the account of the Treasurer.

THE  
BAPTIST MAGAZINE.

---

AUGUST, 1870.

---

The Heath Family of Maze Pond.\*

IV.—TO THE TIME OF JOB THE FOURTH.

BY THE REV. CHARLES STANFORD.

---

“**R**ESPECTABLE, *respectabilis* (Latin), worth *again looking at*.” Adopting the definition thus given by Leigh Hunt, we shall be right in saying that the Reverend Mr. Benjamin Wallin, M.A., was a most respectable man. He is surely worth twice, thrice, and four times looking at and considering. The scribe who wrote the church breviates never mentions him without some epithet of respect, such as our “beloved and honoured pastor.” He was not a man of daring originality, his mind had no sparkling and graceful play; almost everything he did was “tormented out of him” by a process of slow hard labour,—so much the more does he claim our respect for having done so much work, and done it so well. His scholarship was also respectable, for he had made conscientious use of careful training received in his youth from Mr. John Needham, and of instruction, with a view to the ministry, given him at a later period, by Dr. Sayer Rhudd and Dr. Joseph Stennett. More than forty books and booklets that he published in the course of his pastorate, show him to have been a wise expositor of Scripture and a faithful Christian moralist. He was a man of public spirit, always at his post when anything had to

\* In p. 419 of the last number, the expression “King Deacon Heath” stands through an oversight. Please to strike out the word “King.”



be done for the good of the commonwealth. As a politician, his sympathies were strongly with the Americans in the troubles and wrongs that preceded their Declaration of Independence; yet it must be confessed that, living as he did when Popery was a power to be feared, when love to England generally meant hatred to France, and when no one ever thought of war as a sin, he sometimes preached political doctrines that would surprise our modern congregations. Here are two stanzas from a hymn that he wrote to follow a sermon on "The last Incursion of the French in the Dutch Territories":—

"Awake, ye Britons, and prepare  
For threatened liberty to stand;  
What, hear ye not the sound of war  
Advancing to our native land?"

"Proud Lewis, fraught with foaming  
rage,  
Threatens to your own doors to  
come;  
His sword will spare nor sex nor  
age,  
Relentless as the Beast of Rome."

Our accidental stumble over this quotation, reminds us that he was a poet, at least, that, like Mr. Crayon, "he often covered a sheet of foolscap with what, at the distance of a few yards, looked like poetry." This was first generally known in 1750, when he published a volume of "Evangelical Hymns and Songs, for the Com-

fort and Entertainment of True Christians." He appears to have looked up to the standard of Hopkins and Sternhold; but man, in this life, seldom reaches his chosen ideal.\* If impertinent young critics were found to slight what he called "his composures;" if they had to be told that they were "never meant to be witty and fine, but plain and serious;"† if, in public speaking, he sometimes used a phrase too grand and ponderous for the thought it had to carry, thereby disturbing for a moment the gravity even of an elder, there was no disrespect to worthy Mr. Wallin. Often, in a family circle, a smile only means love when it looks like irreverence, and there was no real irreverence here. Outside his own peculiar sphere, he enjoyed the friendship of persons remarkably diverse in mind, creed and station,—such as Mr. Augustus Toplady, Dr. Priestley, Mr. Hugh Farmer and Mr. Speaker Onslow. He had sore trials, for his wife and all his children died before him, and he was left to finish his journey alone. Even apart from these trials, he would inevitably

\* There is, at least, one excellent hymn by Mr. Wallin still sung by many congregations, both in England and America—the 164th of the Selection, beginning with

"Hail, mighty Jesus, how divine  
Is Thy victorious sword."

† Letter to George Barkerville, junior.

have been a great sufferer, for he had a loving heart, a tender conscience, and delicate nervous susceptibility. After forty years' ministry, exercised at Maze Pond with spotless reputation and growing power, and when he was in his seventy-first year, mortal sickness overtook him. His habitual frame of humble and somewhat anxious trust in the Redeemer then brightened into rapture; and his last unfinished sentence, uttered in the moment of transition, was a cry of joyful surprise, which led Dr. Samuel Stennett to preach his funeral sermon from the text, "Good and faithful servant, enter thou into the joy of thy Lord." This was in February, 1782.

The next minister was Mr. James Dore, M.A. He had become a Christian in very early life, under the preaching of Sir Harry Trelawny, and at the time of his invitation to succeed Mr. Wallin, was a student at Bristol College. The votes of the Church not being unanimous, he wrote to ask the advice of Mr. Robert Robinson, of Cambridge, who replied in a long and admirable letter, from which the following weighty words are extracted, for the serious consideration of all whom they may concern:—

"If, as I suspect, the minority complain of the want of savour and experience in your manner of treating the doctrines of grace, I would use

proper caution in this case. I don't wonder that Christians are jealous of the experimental part of religion; for doctrine without experience is a body without a soul. I do not think, however, that it is in your power, and what is more, I should not think it in the power of an Apostle, to speak satisfactorily on this subject without a long course of regular trial of his own. Have you been driven to your wits' end by *straitness in all your gates*? by disappointments, perplexities, injuries, and the various difficulties of life? Have you had the wife of your bosom, *the desire of your eyes, taken away with a stroke*? Have you been driven, with a bosom all broken and shattered with grief, to flee out of company to the *chambers of the gate*, weeping, and saying, "*O my son Absalom, Absalom, my son, my son!*" Have you had *fightings without and fears within*; terrors on every side, while all around you frowned and said, '*There is no help for you in God*'? Have the *sorrows of death and the pains of hell got hold upon you*? Have you been *wearied with groaning*, made your *couch all day*, and your *bed all night swim with tears*? Has the *Lord sent from above, taken you, and drawn you out of many waters, made your feet like hinds' feet, and taught your hands to war, so that a bow of steel was broken by your arms*? Alas, these good people have, perhaps, gone through all these things; and you will go through them as others have before you, and then you will feel the support of religion; that is, you will have a fund of experience, and weep with those that weep. The preaching of this kind of experience is not in your power; and it is not fair to expect it from you. If a Church require this of a youth, they may have it dry, and in theory; but if they desire to have it in all its savour and weight, they

should choose an old, broken-spirited, distressed man.

"However, I would in your case acquaint myself with the poor and afflicted part of Christ's flock, and my benevolence towards them should supply my want of experience."

Mr. Robinson remarked, "If the numbers be, as you say, 13 against 58, the probability is in favour of what the 58 vote for." The result was, that after twelve months' correspondence on the subject, Mr. Dore accepted the election of the Church, and was publicly recognised as its pastor, March 25th, 1784. His pastorate of thirty years was distinguished by much prosperity; though, during the last half of this period, it was much interrupted by sickness, which at length led him, in 1814, to transfer the charge to the care of another minister, who is still spared to us, the centre of much venerating love—the veteran Dr. Hoby. Since his retirement, the post has been occupied in succession by Isaac Mann, John Watts, John Aldis, J. H. Millard, Charles Clark, and H. Platten—men whose eminence renders needless any word about them here beyond the simple repetition of their names.

It is hoped that this short chapter of Church history has prepared the way for a clear and unperplexed statement of the few memorial notes that remain to be given about the Heath family.

Job, the third, was born in 1749. Benjamin was the next-born child; then Elizabeth; then, in 1756, his mother died. She was a timid and lowly Christian, who used to say, "I will go to the King, and 'if I perish, I perish.'"\* After some years his father married again, but there were no other children. When his father died, in 1773, Job succeeded to the business of "leather-merchant and shoe-mercator," taking his brother Benjamin into partnership with him. There is a slight, but curious incident told by James Lackington, that belongs to the story of this first year. He says:

"With a view of having a better price for my work, I resolved to leave Taunton and visit London, and as I had not money to bear the expenses of my wife as well as myself, I left her all the money I could spare, took a place on the outside of the stage-coach, and the second day arrived at the metropolis, August, 1773, with two shillings and sixpence in my pocket. . . . I found a lodging in Whitecross Street, and Mr. Heath, of Fore Street, supplied me with plenty of work. . . . In a month I saved sufficient to bring up my wife, and

\* "Sermon on the text 'Though He slay me, yet will I trust in Him,' occasioned by the death of Mrs. Ann Heath, who departed this life, June 13th, 1756, in the thirty-sixth year of her age. By Benjamin Wallin." Miss Elizabeth Heath died March 20th, 1780, in the twenty-fifth year of her age.

she had a pretty 'tolerable state of health. Of my mates I obtained some stuff shoes for her to bind, and nearly as much as she could do. Having now plenty of work, and higher wages, we were tolerably easy in our circumstances, more so than we ever had been, and soon procured a few clothes. My wife had all her life done very well with a superfine broad-cloth cloak, but now I persuaded her to have one of silk."\*

Mr. Heath's journeyman was a great reader. He used to invest his savings in the purchase of old books, and when he had read them, would put them in his window for sale. After a time he set up a book-stall. In a few years he became the most famous bookseller in London, gradually acquired a vast fortune, made a great blaze with the splendid liveries of his footmen, and had for the motto painted on the panels of his coach, "Small profits do great things."

Charles Knight, in his book called "Shadows of the Old Booksellers," says:

"When I was about ten years of age, my father took me to London for a short holiday. He had a sight in reserve for me about as remarkable as St. Paul's or Mrs. Salmon's Wax-work. I went with him to 'The Temple of the Muses,' at the corner of Finsbury Square; this was a block of houses adapted to the purposes of a great warehouse, and presented an

imposing frontage. A dome rose in the centre, on the top of which a flag was flying. Over the entrance was inscribed 'Cheapest Bookseller in the World;' 'half a million of Books constantly on sale.' This was Lackington's."

The first step of the stairway up which this strange man rose to his immense success, was in Mr. Heath's shop.

On June 15th, 1777, Mr. Heath was proposed as a member of the Church, and on July the 6th he made public profession of his faith in Christ.† Just then all Christian society in London was thrilling with the shock of an event that had occurred only nine days before, and which was specially calculated to warn religionists against the danger of making a merely formal profession. This was the execution of Dr. Dodd, brother to the vicar of Camberwell, and formerly one of the King's chaplains. He had raised a large sum on the credit of a bond, bearing the signature of his former pupil, the Earl of Chesterfield. This signature was found to be a fabrication; and under the Act then newly passed, and which rendered forgery a capital offence, Dr. Dodd was tried at the Old Bailey, convicted, and sentenced to die. On the

\* "Life of James Lackington." London: 1792, pp. 203, 4, 7, 9.

† In the course of the same month similar profession was made by his sister Elizabeth, also by his brother Benjamin and wife.

morning of that day, a young man, named Jonathan Carr, was passing out of a side street to cross Holborn, when he found his way stopped by a great crowd, slowly moving towards the west. He asked what it meant. A man pointed to a cart. "Then," said he, "I saw in it the unhappy Dr. Dodd, and six clergymen with him, apparently paying him those kind spiritual attentions which his circumstances required. But I saw another delinquent going to the same place of execution, in the same cart, sitting alone; for not one of the clergymen was directing his conversation to him. My heart melted with pity. That poor man's soul, I thought, was precious as Dr. Dodd's, and he is as near to eternity, yet no man cares for him." His determination was soon taken. He pushed his way through the crowd till he reached the cart; he explained his object, obtained permission to spring up into the vehicle, and seating himself by the object of his compassion, ceased not till they reached the drop to speak to him of that mercy which can, even at the last moment, rescue the penitent from doom. This fact is worth relating for its own sake, and also because it has never before been given in print; but it is mentioned in this connection because we have been told that Mr. Carr was one of Mr. Heath's

friends, and we can imagine the impressions which would follow conversations together on this incident, at such an important point in his spiritual history.\*

In the course of a few years he had to suffer from many discouragements and trials in trade. His soul does not appear to have been a loser. Like Mr. Williams, of Kidderminster, he might have written in his diary, "O gainful loss! O wondrous grace! O how wise and gracious is my heavenly father! How sweetly doth He overrule afflictive providences. Surely, I find my heart improving and growing hereby in submission to the will of God, and delight in God and duty." In 1796 he felt it is duty to leave the old establishment to his brother, and to set up a new and independent one in Blackman-street, Southwark, and here for years he had a thriving business.

He was elected to the deacon's office in the beginning of 1797. In our system of Christian republics, the welfare of the Church, and even the usefulness of the minister, depends almost as much upon the deacon as upon the

\* In 1802, Mr. Carr opened a chapel at Camberwell, and was pastor of the little community that assembled in it. This was dissolved in 1823, and its members joined the new church then formed by the Rev. Dr. Steane, and which for a time used to meet in the same place of worship.

minister himself. Pastors would all have more lightness of heart, more fervency of spirit, would preach better sermons and live lives of more animated holiness, if all had deacons like Mr. Heath. The name of the Church was written on his heart. In compliance with the unanimous request, he was chairman of the Church-meetings during the illness of the pastor, and for more than a year after March, 1813, presided at the administration of the Lord's Supper. The notes of addresses delivered by him on these occasions are full of unction, wisdom and love. Such services seem to be beyond the province of a deacon's duty, and anyone rendering them a century before, would with more scriptural propriety, have been called an elder. His spirit was in harmony with his work. "God," says the Reverend Samuel Cornford, "was his exceeding joy. Perhaps no Christian man has enjoyed more than he the sense of the love of our Lord Jesus Christ himself, and of God, even the Father, nor of everlasting consolation, and a good hope through grace; it comforted his heart, and established him in every good word and work." Persons who were in his company felt in the sunshine of a beautiful and happy life, and, as it was said of Charles of Bala, "It was a good sermon to look at him."

A few years ago there were old people with us who were delighted to tell us their memories of him. They used to say how gentle, courteous and kind a servant of the Church he was, alike to rich and poor; how ready he was, in case of need, to lavish secret and costly generosity; how he once, by paying for able counsel, saved the life of a poor postman who was tried for forgery, as it seemed, without a chance of discharge; how, when he went to Bright-helmstone every year for a short change of air, he always called on the Baptist and Independent ministers for a list of their sick poor, and spent a part of each day during his stay in visiting them; how he and Mr. W. B. Gurney worked for Sunday-schools when such schools were novelties, and originated one at Maze Pond; but no one is now living who can tell us particulars, and no human pen can in any instance record

— "That best portion of  
good man's life,  
His little, nameless, unremembered  
acts  
Of kindness and of love."

He died November 6, 1825, aged seventy-six. Besides his elder children, twenty grand-children were present at his grave. The funeral sermon, which was afterwards printed, was preached by Mr. Ivimey, from 3 John ii. 12

"Demetrius hath good report of all men, and of the truth itself; yea, and we also bear record, and ye know that our record is true."

"A worthy father," says Jeremy Taylor, "can be no honour to his son, when it is said, 'Behold the difference! this crab descended from a goodly apple-tree.' We are not afraid of provoking any such ungracious comparison between father and son by now proceeding to write a few words about our late friend, Job Heath the Fourth. He was about fourteen years old, the eldest of eight children, when the family removed to Blackman Street in 1796. In 1802, when he became of age, his father received him into partnership. At the same time his mother wrote him a letter, some extracts from which here follow:—

"MY DEAR SON,—Give me leave to speak to you in these few lines. You know not how dear you are to me; a child of many, very many prayers, but be in earnest with the Lord for yourself. I know you are engaged in lawful pursuits; but you may make them unlawful by being swallowed up wholly in them. A little, with the blessing of the Lord, is better than riches without it. Check your eager pursuit with the question, 'What will it profit if I should gain the whole world and lose my own soul?' O seek first the kingdom of God; begin by giving up yourself to the Lord. In private, resign yourself to Him. Say, 'Let others do what they will, I will serve the Lord;' pray that He may be your

portion, then you will have His blessing on all your worthy undertakings; you will have a sweet satisfaction, whether you prosper or not. Let Him be the Guide of your youth; do nothing but what you can ask His blessing upon. Remember you must give an account of the great mercies you are indulged with. Let not the labours of your minister rise in judgment against you. You are invited to the gospel-feast. O make not light of it. 'Tis said, 'To-day if ye will hear His voice;' put it not off to an uncertain hereafter. A more convenient season you will never find; you know how uncertain life is—the most healthy may be taken first. I do hope you feel the importance of Religion. Perhaps the falls of professors discourage you. These should only lead us to cry to God to search us, to try us, and to look to Him daily to keep us, and make us more watchful. They should be as warnings to take heed of little sins, if any sins may be called little. Remember the way of sin is downhill. Never say, 'Thus far I will go, and no farther,' for one sin often leads to many. Let us be concerned 'to abstain from all appearance of evil,' You are now entering upon the stage of action for yourself. Pause—reflect a little—say to yourself, '*What am I? Where am I? What am I doing? Whither am I going?*' I think you are able to make proper reflections upon these words. You will meet with new temptations; watch and pray. 'In all thy ways acknowledge Him, and He shall direct thy paths.' Perhaps your mind is full of expectations of increasing your wealth; but it may please the Lord, for wise ends, to disappoint your expectations. You may meet with losses and crosses; yet if you are but enabled to give yourself up to be guided by Infinite

Wisdom, He may give His blessing on what you have, and withhold what may be injurious."

These words seem to have melted into his heart, and to have had a marked influence on all his future life. Sixty-seven years after, this letter, almost worn to thin filaments by frequent perusal, and patched together by slips of pasted paper, was nearly the last thing seen in his hands before he died.

In the year 1809 he was married to Miss Sophia Wallis. Those of us who were in the family meeting held to celebrate the fiftieth anniversary of the wedding-day, thought, as we looked on the bright, benign faces of the good old father and mother, that no beauty on earth has in it so much of "the image of the heavenly" as the beauty of sanctified old age. Mrs. Heath was spared to him until April 18th, 1863.

In 1814, from reasons of local convenience, Mr. Heath began to attend the meeting-house in Prescott-street, and in 1820 joined the church there. On his father's death in 1825, and through the following four-and-twenty years, he carried on the business conjointly with his brother Ebenezer, a most beloved and honoured man. Their high principles and hard work did not, however, bring about "the success which makes

success," and they suffered much loss and discouragement. In 1830 he was transferred to membership with the church at Maze Pond, and in 1856, after he had been a deacon there for seventeen years, on coming to live at Brixton, he became identified with the church at Denmark-place, Camberwell.

The writer of this paper only knew him in his last serene years, when the storms and passions of life were over. Speaking of him as he was then, it might be said that the remarkable and transforming distinction of his spirit, was its prayerfulness. "I will give myself to prayer." This text, as David wrote it, is one of peculiar intensity, for it only has two words: "I—prayer." Our friend seemed to have made it the motto of his life. As the flower seeks the sun, and the bird its evening nest, so did his soul seek the mercy-seat. He was at home there. Not only was prayer his element and his recreation, it was his business. Just as a person might use the telegraphic wire, or any other instrument, to bring about certain precise effects, he used the instrumentality of prayer; and looked for the results as a matter of course. He could shew some of these results. Among others which gave him rich delight, one in particular was the conversion of a person who was very dear to him. The story



of this conversion is wonderful as any romance, but it is too sacred and tender to tell in public. It gave him unbounded faith in the power of intercession, especially in that of parents for children. One thing that he longed for, and which he fully expected to see, was a great revival of spiritual life in the Churches; and that he might excite Christians to pray for this, he would give or lend about such books as that by Jonathan Edwards, on the great spiritual awakening that he witnessed in America. He set particular value on social devotion. If you called upon him with only time for a short interview, to part without a few words of prayer together, was a thing not to be

thought of. This principle led him to hold a prayer-meeting every Friday night in his own house. For some time this was conducted by his grandson, Mr. Archibald Brown, of Stepney; and in the day when all secrets are brought to light, it will perhaps be seen that the history of many a conversion with which God has crowned his ministry, began in that house of prayer.

On Friday, Sept. 24th, 1869, Job Heath was, for the first time, missed from his place at the prayer-meeting. In the evening of that very day his sleep softly deepened into death, and his spirit went to the world of everlasting praise. He was in the eighty-eighth year of his age.

---

## The Church Meeting.\*

---

**I** SELDOM, if ever, go to the Church-meeting." Such was the confession—almost the boast—of a Church member the other day. And it is to be feared that this is fast becoming, if it has not already become the rule, rather than the exception, with many who are otherwise exemplary members of our Christian brotherhood.

The subject of this Circular Letter

is therefore felt to be closely connected with the welfare of the Churches of this Association, and, as such, to be worthy of our prayerful attention. The only regret of the writer is, that it was not assigned by his brethren to some one better able than himself to treat it with that delicacy and power which its importance demands.

It will, of course, be understood by

---

\* The Circular Letter of the Worcestershire Association, by Rev. James Duncley, Upton-on-Severn.

those to whom this epistle is more especially addressed, that by the Church-meeting is meant the business meeting of the Church, at which none but members of the Society are usually present, as distinguished from its devotional meetings or public services, to which all are invited.

By some, this meeting may have been regarded as the weak, and by others as the strong point of our ecclesiastical organisation; but whether it be the one or the other, no Church, as it seems to us, can long preserve its congregational character without it; and must, therefore, as we believe, fail, at least in this respect, to resemble the Churches of the New Testament.

The fact that none are admitted to this meeting but those who have been received into the fellowship of the Church, is adapted to give them that are without—an impression of its importance—an impression, however, which we fear is not likely to be deepened when it is known how some of us appreciate the privilege, or discharge the duty, of being present. And yet, if it were to be proposed to admit any other than members of the Church to this meeting, even those who have become habitual absentees would instantly cry out against it. Why? Because, in theory, they hold that the Church-meeting is a most important one; while, in practice, they treat it as though it were of little moment, and even speak of it in such terms as to provoke the question "Despise ye the Church of God?"

A brief consideration of the business proper to this meeting may, perhaps, convince our brethren of the soundness of their theory; but it may be equally sufficient to condemn their practice.

There are, of course, occasions when absentees of long standing, show their faces and even make their

voices to be heard at the Church-meeting. The choice of a pastor, or the election of deacons, or some serious misunderstanding is felt to be of sufficient interest to secure their presence; a proof, if any were needed, that were our brethren more deeply impressed with the true character of what may be called the ordinary business of the Church of which they are members their attendance at this meeting would be very different from what it is.

And are not some of the matters which have to be attended to at the Church-meeting of such a nature as to fill every devout mind with a sense of their importance? There is, for example, the admitting of people to Church-fellowship. The care which is exercised in this cannot be too watchful or prayerful. Those whom our Lord received into fellowship with Himself and His people, were known to be obedient to His will. He called them, and they followed Him.\* There was sufficient evidence of their faith and love. Some proposed to unite with Him and His disciples, but with mistaken views, and on such conditions as He did not approve, and they were not received; but they learnt from the lips of the Master that no man without decision of character is "fit for the kingdom of God."†

Nor were any admitted by the Apostles into the first Churches but those who had undergone a spiritual change; they had been "pricked in their heart;" "they had gladly received the word;" they had trusted in Jesus Christ, and He had become their salvation and their hope.

For us to receive any other class of persons into Church-fellowship is to forget the teaching of the New Testament, to weaken the Church,

\* Matthew ix. 9.

† Luke ix. 57—62.

and to dishonour the Master. Of this we are deeply conscious. The question, then, which may have to be considered at the Church-meeting—Shall these persons receive or be refused admission into the Church? is one of the deepest moment. What solicitude is felt by every faithful pastor and deacon at such a meeting! Brethren, is it consistent with that fellowship into which we have been received, to withhold the help which we could give at such a time by our presence, counsel, and prayers? That every member of the Church should take a part in this solemn business, and that in the most loving and generous spirit, united with a jealous care for the honour of Christ, seems to us to be necessary, if the Church to which we belong is to be a holy brotherhood, and Christian fellowship,—anything more than a mere name.

Then, there is not only the admission of some, but the exclusion of others. This is, happily, a less frequent, but a no less important duty; a duty, too, which devolves not on the minister and deacons only, but on the whole Church. Paul may have decided beforehand what ought to be done in the case of an unworthy member of the Church at Corinth; but the exclusion from fellowship was evidently to be the solemn act of the Church when "gathered together in the name of our Lord Jesus Christ."\* Doubtless a pastor is to be "a leader," and it is to be expected that he will be "a guide" in this, as in everything else affecting the spiritual interests of the Church; but it is a sad thing, and a disgrace if, through indifference, thoughtlessness, or lack of moral courage on the part of Christian brethren, he is left, with but few to help him, to get through such painful business as best he may. Ought he not to have,

and is it not necessary for the character of the Church, and the weight of its decisions, that he should have, in so important a matter, the active, conscientious, and prayerful concurrence of all its members? Here, then, is a question which may have to be decided at the Church-meeting—Shall this man or that woman be excluded from our fellowship? It is one, too, which evidently concerns both pastor and people. His spirit and theirs should be united in its discussion and decision, as in the presence of ONE LORD, whose servants they are. Surely, brethren, if we care for the purity of the Church, the honour of the Gospel, and the glory of the Redeemer, we cannot continue to treat with indifference and neglect a meeting at which questions may arise which so deeply affect the welfare of Christ's kingdom.

A more pleasing question which may sometimes occupy the attention of the Church-meeting is—Shall this or that individual be restored to our fellowship? shall he who has been to us as a heathen man and a publican be now welcomed as a brother? If, since his exclusion from the Church, we have treated him as the Jews treated a heathen man and a publican; if our conduct towards him has been distant and cold; we may take but little interest in his restoration to Church fellowship. But if we have felt towards him as Jesus Christ felt for a heathen man and a publican; if our hearts have yearned over him in tenderest, truest Christian love; then we shall have hastened the time when the question may be wisely entertained by the Church—Shall this man be restored to our communion? And the meeting at which such a question may be decided will not be one to which we shall "seldom, if ever, go."

Then there are other important matters which may have to be con-

\* 1 Cor. v. 3—5.

sidered at the Church-meeting. It may be asked, "Is this Church true to her mission?" "Is she doing her part with fidelity and zeal?" "Are the gifts of all her members used in her service, for the enlightenment of the ignorant, and for the glory of her Lord?" A man who is living to himself will find it difficult to make good his claim to the Christian name; and the same principle applies with equal force to a Church. How will the Church of which we are members bear this test? What right have we to belong to it if we "seldom, if ever, go" to the meeting at which topics which are so closely connected with its character and welfare may be conveniently discussed?

Hitherto, the things which more immediately concern the spiritual interests of the Church have been mentioned as the proper business for the Church-meeting; but there are questions relating to her temporal affairs which may have to be considered too. A Church of Christ is a spiritual fellowship; but it has, and must have, its secular matters. These may, no doubt, to a large extent, be safely committed by the Church to faithful men who shall be appointed over such business; but there are times when it is needful for the attention of her members generally to be directed to these things. Inadequate giving to the cause of God is, we believe, not unfrequently owing to a lack of information and consequent thoughtlessness on such subjects which might, in some cases, be removed by a more frequent attendance at the Church-meeting.

Nor must it be forgotten that the peace, unity, and spiritual prosperity of a Church may be either promoted or hindered by the management of her secular affairs and the spirit in which they are discussed. Wherefore, then, should any belonging to our Christian fellowship treat the

meeting for the consideration of such necessary and important business with indifference, and "seldom, if ever, go to it?"

Perhaps it may be said, "The Church-meeting is, sometimes, a disagreeable one; and we have not found it to contribute to our peace of mind to be present. The other meetings are pleasant and profitable; but we have not found it so with this; and therefore we stay away." But are considerations of pleasure and profit to rule our conduct as Christian men and women? What, indeed, would be thought of a man in any other society who should enjoy all the advantages of membership, but systematically neglect one of its chief duties? And can it be esteemed any less dishonourable in a member of the Church of Christ to enjoy every pleasant privilege and to leave every unpleasant duty to somebody else?

Besides, we are not prepared to admit, what seems to be taken for granted by some people, that the Church-meeting, as a rule, is either disagreeable or unprofitable. Such a view may be held by those who seldom, if ever, attend it, but not by those whose experience entitles them to be heard on the subject. One, who has been the pastor of a Church for twenty-one years, said the other day: "Some people talk about those horrible Church-meetings, but during my twenty-one years' pastorate, I have presided at about two hundred and forty-seven of these meetings; and I am sure the odd number—*seven*—would fairly represent all that might be denominated unpleasant." True, it might have been better for that Church, and its pastor, to have been without the odd number; or, it might not. What would become of the best people if they never had anything disagreeable? A storm may not be pleasant, but it may do good. If the tree is

worth anything, it will, by such means, strike its roots deeper into the soil, and become more abundantly fruitful.

And then, too, let it be remembered that the Church-meeting is just what the members of the Church make it. If the more intelligent, loving, peaceable and devout stay away, it needs no prophet to foretell what the meeting may become. If, however, it is attended by the earnest and prayerful; if those who come to it feel that they assemble together under the invisible but real presidency of the Lord Jesus Christ, whose laws they are solemnly bound to obey; then in this, perhaps more than in any other assembly of Christians, the communion of saints may not only be found to be a real, but a beautiful thing; and a true joy.

It is quite possible that future ecclesiastical changes in this country may make it all the more desirable that the meeting of which we are now speaking should become what we know it ought to be. Each of us can help to make it such. Let not the principles which we, as members of Congregational Churches, hold dear, because we believe them to be in harmony with God's word, be brought into contempt by our defective use of them.

In extending our remarks for a little while longer, permit us to submit a few things for your consideration in regard to the Church-meeting. And we would ask:—

*Should it not be held regularly?*

"I don't believe in the Divine appointment of the monthly Church-meeting," said a good brother the other day. Nor do we. The same, however, might be said of the Monday-evening prayer-meeting, and even of the monthly commemoration of our Saviour's death. But these services have been productive of so much good that many of us anti-

cipate their return with interest and delight. Nor should we regard it as an improvement if either of them should only be held when the pastor, deacons, or some leading members of the Church might think it needful. We do not say how often it may be desirable to hold the Church-meeting; whether weekly, monthly, quarterly, or yearly: that is a question which can only be decided by each Church for itself; but what we plead for is that the meeting should be held regularly. It may be asked, "Why have a Church-meeting at a certain time if there is no business? is it not an opportunity to make business? and does it not often happen that business so made is neither pleasant nor profitable?" In reply we ask: Who is to say that there is no business until the meeting is held? And then, when is friendly conference on the things which concern Christ's kingdom; or when are prayer and praise out of season for a Christian Church? Besides, it would seldom be said, "There is no business," if the Church felt, as it ought to feel, a deep interest in the Sabbath-school, the various agencies for the evangelisation of its own neighbourhood, foreign missions, and other kindred objects, instead of giving them up to Sunday-school teachers, committees, and societies, feeling as though she had then done with them; while she ought ever to regard them as her own enterprises, on the success of which her existence and welfare mainly depend. The objections to holding the Church-meeting regularly are, we believe, but few and weak; while the advantages of them are many. For example, the time is known to all. No one can say, "If we had known of the meeting we should have been there, and have voted for or against certain resolutions which have been adopted or rejected." There can be no blame attaching to pastor or

deacons for calling, or for not calling the meeting. There is no rushing in haste to important business, which might be better, at least more calmly attended to if taken up in the regular course of things. There is very little need, either, for such a thing as "a special Church-meeting," called at the close of another service, and prolonged till a late hour, because the business is found to be more difficult than had been anticipated; a circumstance which has often tended to bring the Church-meeting into disrepute. We submit, then, that it is well to have stated times for this meeting as for others, and that it should be held regularly. Then:

*Should it not be numerously attended?*

It ought, indeed, to be one of the best-attended meetings, instead of being, as it too often is, the very reverse. Many were present at the Church-meeting at Jerusalem of which we read in the Acts of the Apostles, as is evident from the expressions, "All the multitude," and "the whole Church.\*" Hence we conclude that there should be so many present as for the meeting to be fairly, and without any doubt, a representative assembly of "the whole Church;" as much so, perhaps, as the attendance at the Lord's Supper. To take part in that service is a privilege—to attend this meeting is a duty of Church-membership.

Brethren, is it not in your power to help to make the Church-meeting what it ought to be in this respect? Let this power be exercised; let this duty be faithfully discharged, and then, instead of a scanty gathering on such occasions, which has so often been felt to be a weakness, a hindrance, and a disgrace, there will be such a number in the assembly as to give us an assurance of wisdom in its

deliberations, and to inspire all with a satisfaction which ought ever to be felt in the decisions of the Church of Christ. Again:

It should, of course, *be conducted in an orderly manner*, according to the Apostolic injunction: "Let all things be done decently and in order."† Preparation for the meeting on the part of pastor and deacons will do much to secure this. Not that anything should be done to supersede the discussions and decisions of the Church. Paul's private conference with the chief brethren at Jerusalem, before the more general meeting of the Church, had no such effect; and yet to it may be owing, in no small measure, the peaceable and satisfactory conclusion of that meeting.‡

The observance, too, of well-known rules which are enforced for the sake of order in other assemblies will do much to make the Church-meeting an orderly one. No President, whether pastor or deacon, can safely allow a departure from such rules in his conduct of the meeting. If he does, let him not be surprised if, long before its close, he finds himself in the midst of a confusion of which God is not the author. Some have regarded the meeting as a private one—an opinion which has sometimes led to a neglect of rule and a breach of order; and much has been said and done which might never have happened had it been considered a *public* assembly. But would it not be nearer the fact, and much better to regard it as such? Are not many of its discussions published? and has not the publication of its misunderstandings often damaged the character and blighted the prospects of the Church? While some are very careful not to report the business of the meeting, others are equally

† 1 Cor. xiv. 40.

‡ Gal. ii. 2. Acts xv. 22—29.

\* Acts xv. 12, 22.

ready to do it. A sure remedy is, never to say or do anything at the Church-meeting that we should be ashamed to have reported, nor even blush to see in print on our breakfast-table the next morning.

There are, however, considerations of a higher order than these; and if we allow them their true weight we shall ever be found doing all we can to preserve "the unity of the Spirit in the bond of peace," which is the secret of true order in this, as in all our assemblies.

Let us remember who is the real, though unseen, PRESIDENT of the Church-meeting—the *Lord Jesus Christ*. What we say, is said in His hearing; all we do, is to be done in His name. Then what is said and done must be true, reasonable, and charitable. To speak or to act otherwise would be an insult to the presence and a dishonour to the name of the Great King whose subjects we are. He has given us, too, in His Word, precepts which might have been framed for special use at this meeting. For example:—"Let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from you, with all malice. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."\* Then: "Let nothing be done through strife or vain glory."† Again: "Let all your things be done with charity."‡ Once more: "Let us therefore follow after things which make for peace, and things where-with one may edify another."§ A breach of these Divine rules should be instantly checked, and as speedily confessed and deplored, as an act of disobedience to the Master; while the observance of them could not

fail to secure harmony in this, and in every meeting of the Church. And then, once more:—If the Church-meeting be thus held, attended, and conducted, we may ask: *Should it not be obeyed willingly?* We have in its decisions the voice of the Church; and is not that a voice which ought to be heard? Does not the Master say of one, "If he neglect to hear the Church, let him be unto thee as a heathen man and a publican"?|| True, a man may feel that what he is asked to obey is not "the Church," and so refuse to hear. A quotation from the "Book of Common Prayer" is said to be "what the Church teaches;" but he may well refuse obedience to anything so indefinite as that. The clergy, too, paid by the State, are often called "the Church;" but we persist in withholding submission to anything so unscriptural. Then, if pastors and deacons ever speak as though they were "the Church," a man may feel that he is not bound by the teaching of the Master to obey them. Doubtless men have too often said, "Hear the Church," instead of saying "Hear Christ;" and they have tried to invest the one with an authority which belongs exclusively to the other. But have not some gone to the other extreme? and do they not give too little heed to that just weight which the Saviour evidently intended the decisions of "the Church" to possess? Have they not too often treated with indifference the patient consideration, the enlightened judgment, and the impartial, united, and loving utterances of believing brethren gathered together in the name of our Lord Jesus Christ? And have they not neglected to "hear the Church"? Have they not thought, even if they have not said, "You may come to your decisions, but we will not submit to

\* Ephesians iv. 31, 32.

† Philippians ii. 3.

‡ 1 Cor. xvi. 14.

§ Rom. xiv. 19.

|| Matthew xviii. 17.

them; or, if we do, it shall be in sullen silence, and with marked indifference." Perhaps, even, the words of the Apostle have been quoted in justification: "Let every man be fully persuaded in his own mind." By all means. And let every man be sufficiently humble to doubt his own heart, and to question his own judgment, and to give up something of his own individuality when he finds himself thus opposed to the deep and general convictions of the Church of which he is a member. In such circumstances let a man "hear the Church," and willingly obey. We know of some who have acted thus. We hope such instances are more common than we suppose. A case occurred a few years ago in a Church known to the writer. It was at the election of a pastor. When the tickets were taken out of the

ballot-box, one was found against his election. This gave rise to a feeling of regret, because it could not be said that the Church was perfectly unanimous; when the one who had thus voted—a man of great wealth, and of considerable influence in the Church—said, "Brethren, I cast in that vote, but I accept your decision; and none of you shall surpass me, if I can help it, in earnest and loving co-operation with our brother, should he accept our invitation." The minister did accept it, and that man became, and has continued, one of his best and dearest friends.

Such a spirit would make the Church more Christ-like, and the Church-meeting an assembly of the saints, from which our brethren would seldom, if ever, absent themselves.

## The Hindoo Reformer.

**F**EW thoughtful persons can have read the accounts of the "Welcome to the Hindoo Reformer" with unmingled pleasure, and not a few must have heard of it with unmingled sorrow. Many who were present at the meeting, and perhaps some who took an active part in it, were unaware of the peculiar nature of the reform which Baboo Keshub Chunder Sen is said to have effected; not a few were there who well understood it, and thought it sufficient for the spiritual wants of the Hindoo nation; but a large minority, to whom the name and the movement of the "Reformer" were familiar as household words, should have paused before lending their influence to a public movement which, to the majority of the Baboo's fol-

lowers, means an acquiescence on the part of English Christians in the doctrines which form the basis of their faith.

There is something in the word "Reform" which, as applied to the work of men in matters of religion, awakens suspicion on the part of those who have been brought to look wholly to Another for pardon, and peace, and life. As used by Keshub Baboo and his followers, it no doubt means a change of mind, "conversion" in a sense—a return to God, the acknowledgment of him as a "Father," the necessity of a life of faith, love, and holiness. Prayer to the Omnipotent is strongly insisted upon in their teaching, as also conduct consistent with their prayers. So far, they have borrowed from the



Christian system, and so far their system is allied to ours. But "the root of the matter" is wanting. Christ is only a virtuous hero, whose life is unimpeachable, and whose doctrines (though not unmatched) have greater force than any hitherto propounded, because they were backed by the consistent life of the Great Teacher. But His miracles are a myth, His divinity a human invention, His vicarious sacrifice an impossibility, His resurrection an absurdity, His mediatorship a reflection on the merciful character of the Father; the Bible is in short a book of good stories, interesting biographies, excellent moral precepts, and—implausible theories. Each man is a law and a lawgiver to himself. With the help of the Father of all grace, freely given to all who seek it, irrespective of sin and selfishness, every evil of the heart may be subdued, and an acceptable service rendered to the All-perfect. He pardons His returning penitent child, as even an earthly parent will never fail to do. His justice is avenged in the penitence and contrition, and the earthly afflictions of his people. These have been the teachings of the wisest of men. Do not Parker, Newman, Martineau, among men; and Miss Collet and Miss Carpenter among women—even in the present day—believe these very things? And does not consciousness tell every man how he should act, what he should do, and what he should avoid doing? The oldest *shastres* tell us about God—His unity, His attributes, and His perfection; they are mixed with errors, and we therefore cannot acknowledge them as divine. For the same reason we reject, as of human origin, the Koran, which, indeed, tells of only *one God*: and the Bible, which speaks of *three in one*. There is no divine revelation other than that which is given to every man—the Light of Intuition—which is to

be increased by study and cultivation; and every *book* is valuable in the proportion in which it contributes to this end.

This being a summary of their doctrines, it is evident that the Reformer and his followers have only exchanged the old *universal pantheism* for *homo-panteism*; and, whatever they may affirm to the contrary, they are still idolaters. Call them Unitarians, Rationalists, Theists, Brahmos, or what you will, they have only advanced from the *grossness* of ignorance to the *pride* of knowledge.

It may be urged that this is an advance towards the Gospel. In other cases it has not so turned out, and the experience of Christian ministers at home and of missionaries abroad tends to a different conclusion. We do not forget that the All-gracious Spirit of God *may* use this step of progress for the glory of Jesus, and towards the salvation of those who have taken it; and to Him we devoutly pray that it may be so. But considering the religious history of the "Reformer" himself and some of his followers, who at one time penetrated to the *very heart of Christianity*, i.e., the Christ of God, and then, like the rich young ruler in the Gospel, "went away sorrowful; and considering their self-reliance and sufficiency; the influences under which they labour, both native and extraneous; that they have rejected the Bible, as of divine origin; that they have classed Christ with "other reformers," and that they are satisfied with a *creed* and *outward reform*, i.e., that they count a new creation, a new birth, from the Spirit of God as unnecessary, and a vicarious atonement as impossible—we cannot, with all this before us, look upon them but with concern. So far from their being friendly to the Gospel, or likely to accept it, they are at times our

fiercest enemies in this land. They oppose us at every turn. Christ is, indeed, an instructor worthy of all honour; but He was an impostor—(a necessary conclusion from the denial of His divinity). If we are to believe the Gospel narrative with all its miracles, we may as well believe the Ramayan and the Mahabharat! These positions are easily refuted; but they satisfy the objectors, who only wish *reform*, and who care not for *regeneration*.

But Baboo Keshub Chunder Sen may yet become a Christian reformer. God grant it! When he does, the Church of Bengal will glorify God in him, and from many a heart will go up an oblation of devout gratitude. But the "welcome" accorded him is little likely to bring about this event. Little wonder that the Baboo writes to his friends in this country that the Churches of the "old religion" in England are "dead and dry;" that "some of these who thought he would become a Christian were now disappointed and finding fault with him;" and that many were thinking of joining his sort of church. No doubt the good Dean of Westminster was sure of the *prize* for his Church; Dr. Marks yearned over the young man to bring him into the fold of Israel; Lord Lawrence pictured him as the head of the General Assembly's Institution in Calcutta, and Dr. Mullens thought of him as a Professor at Bhowanipore. Perhaps some good brother of our own persuasion saw in him the model missionary of wandering habits and uncertain dwelling-place, establishing Baptist churches in every village of Bengal, and carrying the Gospel to the "regions beyond;" whilst every man on the platform was planning what university honour and what ecclesiastical title his party would procure for the reformer.

Could the Baboo not penetrate all this? Did he not know that the meeting then convened professedly to do him honour, was one of factious parties, each of whom was contending for his custody? His address showed that he had well apprehended the position, and that he had made up his mind to disappoint all parties. Truly the lesson was a good one for our lionising brethren. Such united "welcomes," whilst they compromise the very foundations of our faith, stultify their own purpose. An American or a Continental Rationalist or Unitarian would have had no such welcome, but would have been quietly relegated to his own party of religionists. Had any single Christian or any party of Christians wished to bring him to another belief, he or they would have invited him to a private conference, where he would, under loving influences, have perhaps opened his heart to the truth. Such a course, in the case of the Indian Reformer, would certainly have saved all appearance of coincidence with his unbelief and that of his party, while it might have saved him and them from the peril of the unbeliever.

The phenomenon of the "welcome" warrants the notion which the Baboo and his Brahmic disciples have all along entertained that their *church* is only one of many, and their *religion* is to be recognised as of equal authority with any other. True, he was told plainly that some at least then present hoped to see him ere long in the Christian ranks; but no one was faithful enough to tell him that till he received, with a child-like faith, a divine incarnate Saviour, he could not rank in God's sight as a religionist at all. Such faithfulness would have been out of place at the "welcome." Just so, and therefore we say the "welcome" should have been left to men of like mind with the Reformer,—unbe-

lievers in the Christian's God and Saviour. In these days of latitude and liberalism there is a fear that the process of *yielding* be carried so far, that at length everything be *yielded*. Jews and Unitarians appear on the same platform with the representatives of every shade of religious belief to vent their opinions on the subject of education. That is as it should be in a matter of private right. But if our holy religion is worth fighting for—if it is worth the blood that has been shed for it from the death of the Re-

deemer to that of his last departed missionary on our Indian plains—then, by all that is sacred, let us show our allegiance to it. Leave these seeming fraternal overtures to those whom they become. Let the Christian soldier in India feel that he is supported by his comrades in England,—that what he endeavours to gain here is not surrendered there. The living Word alone is the bond we own in matters religious, and as religious men, we may not, even in appearance, compromise *Him*.

Bengal, June, 1870.

*[This article, from a loved and honoured brother in Bengal, I willingly insert, because I feel that it is a timely reproof of those who have too incautiously fraternised with the Baboo Keshub Chunder Sen. But, for the satisfaction of our friends in India, I am glad to be able to say that Chunder Sen has received in private the most faithful teaching respecting the way of salvation.—ED. B. M.]*

## Satan's Magic Lantern ;

OR,

COLOURS, SHADOWS, AND PRETENCES.

SO long as there are moral evils in the world, so long will the spiritual physician be required. The physician veritably sent of God, looks and longs for the eradication of those diseases which solicited his healing power. Like the prophet of old, he overturns the idol, cuts down the grove, slays the deceivers of the people, chastises, if need be, the revolting tribes, and straightway disappears. His vocation is at an end, and he returns to God.

Not so the hireling, who finds his market in the weakness and wickedness of his fellow men, and whose prospective sagacity reminds him that his stipend will dwindle in proportion as weakness and wickedness diminish. He may assert as loudly as he will that he also is a reformer, and he may think to fortify his position by parading the divine utterance that they that preach the Gospel should live of the Gospel ; but

his works betray him, and the guardian powers disown him.

Whenever we find a class of teachers basing their pretensions on superstitious observances, sinking to humanity's low level—not in order to elevate it, but to garnish it, and, as a necessary sequence, systematically standing in the way of every attempt at popular and mental advancement—there, we may be well assured, we have discovered the real troublers of Israel—a class of men eventually doomed to shame and confusion of face, and on whose brow may even now plainly be seen written, "This is a deceiver and an Antichrist." Such a class is the sacerdotal class.

It is hardly necessary to say that in this form of definition, it is a class and not individuals who are aimed at. Wisdom emancipates her children in whatever company she finds them. At the first preaching of the

\* *The Main Principles of Ecclesiastical Authority in England.* By EDWARD MUSCUTT. Arthur Miall, 18, Bouverie Street, Fleet Street. 1870.

Gospel, a great company of the priests, we are told, were obedient to the faith; and it was one of the Anglican order who recently wrote thus to a layman representing the advanced Christianity of Prussia:—"In truth, *you* are the Church, and the Archbishop of Cologne represents the Church's worst enemy, the spirit of priesthood. It is Korah the Levite falsely pretending to be a priest, and in that false pretension rebelling against Moses. But this mingled usurpation and rebellion, this root of anarchy, fraud, and idolatry, is the very main principle of all Popery, whether Romish or Oxonian, whether of the Archbishop of Cologne, or of Pusey and Newman." (*Dr. Arnold to the Chevalier Bunsen.*) The most unsparing onslaught, therefore, against a corrupt system may be compatible with great personal respect for individuals. Baptists, at least, ought to be afraid of nothing in earth or hell. They never showed the white feather in the seventeenth century, and possibly they have sterner work before them yet. Amen. The sooner it comes, the better.

A work has been recently issued on "The Main Principles of Ecclesiastical Authority in England," by Edward Muscutt, the publication of which we regard as marking a crisis in Church history. Its advent just now is singularly felicitous; its revelations are authoritative as well as attractive, and its deductions philosophic, far-reaching, and suggestive. It principally aims at showing how far modern Church-of-Englandism has degenerated from its infant purity, and how, in many respects, that original purity may be recovered by falling back upon principles never legally ignored, and still inherent in its constitution. This may be all very well for those who have any lingering tendencies towards clannish Christianity; but we prefer going further;

and, indeed, the learned writer carries us further, for the removal of the abuses to which he refers inevitably lands us in Apostolic realms. To such an issue it is very pleasant to be led by the old historic fields, which Mr. Muscutt has lighted up with renewed verdure, and dotted with primroses. While thus tracing the footprints which Roman, British, or Norman lords have successively left behind them, we find some of our nursery prepossessions are overturned, while others are confirmed. The Saxon King Alfred, for instance, who consolidated and incarnated the theory of "Christ and King," and who, in consequence, has long been upheld by Anglican partisans as a model prince after the order of St. Constantine, is justly placed on a much lower level than the Danish King Canute, whose legislation on Christian themes was always accompanied by appeals to individual sincerity. "It would be inequitable," says our author, "to withhold from Canute a tribute of admiration and veneration for having been the first, and, unhappily, the last sovereign who aimed to impress upon the national mind the elevating, commanding, and noble principle, that, after all, personal piety constitutes the conservation of Christianity among any people." "Unhappily the last!" No, no, Mr. Muscutt; you surely have forgotten that, since the days of Canute, Oliver Cromwell was some time sovereign of these realms, whose Protectorial speeches, as we understand them, testify to the principle somewhat more unequivocally than even the laws of good King Canute. Mere lawyers we might forgive for slighting Oliver, for he held their technicalities in much the same estimation as he did the cobwebs of ritualism; but Mr. Muscutt is more than a mere lawyer; he is a Christian philosopher; and, judging by the utterances of this book,

we would fain include him in the number of those who believe that the glory of the Commonwealth hero is still far from having reached its culmination.

"But come on now," to adopt the phrase which Canute frequently employs when advancing from a minor position into broader light; come on now, all ye that would fain behold the goodly land into which ecclesiastical law-tinkering hath led us. Cromwell and Canute, each in his own way, and no less than the Marian martyrs, have lit such a candle in England as, by God's grace, shall never be put out; but Cromwell and Canute, with their twenty thousand, have not yet overcome the undying foe who comes against them with his fifty thousand. His batteries may be pasteboard, his soldiers "men in buckram," and his ensigns little else than "colours, shadows, and pretences," but so long as his allies are ignorance and indolence, so long will he continue to utter swelling words, and so long will the insignia of "colours, shadows, and pretences" be impudently waived in our faces. The very highest official act of the English Church, viz., the election of archbishops and bishops (and one example is enough for our purpose just now), was 300 years ago, that is by Edward VI., condemned as having colours, shadows, and pretences of election serving to no purpose, because, though professedly performed by deans and chapters, it was in truth only by a writ of *congé d'élire*. "Be it therefore enacted that henceforth no *congé d'élire* be granted nor election by dean and chapter be made, but that the King by letters patent confer the office on whom he will." Queen Mary, of course, repealed this Act, and Elizabeth as naturally revived the old law; so that to the present day the election of bishops by deans and

chapters continues to be nothing else than an act having "colours, shadows, and pretences;" in other words, an ecclesiastical sham. "Will the reproach," asks Mr. Muscutt, "ever be wiped off from the Church or abandoned by the Crown?" Never, we reply, so long as the Church reposes on the secular power.

Mr. Muscutt urges that English ecclesiastics would have had more success against the civil authority had they enlisted the people's advocacy, which means, we suppose, that if they had pursued the objects for which churches were at first instituted, they would not have stood in need of the State's assistance. But this, since the days of primitive simplicity, has never been their aim. They have erected themselves into a monopoly; and on the day when the gates shall be thrown open to the laity, their vocation as physical-force rulers will be at an end. Then will bishops as aforesaid be parochial rather than diocesan, and their election will once more be by the hands of the people. Here rises to view a fraud of long standing, well worth noticing.

The word "*cheirotoneo*," occurring at Acts xiv. 23 and 2 Cor. viii. 19, indicative of the action of stretching forth the arm which prevailed at popular elections, is one which had been used by Aristophanes 434 years before Christ, by Demosthenes, and by the compilers of the laws of Athens, and in this sense was perfectly understood by all the Greek world. Under these conditions it was adopted by the Apostles, and took in the Church of Christ the same place which it had long occupied in the old republics. But by hoodwinking this fact in the various translations of the New Testament, a pseudo-authority has been given to the practice of bishops laying their hands on one another, through the means of the very texts

which go to prove the opposite ; and the word which ought to have preserved the people's right has been gravely asserted to mean the same thing as the totally different phrase employed where the action of presbyters is undoubtedly referred to, as in 1 Tim. iv. 14.

But the principle requiring to be especially rescued from the network of this malpractice is that which was recognised by the Apostles when they sought to enlist the sympathies of all nations, by showing that peoples of every kindred and race had in Christianity a guarantee for the same amount of ecclesiastical liberty as they had enjoyed in civil administrations, or in their dissolving ecclesiastical institutions, a principle totally at variance with the foregone Hebrew system which had confined the priesthood to a particular tribe, and allowed the people as such, no voice whatever in election ; the *rationale* for all which is too obvious to require further elucidation here.

Associated with the early practice, English as well as foreign, of the bishop, presbyter, or minister's election by the entire congregation, we discover the parochial, or, as we should now say, the Independent, character of their pastorate. And it is a noticeable fact that many of these parochial episcopates existed to our own day, subject to no superior prelacy, and standing in various parts of England and Wales, as memorials of what Christian life was in these realms more than a thousand years ago. They were found (by the Ecclesiastical Commissioners in 1830) to include rectories, vicarages, deaneries, and prebends to the number of nearly 300, all of them veritable independent parochial bishoprics (by virtue not of consecration but by the patents of their original institution), which, during all these long ages, had

existed in England side by side with the more exalted, imposing, and secularly acknowledged prelaties. As the survival of such an order was supposed to break the symmetry of modern diocesan rule, on the report and recommendation of the aforesaid commissioners, the entire institution was swept away by a statute of William IV. in 1832 ; but history will outlive King William's statute, and bishops will again be the nominees of their flocks.

Moreover, bishops will again style themselves, with St. Peter, "fellow-presbyters," remembering that the order is one and the same, and that by the consent of the most ancient Fathers any distinction now existing is the offspring of the "custom of the Church" only. It is to be hoped that in the revised English translation now in hand, this phrase of St. Peter will no longer be dishonestly cloaked. The term, "who am also an elder," is incorrect in two senses. The word "also," which is not in the Greek, is apparently introduced to avoid the necessity of rightly translating the following term, which should be "fellow-presbyter."

"Christ and King" is the heading of a very important chapter in Mr. Muscutt's book, setting forth the establishment and expansion of a sophism in human government which has done more to confuse men's understandings than half the dodges of the Papal usurpation. The favourite formula was that, as Christ came not to destroy but to establish the law, therefore He is as much a civil ruler as Moses, and as truly represented by an earthly potentate. "Next and immediately under Christ" (or God), is consequently a term which we frequently meet with in the statutes of Henry VIII. and other sovereigns. The theory took, under Alfred the Great, a more formal announcement than had ever before been assumed for it ;

and from his day down to the present hour, is it not still true that the laws of the Church are the laws of force? The result has been that not one man in a thousand among them seems capable of drawing a definite or intelligent line between the respective provinces of the Christian and the citizen.

But the priests would have it so; whether Romanist or Protestant, it is all the same. Assiduously opposed to the opening of the gates of salvation, unless they had the control of the keys, and exercising that control mainly through the channel of a fraudulent and degrading trick practised upon unconscious infancy, they are preparing for the hour when an awakened country shall at last spurn them out of office, by reviving in all its fantastic ugliness the exploded paraphernalia of ecclesiastical symbolism. We had much more to say on this subject, but at present must content ourselves with a quotation from Mr. Muscutt's pregnant essay on the adoption of pagan rites by a (so-called) Christian Church.

"The grand stand-point with the Apostle Paul was the entire oneness

of Christianity. By this he resolved to conquer, or be overcome. From this, as his centre, he could not be driven; he accepted no aid except the 'power of the resurrection,' acknowledged no authority except from Him who rose again, and was as a consequence entrusted with the subjugation of the world unto himself, alone, unassociated, unalloyed. Paul more than knew he had realised this power; and he would have been recreant to his commission and false to his own apprehensions of Christ, had he agreed to any terms of compromise; but as it was, he succeeded even at Athens. The chief judge before whom he pleaded became a convert, and many others. It was in the face of this Apostolic precedent that the Papal authorities persisted in adopting an opposite, nay, antagonistic principle. They profaned Christianity by an incorporation with paganism; at first so silent as not to be known; afterwards so adroit as not to be suspected; then so enlarged as not to be exposed; and, finally, so inwrought into her entire system as not to be separated in essence. Pure Romanism is another name for paganised Christianity. Disguise it who may, there can be no question that the Anglican school of the present day will, if it succeed, carry us back, not only to Rome, but also to Athens."

---

## Revision of the English Bible.

---

THE following paper was read at a local ministerial conference:—

Since our last meeting, when this question was fixed upon for discussion, additional prominence has been given to it by the fact that the Upper House of Convocation has unanimously voted in favour of a committee of inquiry being appointed

to report upon the desirableness of a revision of the authorised version of the Old and New Testament. The fact that so cautious and conservative a body of influential Churchmen has shown a desire to move in this matter, is good proof that it is high time the question was thoroughly discussed, and a practical movement

begun which shall result in the people of England and English-speaking countries possessing a more correct version of the Scriptures. It is instructive to notice, too, that the proceedings in the bishops' house of convocation resulted from "the investigation of the Royal Commissioners recently engaged in preparing and determining upon a new lectionary for the Church of England." In pursuing this work many subjects bearing upon this question of revision were necessarily brought before their notice. The authenticity and correction of various passages of Scripture was discussed, and the desirability of retaining renderings avowedly incorrect, and so not the genuine Word of God, could not but be questioned by candid, earnest-minded men.

There can be no difference of opinion, one would think, as to the duty of giving as true and complete a translation of the original Scriptures as it is possible to procure. And I think it will be allowed that the present English version is not as good as it might be, even though it may take a very high place—perhaps the highest place—among modern versions. Those especially whose calling leads them to the study of Scripture, and whose great aim and purpose it ought ever to be to apprehend the truth, that they may truly present and unfold it to others, must feel very strongly that the English version is not to be relied on; and hence there is a constant necessity of testing, with what helps they have in the way of commentaries, the correctness and faithfulness of every text. If a man relies simply and solely on the English version, without the aid of the originals or of critical books, he will sometimes be betrayed into mistakes.

We all of course feel that there is very much in our endeared and

familiar association with the common English Bible to make us cling to it with an affectionate preference. Feeling would say, "the old is better than the new." We can perfectly sympathise with the Bishop of Gloucester, who, though an advocate for revision, said of the New Testament what indeed might have been said of the whole English Bible: "It is a noble work, and I have scruples about touching it." We feel that the words of our Bible, as they stand, have a music of their own, and a power of their own, due, in part, to the influence of early training and life-long use, but still a power which would be wanting in a new version. To alter some of the familiar expressions would be almost equivalent to depriving us of them altogether. No doubt if a new version were introduced, multitudes would keep to the old one, and might find their solace and refreshment in drinking the water of life from the well-worn channels. There is a verse of Keble's which not inaptly describes the feeling cherished to the English Bible—

"As for some dear familiar strain  
Untired, we ask and ask again,  
Ever in its melodious store  
Finding a spell unheard before."

So there would be with those long accustomed to the present version a love for it above all others, and a charm in its well-known words which might be sought in vain in a new rendering. Yet it must be borne in mind that this class of persons would only belong to what might be called the transition period. Their number would daily decrease, and in a few years they would have gone the way of all the earth. The generation following would not feel the same veneration for and attachment to the old version. The youth of the time would be taught from the new version, and their affections would grow



up and twine around it just as readily and naturally as if it were the old version. It would be to them just what the superseded version had been to their fathers. And, by the way, now that a great educational movement is on foot for the people of this country, the present seems the proper time for this work, in anticipation of an increased number of English readers. On the whole, the inconvenience of the change from the old to a new version, and the very natural clinging to the old version, cannot as an argument weigh very much against the proposed revision. The same reasoning, if applied to other things, would appear weak and absurd. One might, on similar grounds, denounce the introduction of such things as steamboats, railways, electric telegraphs. Taking this theory into common life, there would be a stop to all improvements and progress, on purely sentimental grounds, for it is, after all, putting feeling in the place of judgment, and following the guidance of sentiment rather than that of reason and common sense. "We must love the Scriptures more than any version of the Scriptures," and value a version because it is the Word of God.

It is sometimes said by the opponents of revision, "Is not our present version admirable? Is it not superior to any other? Is it not acknowledged to be so by competent judges?" and much besides in the same strain. Suppose all this to be allowed, it does not touch the real question which is not concerning the comparative excellence of our version, but the possibility, the necessity, the practicability of improving it, of making it even more excellent than it is, by bringing it into a more truthful and exact agreement with the original. Excessive stress is frequently laid on the excellence of the English version, rather more than the facts will warrant.

The faults and blemishes are made light of and thrown into the background. They are called "minor faults," "trifling inaccuracies." Yet, although there are many such, there are also some very grave errors and misleading translations. Judicious advocates of revision would desire only that things wrong should be rectified. That all real and true excellence should remain untouched, "whatever of beauty and correctness," of "dignified solemnity," "rich expressiveness" belongs to the present version, should still abide, and only those things which truth and conscientiousness and candour would pronounce as blemishes should be removed. The object contemplated by such advocates as Dean Alford, is to give the English-speaking race a Bible having all the merits of the present without its faults. The more correct a version is, the more beautiful it is, for nothing can be so beautiful as truth. If it can be shown of anything in our Bible that it is not correct—not true by the standard of the original—then its beauty is tarnished at once.

It is urged by some that if the present highly-esteemed version were set aside and a new one introduced, the confidence of many simple-minded Christians would thereby be shaken. They might be alarmed lest the foundation were being removed. Such a state of things is viewed with fear and trembling by not a few. But would there be any real ground of alarm? Would not such alarm and shaken confidence be in a large degree due to ignorance and misconception? No doubt false alarm and needless fear might be as painful to those who were the subjects of them as if they were well grounded; but the way to deal with such persons is not to yield to their imaginary fears and gloomy forebodings, or to catch the panic-spirit, but to show them there is no real ground for alarm;

patiently to enlighten them, and to instruct them as to the difference between denying the divine authority of Scripture and saying that a certain version of the Scriptures required examination and alteration in some particulars. Besides, it will be a very much greater evil for the idea to gain ground and be widespread that the present version contains many things that are known to be inaccurate; that it is not, according to the judgment of trustworthy and learned men, as correct a translation as it might be. Such an impression would give rise to a vast amount of vague and—because vague—exaggerated suspicion. There is reason to believe that such a notion is spreading. The Bishop of Winchester in his speech used this as an argument why something must be done now in revising the English Bible. "He thought that the widespread conviction which prevailed among the people in reference to this subject was likely to be of the most damaging character. Those who were not critical scholars, but relied upon what they read in the public prints, were apt to get very exaggerated notions as to what the difficulties connected with the interpretations of Scripture really were; just as men looking through a fog saw things magnified in the distance." Now it appears to those who advocate revision to be the true remedy for this state of things to come out boldly, and fearlessly, and truthfully, and say, "Such and such things in our version are wrong, and can be put right; and therefore ought to be put right."

Among the weakest and most irrelevant reasons for holding back from this important work is that urged by Lord Shaftesbury in his letter recently published in the *Times*. He says, "We (i.e., the Bible Society) should have fifty millions of copies of Scripture synodically condemned."

One is rather astonished at such a statement from any official of the Bible Society. The Bibles would, in reality, be no worse than they are now; and would not, one would suppose, be mere useless lumber. But if it were so, that should not be allowed to stand in the way of doing what is right. The argument sounds very much like the vested interest argument in support of the late Irish Church establishment. If I am rightly informed, the Bible Society has not always been very scrupulous as to what version of Scripture it countenanced, using for distribution in some continental countries the Douay version. If the Bible Society were rightly to interpret the signs of the times, and rightly to understand its place and power, it would take the lead in this movement, or at least throw its influence on its side, notwithstanding the fifty million copies.

Notice may be taken of another objection urged against a new translation. It is alleged "that the circumstances of the Society are not now so favourable to the making of a new English version as when the authorised version was made; that the unhappy division of the Christian community into so many rival sects and parties would prejudice the truth, and foster the introduction of sectarian sentiments into the new version, and thus prevent it obtaining that general confidence which the authorised version has so long possessed." In some respects the time is more favourable even than then; for it will surely be admitted that, since 1611, when King James's Bible came out, biblical criticism and literary research have made considerable advancement, and that those to whom the work of revision is entrusted possess far greater facilities for ascertaining the correct text of the originals, and for an exact rendering of those originals, than the men of more than 250

years ago. As to the sectarian difficulty, it may be true that there are some narrow-minded men, more attached to their own creed than to the Word of God; but it is not likely that the translation will be chosen for that class. Surely there are among the scholars of our day men of candour and impartiality, filled with the spirit of truth and love of the truth, who would be guided by sound principles in their investigation, and not by their creed or foregone conclusions. Besides, differences of opinion, as they now exist, do not spring generally from differences of translation so much as differences of interpretation and exposition. Men, all holding the same version, and reading exactly the same words, have yet their differences of view; so that we can imagine a company of translators holding different opinions, rendering a word by the same English equivalent, and from that point of agreement branching off each into his own interpretation.

There need be no fear that this revision movement will issue in a Churchmen's Bible and a Dissenters' Bible, in a Baptist Bible or Pædobaptist Bible; or for such extreme apprehension as Lord Shaftesbury indulges in when he says "the English Bible, as altered by the bishops, will cease to be the Bible, not only of the Nonconformists, but of the Scotch and Irish Presbyterian churches; it would cease to be the Bible of every Protestant speaking the English language over the entire face of the globe." All this is exaggeration, which does his lordship very little credit as a man of judgment and discernment. I have seen it stated somewhere that the present version won its way by its acknowledged merits, and that at the time it was published there were two rival versions—the Bishops' Bible and the Geneva Bible, which was the popular version, and used by the Pu-

ritans. The latter continued to be widely used for many years, and was only gradually supplanted by the present. It probably would be so with a new version; its introduction would be gradual, and it would come at length to be preferred, not because it was "the authorised version," but because of its acknowledged merits.

When the point at issue is clearly understood, one would hope that many misconceptions and objections will fall off, when the people of this land—the Christian community—get the idea that by revision is meant, not an entirely new translation, but the present version carefully examined in the light of all sound helps to biblical criticism, and everything inconsistent with the original removed, and all antiquated, obsolete modes of expression altered,—then, it seems to me, the number of objectors will become very small.

I have not gone into matters of detail, or brought forward examples to prove the necessity of revision, simply because I am sure that many instances are well-known to you, and will readily occur. I content myself with quoting the words of one well qualified to judge of the question, and whose learning and ability and character entitle them to speak with authority. Lowth, in his introduction to his own version of Isaiah, after acknowledging the good qualities of the authorised version, indicates the need of a new one. He says, and he wrote seventy or eighty years ago, "Whenever it shall be thought proper to set forth the Holy Scriptures for the public use of our Church to better advantage than as they appear in the present English translation, the expediency of which grows every day more and more evident, a revision or correction of that translation may, perhaps, be more advisable than to attempt an entirely new one; for as to the style and language, it

admits of but little improvement, but in respect of the sense and accuracy of interpretation, the improvements of which it is capable are great and numberless." Dr. Angus's Bible Handbook, while it highly praises the authorised version, does at the same time enumerate various classes of errors with which it is chargeable, and anyone reading over the various points in which it is shown to be at fault, will consider that the necessity for a new version is well proved.

A writer on the subject has observed with respect to some remarks adverse to revision made by Albert Barnes, "that as facts are the best arguments, one of the most conclusive reasons for revision is furnished by his own valuable Commentary. If some one was to search through his notes on Isaiah, Daniel and Job, and the whole of the New Testament, and were to mark down every case in which Barnes very properly censures the authorised version and exposes its inaccuracy, then the list of facts thus enumerated from his own writings, would form a most powerful argument in favour of revising the authorised version."

No man in these days has done more than Dean Alford to elucidate the meaning of Scripture, and none speaks with greater authority on this question than he. In a recent article in *Good Words*, he says: "We possess an admirable version of the Scriptures, put forth in its last authorised form two hundred and sixty-eight years ago. Every Chris-

tian Englishman values that version as he values few other things; is jealous of having it touched; has its phrases familiar as household words. Yet, every scholar who regards truth rather than constrained popularity, is bound to confess that this version, excellent as it is, does not now, within many degrees, represent what we know of the text and the meaning of holy Scripture . . . . It is very easy for us to sit still and be answered by the opponents of biblical revision, that all the changes which might be made, would not touch one article of the Christian faith. This may be, and I believe is, perfectly true; but it has exactly nothing to do with the matter. If we are conscious that we are reading in our churches, and are sending forth to our people an inaccurate representation of the Revelation of God to man, then it is our bounden duty to correct that inaccuracy, let the results be great or small.

"But, according to the same objectors, who have two strings to their bow, the results will be great and much to be apprehended. The reliance of the English mind on the English Bible will be shaken. Now I venture to say that the opposite will be the case. Englishmen will see, by a careful authorised revision of our version of the Scriptures, two things: first, how little in amount that is which needs change; next, how much the sense and coherence of the text have gained by the change."

---

## Short Notes.

---

THE ŒCUMENICAL COUNCIL. — After 85 sittings, continued through seven dreary months, the dogma of the personal infallibility of the Pope,

without a Council, was voted on the 13th July, according to the latest return we have, by 450 bishops, while 85 voted against it, and 65 gave

only a conditional assent to it. The Council, when it first met, was composed of 760 members, but one-fifth of the number have left Rome, some with, but the greater part without, permission, or have fallen victims to the climate of the city. Of the prelates who have voted at the bidding of the Pope nearly one-half consists of Italian bishops, the parasites of the Papacy, who look for the titles, distinctions, benefices, and hats at the disposal of the Sovereign Pontiff, or of the adherents of the Jesuits, now supreme at the Roman Court, or of bishops *in partibus* without sees, the mere nominees of the Propaganda. All the prelates of intelligence, station, and influence have, from the first strenuously opposed the dogma. The unhealthiness of Rome at this season of the year has contributed, in no small degree, to the consummation of the Pope's design. Sixty had entered their names to address the Council on the dogma, but were not permitted to express their opinions, and the vote has thus been precipitated. Some weeks ago a considerable number of the Fathers memorialised his Holiness in piteous language, to be relieved from farther attendance, urging the extreme and suffocating heat, which imperilled their health, and alluding to the small, heated, and unhealthy houses in which they were constrained to live, but he is said to have replied, "*Ohe crepino*" (let them burst or crack.) The vote has thus been secured under a degree of atmospheric pressure which deprives it of the value of moral unanimity.

In addition to the opposition of Cardinal Schwartzberg, Archbishop Rauscher, Bishops Strossmayer and Dupanloup, the dogma has latterly encountered the strenuous antagonism of Cardinal Guidi and Dr. Kenrick. The former, who was at first supposed to be favourable to it, made one of the most

violent assaults on it which have been heard within the walls of the Council. He was summoned to the Vatican, and the interview was stormy, for the Pope, however infallible, cannot command his temper. It was on this occasion that he uttered the startling expression, "I am tradition!"—that is, Scripture and tradition are what I choose to make them. Dr. Kenrick is an American prelate, the Archbishop of St. Louis, and he has denounced the doctrine in vigorous terms. Those, he says, who obey the decrees of the Council will find themselves very awkwardly situated. The civil governments will treat them—not altogether unreasonably—as unreliable subjects. The enemies of the Church will cast in their teeth the errors taught, or practically sanctioned, by Popes, and will ridicule the only possible answer, that the Popes did not teach these errors officially, but only as individual bishops of Rome; and they will point to the scandalous lives of too many Popes as a further proof of the internal contradictions of Catholic belief, for men will not distinguish between infallibility and impeccability, which seem to them naturally connected. On the other hand, the most strenuous supporter of the dogma is Archbishop Manning, who is reported to have advised the excommunication of all the dissentient prelates, and—with the exception of Bishop Clifford—he receives the strongest support from the English prelates, who are as abject as the Italians. An address has just been addressed to the Pope by "the priests secular and regular of England and Scotland," in which "they humbly prostrate themselves at the feet of his Holiness, and declare that nothing is dearer to them, nothing holier, nothing more pleasing, nothing more to be desired, than that, by a decree of the Vatican Council, the infallible magisterium of the

Holy See—that is, of the Roman Pontiff—in teaching, should at length be expressly established and proclaimed to be held by all throughout the world.” And such is the state of absolute degradation of intellect to which it is the object of the Roman Council and its high-priest, Dr. Manning, to reduce this free country.

It has been the practice of the Roman Catholic Church, while regarding Rome as the centre of Christian unity, to recognise to a certain extent the infallibility of the Pope, without any invidious scrutiny of the bearing of the term. Thus, in 1854, the Pope promulgated the new doctrine of the Immaculate Conception, by his own authority, with the acclamations of a conclave of subservient prelates, and others whose names are inscribed on mural tablets on the walls of St. Peter’s. But the Jesuits and the curia of Rome considered that the time was come for enthroning the practice as a dogma, to be believed and acted on, upon pain of eternal damnation. And they called together an Ecumenical Council from the four winds of heaven in the hope of obtaining universal assent to it. How they have been disappointed is now matter of history. Still, the vote is a fact. A frail mortal, in his dotage, who cannot control his temper, has been invested with the attributes of the Almighty, and all the contradictory decrees and bulls of the Roman Court from the death of St. Peter—he who denied our Lord is, of course, excepted—are pronounced infallible. Those who in the Council have been most opposed to the dogma, and who have denounced it as a monstrous assumption, are still required to believe it and to act upon it. That it will create another schism, like that which established the Reformation, is scarcely to be hoped for, but there can be little doubt that it will

be a source of weakness, and not of strength, to the Papacy; and if it should ever be carried into practice, will doubtless lead to a collision with the civil power, in which the successor of St. Peter will find himself infallibly powerless.

THE REVISION OF OUR VERSION OF THE BIBLE.—The prelates, clergymen, and ministers who have been selected to superintend the revision of the English version of the sacred Scriptures met for the first time in Henry the Seventh’s Chapel, when Dr. Stanley, the Dean of Westminster, administered the Sacrament to all who were present, Conformists and Nonconformists, about twenty in number. Thus, for the first time since the Restoration, have Churchmen and Dissenters united in celebrating the ordinance which was instituted “to show the Lord’s death till He come,” and to unite Christian hearts in a solemn and sacred fellowship. Nothing could have been thought of more appropriate than this union at the Lord’s table to inaugurate a work in which all Anglo-Saxon Christians throughout the world have a common interest. To those in the Church of England who are desirous of diminishing the lofty spirit of exclusiveness which has characterised its members for the last two hundred years, ever since the Act of Uniformity, to break up the non-intercourse system, and to soften mutual asperities, this communion was hailed with delight, as the harbinger of a brighter and more Christian era in this land, where we require the concentration of all Protestant energy to resist the encroachments of Popery. But the High Church party, represented in the English Church Union, who are panting to fraternise with Rome, and loathe the idea of any contact with Dissenters, have taken great umbrage at this act of com-

munion. Mr. Charles Wood, the eldest son of Lord Halifax, has addressed a letter to the Archbishop of Canterbury, in which he states that the administration of the Holy Communion to bishops and priests of the Church of England intermingled, without distinction, with members of the Established and Free Church of Scotland, and of almost every Nonconformist Church in England—Baptist, Wesleyan, and Unitarian—implies, on the part of the Church of England, not only an ostentatious abandonment of the last shreds of ancient discipline, but her indifference to doctrines so fundamental as those of the Holy Trinity and the true Godhead of Jesus Christ our Lord. The archbishop, in a mild and judicious reply, states that "he scarcely thinks it would have been right to repel any individual who was willing so to join, and who had been thought fit to take part in the great religious work of revising the present version of the Holy Scriptures." A memorial to the same effect was presented to the Upper House of Convocation, but their lordships treated it with the scorn it deserved. The new Bishop of Salisbury declared that he thought it was perfectly unnecessary for a communicant to enquire who his fellow-communicants were. The Bishop of Gloucester considered the petition "fundamentally uncharitable." The Bishop of Ely said that if any Nonconformist presented himself at communion while he was administering, he should certainly not object to him because he had not yet learned that Nonconformists were not Christians. The Bishop of London "expressed his regret that the petition had been presented, on account of its uncharitableness, and he doubted the correctness of the law which it assumed." And the law is that no one can be debarred from communion in the Established Church unless he

be a notorious ill-liver or has been excommunicated, and this could not be predicated of any of the Dissenting ministers in Henry VII.'s chapel.

**RELIGIOUS CENSUS.**—The decennial census of the United Kingdom is to be taken next year, but as it is understood that it will not embrace religious statistics, the Convocation has been moving in the matter. The Lower House expressed much anxiety that the Upper House should make an effective movement to attain a reliable enumeration of the members of the Established Church. The prelates fully concurred in thinking that it was a very desirable object, more particularly as the census of 1851 was very inaccurate. They affirmed that the Dissenters had in that year taken advantage of the occasion to pack their chapels, while the clergy manifested much indifference on the subject, and the adherents of the Church were under-estimated. The Bishop of Ely, moreover, stated that the census Sunday was, unfortunately for the Church, a wet Sunday, which thinned the congregations to such an extent that his own flock, which usually consisted of 600, dwindled down to 60, a statement which has given occasion to some very facetious but not very complimentary remarks in the secular journals. At all events, it tends to prove that there was more devotion and less finery in the Meeting House than in the Church. The Bishops, however, very wisely stated that they did not see what they could do in the matter. What is desired by the Church party is not to ascertain the relative attendance at the respective places of worship, but that every man and woman should be required to state his or her religious persuasion in writing. There can be no doubt that such a return would serve the purpose of giving the Church credit for a vast numerical majority, inasmuch as every man who

is not a professed Dissenter is assumed to be a member of the Establishment. The million whose only sanctuary on the Sabbath is the ale-house, would, of course, return themselves as the adherents of the National Church, that is to say, those among them who could write their names. But they constitute the weakness not the strength of the Church. They take no interest in her existence, and in case of a struggle would do more harm than good. It is the religious community which forms the backbone of England and the real strength of the Establishment on one side, and of Dissent on the other, and the best mode of ascertaining the actual position of the two parties in the religious world, is to revert to the plan adopted in 1851, and make arrangements for numbering the attendants at the respective places of worship on a given Sunday. If the Dissenters are diligent to fill their conventicles, they can be filled only by the adherents of Dissent, and the ministers of the Established Church, being thus forewarned, will not fail to be equally on the alert. If it should happen again to be a wet Sunday, let a suitable percentage be added to the Church returns for absentees.

**THE UNIVERSITY TESTS BILL**, after having passed the House of Commons by a majority exceeding a hundred, has been refused a second reading in the House of Lords, and referred to a select Committee. The most strenuous supporters of the Bill were found on the episcopal bench. The Archbishop of York, the venerable Bishop of St. Davids, the new Bishop of Oxford, and the Bishop of Exeter, brought forward arguments in favour of it, which were irrefragable. The Bishop of Winchester likewise advocated it, but did not vote. In the course of his speech he stated that he had

that morning received a communication from a clerical friend, deprecating his support of the "execrable measure." Lord Salisbury took the lead in opposing it, and he was followed by seven of the bishops and ninety lay peers. The plea for this procedure was, that, "in any measure for admitting members not of the Church of England to hold offices in the universities and colleges to which they are not now eligible, it is essential to provide by law proper safeguards for the maintenance of religious instruction and worship, and for the religious character of the education to be given." But the tests which now exist, and which the Bill is intended to abolish, have not been successful in keeping out men from important posts in the teaching body, who make no secret of their disbelief in Christianity, or, indeed, in any form of religion which recognises the supernatural element; and it is certain that no tests which the select Committee can devise will be more effectual in giving a religious character to the education of the universities than the present. It is, moreover, certain that the House of Commons, which has set its face against all tests, will expunge any new safeguards invented by the Upper House. It is generally understood that the reference of any bill—more especially at so late a period of the session—to a select Committee is only a pretext for shelving it for the year, and, perhaps, conjecture is not much at fault in attributing this movement of Lord Salisbury and his followers to this motive. It is, therefore, to be feared that we shall have to wait another year for a measure which is intended to redress the injustice committed by the vindictive Parliament of Charles II., and to restore the national seats of learning to the nation. The Bill will of course be introduced again next year, and it will unquestionably be of a more



sweeping character than the present, which is more stringent than its predecessor. The next Bill will be the third and last time of asking; if it be rejected, backed as it will be by the voice of the nation, the abolition of all tests will be demanded in a tone which the Lords will not venture to despise.

**CASTE IN INDIA.**—There can be no doubt of the truth of the assertion that the strength of caste prejudices in India has been weakened under the progress of knowledge, and the refusal of the railway authorities to appropriate the first-class carriages exclusively to Brahmins; but the following circumstance seems to show that its rules are still held with no little tenacity in some sections of the community. Dr. Norman Macleod having very innocently mentioned in *Good Words* that certain enlightened native gentlemen had partaken of ice-creams with him in the house of Sir Alexander Grant in Bombay, the attention of the magnates of the caste was drawn to the notice, and one of the delinquents, Krishna Shastree—a title equivalent to that of doctor in the Shasters—was singled out for punishment. He was condemned to a fine of £5 for the offence, and suspended from the privileges of caste till it was paid. He humbly submitted to the decree, and was restored to his place. Under a Hindoo prince, he would have been compelled to expiate his transgression by swallowing the five products of the cow. As it is, he escaped with a fine, which of course went to the Brahmins, who have power to bind and loose on earth, though, according to some Hindoo authorities, the absolution they give takes effect only in heaven. After all, when the violation of the rules of caste comes to entail only a pecuniary mulct, we may be certain that they are losing their vigour, and this is exemplified

by the increasing number of the wealthy, more especially in Calcutta, who are found to infringe the dietary of the Shasters without rebuke, and to indulge in the use of cherry-brandy with perfect impunity. In fact, a rich man may drive a coach-and-four through the enactments of the Shasters in India with as much ease as a sharp lawyer can drive the team through an Act of Parliament in England, as the following original anecdote will testify. Some years ago a Hindoo gentleman in Calcutta, of great wealth, high position, and commanding influence—he has been dead some years—was not only in the habit of giving entertainments to his European friends, which came from the Gunter of Calcutta, and not from the hands of his orthodox Brahmin cook, but partook himself of the forbidden meats and drinks; on the other hand, he celebrated Poojahs and feasted Brahmins. He formed the determination to visit the holy city of Benares, where both his opulence and his latitudinarianism were well known. As he proceeded on his journey in the steamer he took his place at the cuddy-table, and freely partook of its cheer, both solid and liquid. The evening before the vessel reached its destination, one of his English friends asked him how he could venture into the holy city and visit its sacred shrines after having so constantly violated the rules of caste. "Tomorrow," he replied, "I shall be the holiest man in Benares;" and, taking him into his cabin, showed him five bags piled up to the lip with rupees. The next morning he came out of his cabin in sandals, and arrayed in the loose yellow garment of a devotee. Five porters were called in, and one of the bags was placed on the head of each, and they proceeded in a file before him through the narrow streets of Benares. They stopped first at the

most celebrated shrine, when one of the bags was poured forth at the foot of the idol, and the devotee prostrated himself before it in devout homage. He proceeded in the same humble attitude to other renowned shrines, and made the same religious obeisance and the same munificent oblation. The fame of his liberality flew from mouth to mouth in the city, and his unexampled piety became the theme of universal ap-

plause. His expectation was fulfilled, and he was regarded as the holiest man in Benares. The gifts to the shrines are of course appropriated to the use of the officiating priesthood. Charity to Brahmins covers a multitude of sins; and Hindooism, reversing the maxim of the sacred Scriptures, pronounces the dogma that there is nothing easier than for a rich man to enter the kingdom of heaven.

## Questions of the Day.

### IV.

#### ABOUT THE INCREASE AND NUMERICAL STRENGTH OF ROMAN CATHOLICS IN ENGLAND.

THE policy adopted by the Roman Catholic Church to magnify itself, the arrogant claims and hopes of Rome, and the progress of Catholic doctrine and ceremonies in the English Church, have called special attention to the aims and power of Catholicism in our country. The fact, too, that while the temporal power of Romanism, at least, is being lost in all Catholic countries, and is decaying in Rome itself, the Pope is said to be looking specially to Ireland and England for hope and help, and popish ritualists are asserting that "Rome seems to be more powerful in England than in any part of the world," has not tended to lessen the anxiety felt in some quarters.

Add to all this the reiterated assertion which Rome makes of her right and her will to impose her dogmas perforce, the large amount of independence of the civil power which she still claims, and the declaration of the Pope's infalli-

bility on more than religious questions, and the numerical force of the papacy in England becomes a question of considerable interest. Every Roman Catholic bishop at his consecration is bound by an oath "to persecute and attach all heretics and schismatics, and all that resist the authority of Pius IX." Many English Catholics would no doubt disclaim any sympathy with this persecuting spirit. But if the Church were strong enough to enforce their purpose, they would not be able to resist its will, especially now that the Pope is declared infallible. Thus Archbishop Manning speaks for the Pope, every sentence of which there can be no doubt his holiness would endorse, in fact has said in other words, "You say I have no authority over the Christian world, that I am not the vicar of the Good Shepherd, that I am not the supreme interpreter of the Christian faith. I am all these. You tell me I ought to submit to

the temporal power, that I am the subject of the King of Italy, and from him I ought to receive instructions as to the way in which I should exercise the civil power. I say I am liberated from all civil subjection, that my Lord made me the subject of no one on earth, king or otherwise, that in His right I am sovereign. I acknowledge no civil superior, I am the subject of no prince; and I claim more than this—I claim to be the supreme judge and director of the consciences of men—of the peasant that tills the field, and the prince that sits on the throne; of the household that lives in the shade of privacy, and the Legislature that makes laws for kingdoms. I am the sole, last, supreme judge of what is right and wrong.” By these and other considerations, there is in some minds a fear begotten for the future, often a vague feeling based on no definite conclusions of the subject. On one hand it is supposed that Roman Catholics are rapidly increasing, and that ere long, England may again be brought under the power of the persecuting Church; on the other hand it is declared to be a feeble thing, that will die out in the days of light dawning upon us; while some who have scarcely formed an opinion on the subject manifest their interest in asking questions of others. It is proposed in this paper to try and arrive at something like a definite solution of the two following conclusions:—First, taking some years past into the account, have Roman Catholics increased in England? Secondly, what is their numerical strength? Exact numbers cannot of course be obtained in any process, but the population and marriages supplied by the Registrar General in his yearly reports will furnish sufficient *data* for reaching a satisfactory conclusion.

It is assumed (an assumption that probably no one will dispute), that Roman Catholics marry in their own places, after their own forms, or so that their marriages shall be returned as Roman Catholic marriages. This could not be predicated of Protestant Nonconformists, who, up to a late period, were married in Episcopal places, and who, by the power of custom, received by tradition from their fathers, or some other influences, still, to some extent, adhere to the practice. But marriage in the Roman Catholic Church is a sacrament to be performed in prescribed form by priestly hands, without which the union would not be considered a marriage, but a concubinage.

This being assumed, our problem will stand thus:—Given, the population of England, the aggregate of marriages, and the proportion of Roman Catholic marriages for each year of ten years, viz., from 1859 to 1868—wanted to know, the absolute and comparative increase of Roman Catholics, if any, during those years; also, what was the Roman Catholic population at the end of that period.\* The figures will stand thus:

	Population.	Whole Number of Marriages.	Roman Catholic Marriages.
1859 ...	19,746,000	167,723	7,756
1860 ...	19,902,918	170,156	7,800
1861 ...	20,119,496	164,070	7,783
1862 ...	20,336,467	164,030	7,345
1863 ...	20,554,137	173,510	8,095
1864 ...	20,772,308	180,387	8,669
1865 ...	20,990,946	185,474	8,742
1866 ...	21,210,020	187,776	8,911
1867 ...	21,429,508	179,154	7,918
1868 ...	21,649,377	176,962	7,530

It will be seen that the actual number of Roman Catholic marriages has varied considerably in the course of the ten years. The number in 1868 is over 200 less than in the first year, 1859: and nearly 1,400 less than in 1866, but

\* The last published returns are for 1868.

nearly 200 more than in 1862. It does not, however, follow that the Roman Catholic population fluctuates to the same degree as their marriages. The state of the labour market, the price of food, and other circumstances regulate, to some extent, the number of marriages in any given years. And though the proportions may not be precisely the same, yet Roman Catholic marriages, and other marriages, rise and fall together. The comparative view, as under, will modify the fluctuations of the actual numbers:—In 1859 the proportion of Roman Catholic marriages to the whole of the marriages was as 1 in 21·6; in 1860, 1 in 21·8; in 1861, 1 in 21·0; in 1862, 1 in 22·3; in 1863, 1 in 21·4; in 1864, 1 in 20·8; in 1865, 1 in 21·2; in 1866, 1 in 21·0; in 1867, 1 in 22·6; in 1868, 1 in 23·5.

From this relative view we learn that in the first three years of the ten, there was a *slight* advance in the proportion of Roman Catholic marriages. In 1862 the proportion receded, and the number of Roman Catholic marriages decreased from 1 in 21·6 to 1 in 22·3. In the next two years it advanced, and in 1864 stood at 1 in 20·8; from which there was again a decrease, till, in 1868, it had fallen to 1 in 23·5, the lowest comparative number of the ten years.

There is yet another way of testing our calculation. The population has increased by nearly two millions in the ten years; and, in order to get a correct view we must ascertain what has been the increase of Roman Catholic marriages, if any, compared with the increase of population. The proportion for the ten years stands as under:—

In 1859, ·039; in 1860, ·039; in 1861, ·038; in 1862, ·036; in 1863, ·039; in 1864, ·041; in 1865, ·041; in 1866, ·042; in 1867, ·036; in 1868, ·034.

The result is here generally the

same, as in the foregoing calculations:—A decrease from 1859 to 1862, an advance from 1862 to 1866, and a decline to 1868. The percentage is ·005 less in 1868 than in 1859. Upon the whole we find that the decrease from 1866 has been larger than in any other portion of the ten years, the decline in actual numbers being from 8,911 to 7,530; the proportion with other marriages being from one in 21·0 to one in 23·5; and the decline in relation to the advance of the population being from a percentage of ·042 in 1866 to ·034 in 1868. Moreover the number of Roman Catholic marriages is decidedly less in the last year than in the first. The actual number in 1859 was 7,756, in 1868 it was 7,530. As compared with other marriages in the first year the Roman Catholic marriages were in the proportion of one to 21·6, in the last year as one in 23·5. In comparison with the population the percentage was in 1859 ·039, and in 1868 ·034.

We have no means of ascertaining the number of marriages since 1868, but there is no reason to conclude that there has been any increase since that time. There have no doubt been converts from the English Church, but so there had been before. Ecclesiastical buildings have probably been multiplied in the last two years, but the increase of buildings and the increase of converts are two things.

To the question, then, have Roman Catholics increased of late years in England? the answer supplied by these figures is, that during the ten years from 1859 to 1868, while there were some fluctuations, the number upon the whole declined, and was less in the last year than in the first, and that there is no proof of increase in the two years that have since elapsed.

Thus far our inquiry has been confined to the progress of Roman

**Catholicism.** There is a second question of considerable interest, namely, what number of Roman Catholics have we in England? By help of the foregoing figures a very near approximation may be reached, and the method by which a conclusion is arrived at is very simple. We have, first, to divide the population by the whole number of marriages of all classes; and secondly, to multiply the Roman Catholic marriages by the given number or quotient, and we have the sum. Thus, the population as given in 1868 was 21,649,377, which, divided by the marriages for that year, gives 122·33, or 122½ of the population to one marriage; for the sake of a round number, say 123. In other words, for every marriage there were of the population 123 persons.

We are thus prepared to find the number of Roman Catholics in England for that year. The number of their marriages was 7,530, which, multiplied by 123, gives a Roman Catholic population of 926,190. This result gives them a double advantage, inasmuch as the decrease in their marriages from 1866 is larger in proportion than the decrease in other marriages, and we have multiplied by 123 instead of 122½.

Some addition has to be made to this number for two classes of persons. There are those to be accounted for who have gone over to the Roman Catholic Church, but were previously married. In 1866 Archdeacon Denison said that from "1842 no less than 500 clergymen had joined the Church of Rome, and a large number of the laity had followed their example." Assume that in 1868 the number had risen to 600 and that 600 persons other than clergymen, all previously married, had joined that Church, there must then be added for these conversions 2,400 persons. A larger

allowance must be made for those who choose a life of celibacy. The writer has not before him the present number of nuns, monks, and ecclesiastics who are unmarried. It was stated in 1868 that the nuns in England numbered from 7,000 to 10,000. An allowance of 30,000 for the whole will be a very liberal allowance, and will be considerably in excess of the actual number.

The numbers will then stand thus:—926,190+2,400, and 30,000=958,590. That is, in the year 1868, on a liberal calculation, not more than 958,590 Roman Catholics in England, or 4·42 per cent. of the population, and which is 0·38 per cent. less than in 1859.

It is patent that open, avowed Romanism, occupying its own platform, is not making headway in our country. But there is a quarter from whence Rome may gather a large increase to her numbers and her strength. A leavening process is going on in the English Church, which requires the serious and zealous attention of all who wish to preserve the Protestantism and liberties of England. The Roman Catholics, with all their multiplied appliances and zeal, cannot persuade the people of England to go over to them, but the Romanists in the English Church are doing their work for them. Years back Cardinal Wiseman saw this. It was impossible, he said, to read their works "without discovering a daily approach to our Holy Church, both in doctrine and affectionate feeling." How they can do this work is evident. A clergyman, more or less a Romanist, is appointed to the work of a parish, and appears amongst them as their Protestant teacher. And while some of the people may be displeased at the innovations made of ritual and doctrine, the majority of them remain in their accustomed place, and he has the opportunity of winning the

young and the imaginative to the adoption of his views and practices; whereas, were a Roman Catholic priest, exercising his own name, to open a chapel in that parish and officiate there, excepting his own people he would obtain no worshippers.

Here is the place, if anywhere, of Protestant fear; and here certainly is the field of Protestant zeal. Let not Englishmen say, "This is no business of ours, every man

should have liberty to preach what he likes and where he likes." A great truth, no doubt, of extensive application, but not relevant in the case before us. We are not bound to give heretical teachers (nor any teachers, indeed) the use of national property, to appoint them state functionaries, and impose them on a people as their spiritual teachers, and thus give them special facilities for preparing them for the Church of Rome.

---

### Mr. Hull's Sermons.\*

---

IT is now some years since the first volume of sermons, by Mr. Hull was offered to the Christian public. It came upon that public as a surprise; a pleasant one unquestionably, but still a sudden and unexpected one, for the preacher was comparatively unknown. During his lifetime he had published nothing; those who were acquainted with him knew him to be a man of a remarkably retiring disposition, almost morbidly shunning publicity, and, moreover, when his sermons appeared, he had already done his earthly work, and God had called him home. No sooner had the volume appeared, however, than it took its position, leaping, so to speak, rather than gradually working its way into a singularly high place in the esteem of the thoughtfully devout. The most reliable organs of literary opinion agreed with the religious press in giving it high and absolutely unqualified praise. We do not remember a book of the same kind about which critics seem to have been so unanimous in a commendation which had no drawbacks and no modification. By one the

sermons were characterised as being "In an especial degree thoughtful and original;" another said that, "while there is much independence of mind, the same calm, assured faith in the great gospel verities runs through every part of the sermons;" a third said that the volume would "be placed by the thoughtful and devout upon the shelf of their choicest devotional authors;" and so on through a long train of concurrent testimony. Sermon literature, as a rule, is supposed to be at a discount, and the attention it receives is commonly leavened with disparagement. Hence the unanimous approval accorded to Mr. Hull's volume was a guarantee of its worth. The first edition was private, but was soon exhausted, though it was comparatively large. The second edition was speedily exhausted, and then a third, and we believe there is still abundant room for a fourth.

Under these circumstances, the editor of the first volume has felt warranted and encouraged to give us a second series of sermons. In a short preface, he tells us that this

---

\* Sermons preached at King's Lynn. By the late Rev. E. L. Hull, B.A. Second series. London: Nisbet & Co.

series, like the first, indeed, has been procured from a number of almost illegible manuscripts. Mr. Hull's habit was to write the greater part of his sermons, but as he never used the MSS. in the pulpit, the notes were not intended to meet any eye but his own. Under such conditions, we think the editor's work has been exceedingly well done. Everywhere it bears the marks of painstaking patience such as we should not have seen if it had not been with him a labour of love.

The present volume is marked by all the characteristics of the former one. The subjects of the sermons mostly relate to the higher developments of the Christian life and thought. They are not dogmatic or controversial, but experimental and contemplative. To any who might object, however, that they do not contain a sufficient measure of didactic teaching, we would observe that the great truths of the Gospel are contained in them, in solution, so to speak, and that this is so throughout. It must also be remembered that they are addressed to Christians, and to Christians who are living above the common level of life, and who, consequently, do not require to be constantly reminded of first principles. Still, the volume does contain two sermons of a distinctly theological character, and on a subject on which we are glad to have the writer's clear and unmistakable utterances. The sermons are on "The Mission of the Comforter." What scope he gives to the work of the Divine Spirit will be seen by the following extract :—

"For their (the disciples') work in the world, it was needful that Christ should depart ere the Spirit came. They were to stand out in that age as proclaimers of the truth of Christ, by which men should be born anew; and the grand aid—that without which their proclamation must otherwise be powerless—was to be the in-

visible influence of the Comforter. But Christ dead as the sacrifice for sin, Christ risen as the Justifier, Christ reigning as the Lord of men, was the truth they had to tell. Unless, then, He had suffered and risen, to be seen no more, the truth which the Spirit was to bring home to the world's heart had no reality. And here, again, Christ, the truth, must depart before the Spirit could be given. In both these reasons, therefore, for the Saviour's departure, we find the principle on which the mission of the Comforter is founded. The supreme purpose of His advent was to reveal the truth of the dead, risen, living Christ. I do not say that the spirit does no more than this. On the testimony of this book, I believe that He kindles the inspiration of genius, and awakens in the gifted souls of the world the visions of truth, and beauty, and law. I believe that He broods over hoathendom, and raises there those dim, wild longings after a higher truth which have existed in the hearts of men who have never heard the name of Jesus. But His greatest work is to reveal the Christ; to perpetuate through the ages the memory of the Man of Nazareth; to tell of His invisible presence as the friend of the sorrowing and the sinful; to draw aside the carnal veil that hides the power of His mighty death as the atonement for sin; to kindle the hope of immortality through the ascended Son of Man. This is the purpose for which He came in tenfold power when the Saviour had passed into the heavens."

The teaching of this extract is clear and unmistakable. Equally so is that of the following passage :—

"Approaching the words before us with this principle, you will observe that they express three convictions which the Spirit creates in the soul by His revelation of Christ,—sin, righteousness, and judgment, or the conquest and overthrow of evil. Now these are the three great beliefs that regenerate man, and they form the three stages of regeneration. The first step in the Divine life is the sense of sin; for until man is conscious of his own darkness and evil, he cannot begin to rise. That sense is excited by the conviction of the heart's unbelief in the Christ who died. Then the sense of sin must pass into the belief in righteousness,—for to know our evil without the hope of justification causes only despair. The Spirit reveals righteousness in the Christ who rose; and from this twofold revelation must spring the belief that evil is conquered, and that sin shall finally pass

away; for the Spirit reveals its overthrow in the Christ who lives and reigns. Thus, to know sin, righteousness, judgment, is to rise into a new life that advances towards the purity and blessedness of heaven, and by tracing the process—by showing how the Spirit awakens this knowledge—we shall illustrate the grandeur of the mission of the Comforter."

Another sermon, on "Spiritual life a Divine inspiration," is equally clear. The passage it expounds is our Lord's declaration to Nicodemus, "The wind bloweth where it listeth," &c. From it the preacher beautifully and forcibly expands two thoughts: on the one hand, that spiritual life is impossible apart from God's inspiration—as the wind blows through the world, so God's spirit breathes into the soul. On the other hand, that this inspiration enters man in mystery—as the wind is unseen and its origin undiscovered—its path leading into the unknown spaces of heaven, so the incoming of the Spirit to the heart is a mystery, we only know that He is there. We cannot resist the temptation to quote the passage in which the first of these thoughts is developed, notwithstanding the length of our extract:—

"Spiritual life is impossible apart from this inspiration. To see the ground for the proof of this, we must grasp clearly the significance of the phrase 'born of the Spirit.' This is given us in the contrast, 'that which is born of the flesh is flesh, and that which is born of the Spirit is spirit.' There is an earthly, selfish love in the natural man which enthralles under the tyranny of the present, the sensual, the sinful. To be born of the Spirit is to have a Divine love created within, overthrowing the tyranny of the fleshly, filling with heavenly hopes and aspirations, raising life above the natural downward tendency to a life whose whole world is God and God's heaven. Now mark, that spiritual life is an elevation above the natural will, above the natural inclination and tendency; and this can only be produced by the direct inspiration of the Spirit of God; for man cannot, by mere effort of his own, raise himself above the natural life. Let him struggle as he will, he is

still within the circle of his own self, and can never rise out of it. Take, for instance, the mightiest endeavours men have made. They have tried it in torturing the body, in keeping down by fasting the will of the flesh, in renouncing all the dearest relationships of life as carnal, in passing years in chosen poverty and misery; and, after all, they have been still in the sphere of self; all they have done has been merely a self-culture, and does not rise one hair's-breadth above the natural life, because it is not elevated by the entrance of God into the soul; or, to use a modern illustration, try to change a man's character. Take a man who is engrossed in the things of the world, whose ideas are narrowed by the horizon of the present, whose motives are selfish, who measures all things by a commercial standard; will you try to convince him by reasoning that his course is a wrong one? Perhaps your logic is successful, and he admits it; after all, you have carried but two outworks of his intellect, while his deeper nature is left untouched. Will you point out his moral degradation, as compared to what he ought to be, and might be? He may be forced to admit that too, but he will probably hate you for the truth you have told him. Will you appeal to his interest—will you tell him of the miseries of sinfulness and the blessedness of holiness, the wretchedness of the lost and the glory of heaven? Suppose you succeed in convincing him—have you really elevated his nature? No; he may be intensely selfish still; or, to employ another illustration, men ordinarily feel that they can do no great and noble deeds until they are raised above the natural level of life by a spirit possessing them and raising them above themselves. This is the great feature of all genius in thought and action. The poet must be inspired by a mighty emotion if his words are to sway men's hearts. The painter must catch the hidden harmony and wonder of nature if his works are to be really artistic; and the statesman must apprehend that which is divinest and noblest in the national life, and be inspired by *that* before he can become worthy of the name. So in Christian life. It must be the result of God's inspiration, or our efforts will be vain. His Spirit must enter us, or our own endeavours will never raise us. It is when before the cross of Christ we lose all thought of self in the greatness of that Divine agony for sin, and the love which inspired that sacrifice, that we begin to rise above ourselves. It is then that our human wills become subdued, and our evil hearts broken. It is then, when touched by the fire of that Divine altar, that we are



able to offer the heavenly sacrifice of the 'broken heart and contrite spirit.' Therefore the actual power of God must touch us ere we can be Spirit-born."

The length of our extracts obliges us to curtail what we have further to say about this volume. The sermons, as they were preached, were evidently detached, each one being complete in itself; but the editor has very skilfully given them something like sequence. Thus, several sermons on the Christian life follow one another very appropriately and suggestively; thus—Spiritual life a Divine inspiration; The Christian idea of life; The great hope of the sons of God, and its influence on life; Self-crucifixion the source of life; The strength of divine joy; The fatherhood of God in the suffering of life; Christian life a power to resist adverse influences; The earthly life a heavenly training; and God's perpetual providence in life, its mystery and its meaning. In all these, as in the rest, the preacher gives proof of a great faculty of introspection. He knew his own heart, and he made a rare use of personal conflicts, doubts, and trials, as well as of the grand Gospel

resources for all of them, in speaking sympathetically and helpfully to other hearts. Hence the volume is specially one for those who seek to realise their Christian aspirations through conflict and through tears. His aim is, as he almost everywhere seems to intimate, to lead struggling Christians "to catch gleams of blessedness ineffable, and feel the divine strength perfecting itself in this weakness." How far he is like to succeed, we leave the readers of his book to determine. For ourselves, we put it side by side with Huntington's "Christian Believing and Living," and when we want a spiritual tonic, we take down one or the other and we read, with the open Bible at our side.

There is a remarkable combination of pensiveness and earnestness in the volume. The sermons are evidently those of a man who felt that he had not long to live, and we violate no confidence when we say that such was his unwavering impression. He is gone, but to many of us, "he being dead, yet speaketh," through the two volumes now given to the Church.

C. B.

---

## Rebickus.

---

*Scenes and Incidents in the Life of the Apostle Paul, viewed as illustrating the Nature and Influence of the Christian Religion.* By ALBERT BARNES. London: Printed and published by Edward Knight, 90, Bartholomew-close; sold by Hamilton, Adams, and Co., Paternoster-row.

WE have in this volume a series of thoroughly practical and instructive

discourses, which we are very glad to welcome, as coming from the pen of the well-known commentator. We are not accustomed to refer to our author for originality of thought, or modes of expression, but we are never disappointed when we look for the results of extensive reading, combined with sound thinking and good practical common sense. Mr. Barnes never loses sight of his readers, and he writes in view of their daily wants, temptations, and sins, presenting the events

of New Testament history in the light of present times.

This volume, the preface tells us, is intended to illustrate some of the doctrines and duties of Christianity, and the nature of its influence in its first contact with the world, from the example of the most illustrious of the agents employed in its propagation. This design is well carried out, particularly in some of the chapters. The discourses under the following titles are especially worthy of notice: "Paul at Athens, or Christianity in contact with cultivated mind;" "Paul at Corinth, or Christianity in contact with gaiety, luxury, and refined sensuality;" "Paul at Ephesus, or Christianity in contact with idolatry and with unlawful gain;" "Paul before Felix, or Christianity in contact with a corrupt heart;" "Paul before Festus, or Christianity in contact with a mind that regards religion as pertaining to others, and to questions of a trivial nature." We have also read chapter six with considerable interest—"Saul brought to Antioch, or buried talent called forth to its appropriate field of labour." And in these times of constant "*doing*," when in every department of life we are required to keep pace with the steam-engine and the telegraph, we may quote the following paragraphs from chapter five, entitled, "Residence of Paul in Arabia, or the interval between the selection of a profession or calling, and the entrance on its active duties." Referring to the three years supposed to have been spent in the deserts or towns of Arabia, Mr. Barnes says: "It might seem to be a waste of life to spend so many years in the mere work of *preparation* for future life; and doubtless many would say that, on the supposition that Saul of Tarsus, after all his previous training, spent these three years in prayer, or meditation, or study, it is unaccountable that so much of life should have been wasted when the world was perishing for lack of the Gospel which he was appointed to preach. But on the same principle, also, it would seem unaccountable that, by the arrangements of God himself, so much time should be spent in helpless infancy, so much in childhood, so much in the studies

of youth, in the schools, and in practice of the mechanic arts—one-third of life, even when life reaches its longest allotted limits,—ordinarily more than half of life,—often more than three-fourths of the whole existence here on earth thus spent in mere *preparation*. There is undoubtedly a tendency in these times, in all the professions and callings, to abridge the period of training for the future work in which a man is to be engaged. So short does life seem, so unprofitable appears the time spent in preparation, so vast seems the work to be done, that they who are to engage in the active duties of life become impatient and restless, and leave the place of preparation only half-furnished for their work. Thus it is often difficult to retain youths in our colleges during the time usually prescribed for an academic course; thus young men, destined to the work of the ministry, pant to be engaged in their great work, and feel as if, in their studies, they were wasting time that might be employed in winning souls to the Saviour."

"Yet all this is based on a false principle, and a false view of life. He does not accomplish most who enters earliest on his work, but he who is best trained and prepared. The raw recruit is of little service in battle; the long, and minute, and tedious process of *drilling* is not lost; but all the time spent in that is a gain when the battle comes. The contest among the Grecian wrestlers, boxers, racers, lasted usually but a few moments—certainly not beyond a few hours—and to many the long previous training and discipline might seem to have been wasted, yet to one who should have acted on that principle, the contest would have ended in defeat, and the crown would have passed into the hands of another. More by far was accomplished by that previous training than would have been, or could have been, without it. So it is in the battle, the race, the struggle, the conflict of human life. He does most who is best prepared; he usually carries away the palm who has given himself to the most thorough discipline."

Since Messrs. Conybeare's and Howson's work on "The Life and Epistles

of St. Paul," we have been supplied with many books on that subject. Mr. Barnes has made good use of these authors in his volume, as will be seen by the frequent references made to them. If "this work does not aspire to be a biography," it helps us greatly to understand the apostle's life better, as it presents *his* difficulties in the light of *our own*.

*Handbook to the Grammar of the Greek Testament*: together with a complete Vocabulary, &c. London: The Religious Tract Society.

THAT a knowledge of the Greek Testament is of incalculable advantage none will deny; and, notwithstanding various difficulties of a somewhat formidable nature, it is by no means so impossible of attainment as is often thought. It ought, in fact, to be much more general among intelligent Christian people than it is. The present volume is intended specially for those who have not enjoyed a regular classical training, but who are yet desirous of understanding the New Testament in its original tongue; for those also who have made some progress in classical studies, but wish to devote their chief attention to the Greek of Scripture, which, for most purposes, is "a language complete in itself." The author of the volume is the Rev. S. G. Green, of Rawdon College, whose name is an ample guarantee for breadth and accuracy of scholarship, presented in the clearest and most effective style. A more pleasant instructor than Mr. Green it is impossible to imagine.

The work is divided into three parts—a Grammar, an Examination of the chief New Testament Synonyms, and a Vocabulary. The Grammar ranges over the whole subject, from the simplest elements of orthography to the most complicated rules of Syntax, leaving no point of importance untouched. The chapter on the Article is worthy of special attention, for the admirable manner in which it treats a difficult and controverted matter. The Synonyms are delicately and tersely distinguished, and the Vocabulary enables the student to see at a

glance the original and secondary meanings of every word.

Great labour has also been expended on the Analytical Table of Contents (which will prove a most invaluable help) and on the Indices.

By ministers and students the book will be highly prized. It will become not simply a standard authority, but a constant companion. *Winer* is, of course, more profound and comprehensive, and will be always indispensable to advanced critics; but Mr. Green's "Handbook," intended for other readers, is unquestionably the best of its class.

*A New Introduction to the Study of the Bible*. By E. P. BARROWS, D.D., Professor of Biblical Literature, New York. The Religious Tract Society.

THIS is one of the valuable contributions to our religious literature for which the Tract Society has so frequently of late laid us under great obligation. It contains a concise view of the evidences of revealed religion; a clear exposition of the principles on which a just interpretation of the sacred Scriptures must be based; and also such a notice of the several books of the Old and New Testaments as may suffice for their profitable and intelligent study. The sketch of the character of Jesus, as affording a proof of the consistency and credibility of the Gospel narrative, is especially interesting and beautiful.

*The Sinlessness of Jesus: An Evidence for Christianity*. By CARL ULLMAN, D.D. Translated from the Seventh Altered and Enlarged Edition by SOPHIA TAYLOR. Edinburgh: T. & T. Clark. 1870.

DR. ULLMAN'S great work on "The Sinlessness of Jesus" is so well known, and has exerted so powerful an influence on contemporary religious thought, that any commendation we can give it is superfluous. The present edition has, however, a character of its own, much of it having been laboriously re-written, a great part also being entirely new.

There is no book which illustrates more beautifully and impressively the generally recognised principle that Christ himself is Christianity. The writer has meditated on his theme long and profoundly, and is master of all its details. Under the necessities created by modern scepticism, he has submitted the historical representations of Christ to a minute and rigid scrutiny, and proved that, on moral and philosophical grounds alike, we must receive Him as the absolutely sinless and perfect One. The chapters on the Temptation, on the Person of Christ, and on His relation to mankind are worth many times the price of the whole volume.

*A Dictionary and Concordance of the Names of Persons and Places, and of some of the more Remarkable Terms which occur in the Scriptures of the Old and New Testaments.* Compiled by WILLIAM HENDERSON, M.D. T. and T. Clark.

THIS is a complete concordance of the proper names that occur in the Old and New Testaments. When the same names are found in the English version to designate persons or places whose names in the original consist of different letters, or in relation to different persons or places, their distinction is duly indicated. It is a dictionary as well as a concordance. There is also an appendix, in which are found the passages relating to weights, measures, or coins, with their appropriate value. The book will be found of great value by Sunday-school teachers and students of the Word of God generally.

*A Commentary on the Greek Text of the Epistle of Paul to the Galatians.* By JOHN EADIE, D.D., LL.D., Professor of Biblical Literature and Exegesis to the United Presbyterian Church. T. T. and Clark.

WE regret that this volume has been so long unnoticed. It is one of the best commentaries on this difficult epistle that we have seen. It contains

many lengthened illustrations and discussions on important points referred to in the epistles. The writer's "one aim has been to ascertain the meaning through a careful analysis of the words." A noble aim, in which the author has not been unsuccessful.

*Friedrich Wilhelm Krummacker: an Autobiography.* Edited by his daughter. Translated by Rev. W. G. EASTON, A.M. With a Preface by Rev. Professor CAIRNS, D.D., of Berwick. T. and T. Clark.

THIS memoir, or rather autobiography, scarcely needs an introduction from us. It will, we doubt not, be as popular in its English as in its German form. To those who are at all acquainted with his writings—and who is not?—this insight into the inner life and history of Dr. Krummacker cannot fail to be welcome. It will give them pleasure to linger with him amid his successive scenes of labour, and to be introduced by him to the most eminent scholars and divines that have adorned Germany during the present century. Among the most interesting features of this volume are its full and lively descriptions of Rhenish Christianity, the glimpses it affords of the moral state of Berlin, and its notices of the leaders of the various schools in the Church of Prussia.

*Lectures on the First and Second Epistles of Peter.* By the Rev. JOHN LILLIE, D.D., late pastor of the Presbyterian Church at Kingston, N.Y., author of "Lectures on the Epistles of Paul to the Thessalonians," &c. With an introduction by Phillip Schaff, D.D. London: Hodder and Stoughton. 1870.

AFTER reading these lectures, we heartily assent to the high encomium which Dr. Schaff pronounces upon them in his introduction. Their lamented author was not only a diligent pastor, but an earnest and enthusiastic student, devoting himself

very largely to the critical and exegetical study of the New Testament. He is already favourably known by the work mentioned in the title-page, and by several others of equal worth. The present lectures were left at his death carefully prepared for the press. As expositions they are characterised by clearness and depth of spiritual insight, thoroughness of research, and unflinching fidelity to the truth of God. They are replete with solid instruction, and clear away various difficulties which all readers of the Epistles have felt. We regard the volume as a valuable addition to our exegetico-expository literature, and share the editor's expectation that it will "recommend, while it exemplifies, the systematic exposition of Scripture as at once the most edifying and most permanently attractive form of pulpit ministration."

*Sermons.* By HENRY WARD BEECHER. Selected from published and unpublished discourses, and revised by the author. London: Sampson, Low, Son and Marston, 188, Fleet-street. 1870.

THERE are various volumes of Mr. Beecher's recent sermons before the public, all of which are commanding an extensive circulation, but this is in every way the ablest and best. It has been issued under Mr. Beecher's immediate sanction, in answer to the urgent and persistent desire of his friends, and offers "an authoritative statement of the views he has maintained and the methods he has employed for their presentation." The sermons, which are forty-five in number, take up an immense variety of subjects. The vast area of truth over which Mr. Beecher's mind ranges, the ease with which he grasps every object

of his thought, his insight into the deeper and more intricate problems of life, and, above all, the unfailing fertility of his illustrative powers, cannot fail to excite astonishment and admiration. With a living faith in Christ, as the manifested God and Redeemer, with a profound knowledge of the human heart, he fearlessly takes up every question that comes in his way, resolved to show that the Gospel is concerned with all that is in man, and is the necessary complement of our nature. In his esteem, Christ is the test and measure of all things, and all things, directly or indirectly, point to Christ.

There are, to our knowledge, no other sermons which present so marvellous a combination of the highest intellectual and spiritual qualities. One secret of their power is the author's intense earnestness and enthusiasm in his work—his ministry is his life. To some of his positions we demur, but what book can we fully endorse save one? We greatly prize the sermons on preaching, on the divinity of Christ, and others addressed to the scepticism of the age, as well as those which are more directly concerned with our Christian experience. "The Sepulchre in the Garden" is a magnificent poem in prose, and reads like a strain of impassioned music.

The prayers appended to some of the sermons must have interpreted the thoughts and aspirations of every devout worshipper, and have uplifted the spirit to its God.

We ought, perhaps, to add that the same sermons were published some time since in America at the cost of a guinea. The present edition can be obtained for considerably less than half that price (8s. 6d.) It is therefore most welcome, and deserves to be widely known.

## Correspondence.

---

*To the Editor of the BAPTIST MAGAZINE.*

SIR,—In an essay on the Baptism of the Holy Ghost, by Dr. W. Landels, in your April number, the following passage invites remark :—

“The sound as of a mighty rushing wind which came from heaven, and filled all the house where they were sitting, fitly symbolises the powerful and mysterious nature of the Spirit’s work. The resemblance between them is further indicated by the fact of the same word being used for both. And our Saviour himself expressly recognises it when He says, ‘The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit.’”

Now, in the first place, the statement that, in the Pentecostal visitation, the same word is used for wind and spirit must be based upon some Greek version of which I am totally ignorant. Will Dr. Landels favour us with his authority. Πνευ and Πνεῦμα may be cognate words, but certainly they are not the same.

We are next assured that “our Saviour recognises it,” that is, recognises the resemblance. But how, I would ask, can He be said to recognise that which has not yet been established?

But thirdly, where does this recognition occur? It will be answered, In the conversation with Nicodemus; in which, for my part, I can discover no sort of comparison or resemblance set up as between the action of the wind and that of the Spirit, but merely a resemblance between parent and offspring. But accepting, for the nonce, our English version of John iii. 8., the attributes of the wind are there said to resemble—not the attributes of the Spirit, no, nor the attributes of the Spirit’s offspring; but they are said to resemble the Spirit’s

offspring itself, whatsoever this may mean. I do not believe that a Greek, reading the passage for the first time in its native garb, would gather from it any such idea.

The object of that pregnant discourse in the opening verses of John’s 3rd chapter, is to show that like produces like, that Nature can never rise above her own level, and that Spirit alone can generate spirit; in other words, that in all cases, as is the parent so is the child; the offspring of Nature being essentially natural, and the offspring of the Spirit essentially spiritual. If, therefore, you will have “wind” at the commencement of the 8th verse, you must, in consistent accordance with the theory in hand, conclude it with “wind,” and say, “As is the wind, so is everyone that is born of the wind.”

But what right have we, or any other translators (and I admit they are legion) to take the key-word of a discourse like the present, and in the middle of the argument to change it into something else? On what principle is the word “Spirit,” with the definite or personifying article before it, to be abruptly dropped, and an indefinite thing, “wind” substituted for it? If the newly-appointed revisors of the authorised version will furnish a sufficient reason, it will be more than I have ever yet discovered.

In order to cover the transition, in our authorised version, “breathe” is changed into “blow,” and “voice” into “sound;” though indeed this latter word might have suggested that something was wrong. Had the intention in this place been to make allusion to the mere inarticulate noise produced by wind, “Echos” (echo) would have been used; whereas “Phone,” the word actually employed, always means an intelligent voice. The distinction between the two

phrases may be seen in a verse in the Epistle to the Hebrews, where they stand side by side, viz., "the sound of a trumpet and the voice of words."

It is not of course denied that in the septuagint version of the Old Testament, spirit and wind are occasionally interchangeable; but there is no instance of it in the New Testament, if we except the two passages, John xi. 33, and James ii. 26, where possibly "breathe" or "breathing" might

take the place of "Spirit." Whenever wind or winds are unmistakably spoken of either in our Lord's discourses or in narrative, there, it is well known, distinctly different words are employed. All resemblances, therefore, elaborated out of John iii. 8, I cannot but hold to be unedifying and vain, because built upon a false foundation.

JAMES WAYLEN.

*To the Editor of the BAPTIST MAGAZINE.*

DEAR SIR,—In the BAPTIST MAGAZINE for this month, you insert translations, by Mr. Ellis, of hymns sung in the streets of Calcutta by Bengali Christians. At the recent opening of the new place of worship of the Brahmo Somaj, the Brahmists in like manner walked in procession through the city, singing a hymn. Your readers may be interested in a translation of it, so as to compare it with the Christian hymns.

Brethren, with open heart, call ye upon  
the Friend of the poor,  
No longer forget that good Friend  
By whose mercy you live.

Forsake the sleep of delusion, and look up;  
Through the Father's pity, how many  
sinners have found life!

Delay no longer,  
Such a day will not come again;  
Come and cast yourselves at the feet of the  
Holy One.

Arise! behold! O ye dwellers in India,  
Light dawns upon the world,  
The pure rays of the Brahmo faith shine  
forth!

The Loving One's kingdom of love is at  
hand.

Quickly come, come,  
The time is passing away;  
Look upon the Loving One, and your soul  
will be refreshed.

If in this life of sin you seek salvation,  
In your distress call upon the refuge of the  
poor,

He is the helper of the helpless, the  
Sanctifier of the fallen,  
The life of His worshippers, the De-  
stroyer of evil;  
He reveals Himself to the distressed soul  
of the sinner who calls on Him.

Praising the name of the Merciful One, let  
us go the abode of joy.  
In this world, except the name of the Mer-  
ciful One, what wealth is there?  
Through the virtue of His name, love  
springs up in the heart of stone.  
Ye know not how great the glory of that  
name!  
Pray to God—cast yourselves at His  
feet.  
Thus shall ye find eternal peace, eternal  
wealth.

Thus your heart will be pure, your life not  
in vain; ye will find holiness—  
By the mercy of the Father, you will find  
new life!  
We beseech you—we cling to your  
feet—hear, O brethren:  
While time remains, flee ye for refuge  
To the feet of the Merciful Father, the  
Giver of salvation.

How different this doctrine of mercy  
without justice, pardon without Christ,  
which has been so often "tried and  
found wanting," from the full faith in  
an atoning, risen Saviour expressed in  
the Christian hymns.

Yours, &c.,

G. H. R.

# THE MISSIONARY HERALD.

---

## Our African Mission.

**T**HE first station occupied on the Cameroons River was at King A' Kwa's Town. No European had ever settled among the tribes of the Cameroons till Mr. and Mrs. Saker, about twenty years ago, came to them to preach the everlasting Gospel. The missionary's first home was a native hut, without windows, built of split bamboo, and thatched with twisted palm-leaf. Health required an improved dwelling, as well as the conduct of the work itself. Mr. Saker's first attempt at building was a framed timber house, and, in order to accomplish it, he had to instruct the natives to use the chisel and the saw. By-and-bye, when it was found possible to make bricks, this art also he taught them, and by slow degrees he has succeeded in building of brick a large, well-constructed Mission-house, a chapel, and a school-house; all which, to a great extent, the roof excepted, are now safe against the ravages of the climate and the terrible tornadoes which frequently sweep across the country. Meanwhile, strenuous efforts were made to acquire the language. Mr. Saker found no books existing to assist him in the study. He had to acquire a knowledge of the words and of the elementary forms of the native tongue from the lips of the people. Savages are always suspicious; and thinking that Mr. Saker must have some mischievous object in view, they often gave him wrong words and wrong meanings of words. A good beginning was at last made by listening to the talk of boys at play. Step by step a vocabulary was formed; then came a grammar; then easy school-books; and last of all the Word of God. As the missionaries acquired fluency of speech, they used their gift to preach to the people the truth as it is in Jesus. Then Mr. Saker bent his energies to the translation of the Word of God into the native tongue. This he has completed; and now he is engaged, his daughter being the chief compositor, in finishing this great work at press.

The preaching was not without fruit; one after another came forward



to confess the name of Christ amid much persecution. In a few cases the lives of the converts were sacrificed to the wicked superstitions and cruel passions of the people. At length a church was formed, which now consists of about seventy members, most of whom walk according to the Gospel. They have a native pastor, by name George N' Kwe, a pious, humble man, regarded as a slave by the tribe, but who is really free to serve God and to guide His people in the way of life. Part of his salary is provided by the church, the other portion by friends in this country.

It must not be supposed that all this was done without much suffering on the part of the missionaries. Their lives were often threatened, attempts were made to poison them, and the practices of witchcraft were indulged in to remove them from the spot. But God was their shield, and no harm befell them. Then much suffering was endured from insufficient food, from the plundering habits of the natives, from the torrid heat of the climate, from the weakening fevers. But through all the missionaries have persevered, and it has pleased God to crown their labours with success.

The effects of the Gospel are not limited to the church which has been gathered, or to the education which many of the people have received in the houses of the missionaries and in the schools. They are seen in the town itself. Many of the old sanguinary customs are abolished. Witchcraft hides itself in the recesses of the forests which stretch away for many miles behind the town. The fetish superstition of the people is derided by old and young, and scarcely a trace of it can be seen about their dwellings. Here and there are springing up well-built brick or timber houses, chiefly the work of men taught in the Mission, the chiefs of the people also availing themselves of their skill. Dress is become an article of necessity among the Christian community, and many are slowly gathering around them the comforts of civilised life.

A similar work has been begun at King Bell's town. Here the chapel has been the work of the native Christians alone. It is of wood, but they are preparing by-and-bye to build a brick one in the centre of the town. The king is very favourable to the Gospel, often attending Divine worship with some of his numerous wives. He aids the missionary, the Rev. Q. W. Thomson, in his endeavours to enlighten his people, and often resorts to him for advice in critical moments. It is indeed interesting to witness the influence of all the missionaries in allaying strifes, in preventing wars, in reconciling the tribes, and bringing quarrels to an amicable

close. They are held in high estimation, and the perils to life to which they were formerly exposed is now nearly a thing of the past. The church at Bell Town is a branch of the church at King A'Kwa's, from which some members were dismissed to form it. It is in a thriving state, and converts are from time to time added to it.

At Dido Town, under the care of the Rev. Robert Smith, and at Mortonville, under the Rev. J. Fuller, the foundations of churches have been laid, and there are pleasing prospects of the extension of God's kingdom.

The colony of Victoria consists of about 200 persons, all of whom are in the habit of attending the house of God. Many of the older people came from Fernando Po, when the missionaries were banished by the Spaniards in 1859, and were members of the church at Clarence. Here in the forest they founded a house for the worship of God and for freedom of conscience. By degrees sufficient land has been cleared for the sustenance of the colonists, and a considerable trade in yams and other produce is carried on with Fernando Po and the towns in the vicinity. The Rev. J. Pinnock acts not only as minister and pastor, but also as the schoolmaster of the colony. All are being trained in the way of holiness, and education is given to every age. The church numbers about thirty persons. The most perfect confidence exists between Mr. Pinnock and his flock, to whom his ministrations are most acceptable, and by whom they are highly valued. The wild people of the islands, and of the mountain which overshadows the town, have also his attention, and are from time to time visited for religious instruction. A few have settled in the town. Some of the islanders have formed a new settlement on the sea-coast, called Fish Town, about a mile from Victoria, and are visited by Mr. Pinnock and by members of the church. A school is established among them, and a native teacher will shortly reside in their midst.

Thus it has pleased God to bless the labours of His servants, and to lay among these savage tribes the foundations of His kingdom. The work is carried on amid many perils, many trials, and much personal suffering; but the Lord is with His servants, and in the triumphs of His grace they have their reward.

---

## A Missionary's Tour.

BY THE LATE REV. JOHN PARSONS, OF MONGHYR.

OUR readers will peruse with melancholy interest the following narrative of a missionary journey, among the last we received, from our late friend and fellow-worker, the Rev. J. Parsons, of Monghyr.

"I am thankful to be yet spared to labour in my humble way for our dear Saviour, and after a considerable interval wish again to inform you especially of the trips I have been permitted to take to spread abroad the knowledge of salvation through the Redeemer, since my last letter of this kind of December 5th, 1868.

"At that time two of our native brethren, Soodeen and Ramgoti, had gone to assist brother McCumby in preaching in villages between Patna and Monghir. But at the date of my letter Soodeen was obliged to return to Monghir, on account of the alarming illness of his stepson, Suntokhee, another of our native preachers, who was long ill and weak, but has now, through mercy, recovered nearly his usual strength. I was not able to leave Monghir just then, but on the 21st I joined brethren McCumby and Ramgoti. They had had pleasing work in Futwah, Nuddea, Barh, and some other places,

and during the week I was with them we had numerous hearers, and an interesting reception in the two large villages of Mokameh and Burhea. Burhea is a large village, numbering among its inhabitants several respectable Zemindars, whose sons are receiving more or less education. Their education made them intelligent enough to take interest in what was said, while their respectability and wealth rendered them fearless in expressing their opinions. The result was some very lively and animated scenes, which aroused the attention of the whole village, and brought us numerous audiences. But this was marred by the levity of the young people. While they were seeking only amusement, however, we noticed some persons of a more serious disposition, keeping usually at the outskirts of the crowd, and paying close attention. Oh, that the word may have a lodging-place in some of their hearts!"

### INCIDENTS.

"Returning from Burhea on the 28th December, I proceeded, on New Year's day, with brother Soodeen, by rail to Sahibgunge. We took a very small tent with us in the luggage van, in which we lived till the 8th January, and preached in the old and new villages of Sahibgunge. The former is distinguished for the market held there twice a week, at which many Santals and hill people attend. The latter has

sprung up as an appendage to the railway station and the ferry, by which travellers to the hill station of Darjeeling cross the Ganges. It promises to attain to considerable population and importance, and is being nicely laid out in regular wide streets, with a market-place, in which market is held twice a week. Here we had, on the whole, good opportunities. The markets, however, did not fully answer

our expectations. Though crowds of people were present, our audiences were not in proportion, because all were absorbed in their business transactions. The quieter congregations of the ordinary bazaar were more promising. One man in old Sahibgunge seemed to receive our instructions with pleasure, and promised to relinquish an undesirable trade in which he had become engaged. We met in the same village a wealthy Jain, and had an interesting conversation with him. He commended Christian doctrine, and was only offended at the killing of animals for food. Some of this sect are so tender of animal life

that they wear a cloth before their mouth and nostrils lest any insect should be taken in with their breath, and sweep the ground on which they are about to step in walking, lest any insect should be killed under their feet. We were able to show him, by a case we supposed, the absurdity of his opinions on this matter, and he was so driven into a corner as to be obliged to make the absurd assertion that the requirements of mercy would be answered if a person, seeing another about to be drowned in the river near him, were to engage himself in devout contemplation of the deity, and make no efforts to save the drowning man."

#### EUROPEAN WANTS.

"I was much impressed with the want of religious privileges of the Europeans in the station, and one or two young men in the Telegraph Department having made our acquaintance in the market, I was able to arrange with their aid for an English service on Sunday afternoon. I ob-

tained use of a room in the Government staging bungalow, and about sixteen persons were present. Some of them were very gratified at having such an opportunity, and asked me to come down steadily. This I could not promise, because other engagements prevent."

#### THE ALLAHABAD MELA.

"On the 18th of January I went by train to Allahabad, to assist in the great fair there. On account of an eclipse, the fair lasted longer than usual; but between the several principal bathing days, the crowd diminished much. Brother McCumby had gone up previously, and several other missionaries had been helping for a portion of the time. When there was less to be done

in the fair, we preached in the city, where we never lacked crowds of hearers. In the principal square of Allahabad, this might almost always be said, but the interest was increased on this occasion by the opposition of Mahometan and Hindoo preachers, of which you will have heard, no doubt, from the missionaries on the spot."

#### THE AJOODHYA FAIR.

"On the 12th of February I went up to Dinapore, having been asked by Mr. Brice to supply for him the ensuing Sunday. Having done this,

I set out with brother McCumby on a tour to the Ajoodhya fair, which occupied us two months. On the 16th we sent our cart with tent and baggage,

and our gig to Arrah by the road, and we proceeded thither by rail on the 18th, so as to be there on the day they arrived. We were entertained there by a friend, and preached to large and interesting congregations until the 21st. On the 22nd we proceeded towards Buxar, and only staying there the day we arrived, pressed on to Ghazepore, and resting Sunday only

there, proceeded to Azimgurh. So far the villages we met with on the way were small, and the people were much occupied in the fields. We therefore made but little delay, in order to have more time for the large villages and native towns between Azimgurh and Ajoodhya. At best, our time was limited, because it was not long to the date of the fair."

#### AT AZIMGURH.

"We spent three days in Azimgurh, and, as usual, had large crowds of hearers. The simple declaration of the gospel, though interspersed with exposures of the character of false gods and the false prophet, and their inability to save guilty sinners, in contrast to the purity, love, and saving power of Jesus, was usually listened to with quiet attention, and it was generally only to ward off the accusations brought against their own conduct and the objects of their reverence that, having nothing to urge directly in their favour, they sought indirectly to support their own religions by

quibbles against that of Christ. It is suggestive that you rarely see any book but the New Testament in the hands of the Mohametan preachers. So far as we have heard, quibbles and objections framed out of distorted interpretations of New Testament facts or doctrines, form the staple of Mahometan opposition to the gospel at present. And this appears to be the case with the most learned among them, from the report of a discussion held at Urmitsur between a Christian and a Mahometan moulvie, which has been published as a tract."

#### MOHAMMEDAN HEARERS.

"After leaving Azimgurh, our next halt was at the large village of Maharajgunge, where, as usual, considerable crowds assembled to hear us. It seems there is here a considerable trade in cotton and silk yarn, and great numbers of Mahometan weavers consequently frequent the bazaar. These constituted nearly half our audiences. They are for the most part very ignorant, and on questions of religion worse informed than Hindoos of the

same rank in society generally are. Some wished to defend their tenets, but were too ignorant to be able to keep up any discussion. Others were very attentive, and seemed pleased with such portions of our discourses as they could understand. We tried to exhort them as earnestly as we could not to be entirely engrossed in the cares of time, but to take thought for their souls' welfare."

#### WILLING HEARERS.

"We spent two days at Maharajgunge, and then came to Athrowleea,

where we stayed for the same period. On our former tour in this direction,

we could not stay in this village because the small pox was raging so fearfully in it. We were very glad that there was no such hindrance this time, for we met with a more friendly reception than usual in the village. Market was being held when we went first to preach, and the road was choked with a large and deeply interested crowd. Their manner of hearing, and the readiness with which they purchased books, pronouncing them very cheap, instead of grumbling that any price at all was demanded, seemed to indicate that they were very unaccustomed to hear the Gospel preached. We had very few objectors here. Wherever we went to speak, people followed us; and about noon one day, a company came to converse with us at the tent. We would gladly have

stayed longer here had the time of the fair admitted of it. May some of the Word that was heard so gladly prove to have fallen into good instead of into stony ground.

"From Atrowleea we came to Buskharee, and preached there in the afternoon, and the next day came to the lively and populous native town of Tandah, for which we could only spare two days. As usual here we had large crowds of hearers. Considerable levity was manifested at times, but on the whole great interest. Very few books were taken, colporteurs having been here lately. Not long ago a Mahometan preacher was here, and some of the people were regretting that we were not here at the same time, that they might hear the discussion between us."

#### AT AJOODHYA.

"Three stages from Tandah brought us to Ajoodhya. We preached in the intervening villages. At Ajoodhya we pitched our tent in the same mango-grove as eight years ago. Alongside of it was rising a spacious building that is being erected by a wealthy banker of Azimgurh, at a cost, it is said, of more than £20,000. And this is but one out of many large buildings that are in progress there, all induced by the supposed sacredness of the place. The sight was far from suggesting that Hindooism is tottering to its fall. We were the only European missionaries in the fair, Mr. Reuther, of Fyzabad, in the vicinity, being prevented by indisposition from coming. There were two native preachers and two colporteurs belonging to the Fyzabad and Futtehgurh missions, engaged in the fair. But when we looked on the dense crowds that were

passing to and fro incessantly on the main road opposite our tent for the whole of three or four days—passing, too, during hours in the day in which we were necessarily resting or taking our meals, we could not but be struck with the thought of the utter inadequacy of our efforts to the need [of the people. We were at the fair from the 16th to the 24th of March. Here we had, of course, no lack of hearers. We had only to be careful to select places where we might gather a crowd without interrupting the thoroughfare. One place which we took up was very successful. Three roads met, and there was a vacant space with a tree on the western side that shaded us from the afternoon sun. The place was on the principal thoroughfare; a stool to stand upon raised us above the people, and our congregation was only limited by the power of our voice.

*(To be continued.)*

## Notes from Bengal.

IN a former number of THE HERALD we mentioned the issue of a native Christian periodical in Bengali, entitled the *Sápatdhik Songbád*. Our esteemed friend, the Rev. G. H. Rouse, has favoured us with the translation of the following extracts. They are interesting as an expression of native feeling and opinion. The subject of the second extract is a very important one, as there can be no doubt that the action of the revenue authorities tends to encourage drinking habits among a race hitherto proverbial for sobriety:—

### HINDOO PARENTS AND CHRISTIAN SONS.

“Recently one of the teachers of the General Assembly’s Institute in Calcutta, by name Umáchoron Bondópdáhyáy, has openly professed Christianity by baptism. He is thirty-eight years of age, and has a wife and four children. He is head of the household in which he lives. He still goes home regularly, but his neighbours and relations have begun so to persecute him, that it is feared he will soon be compelled to leave the house of his father. On this we wish to make one remark. Some intelligent people say that it is wrong for natives when they become Christians to leave their relatives and their home. But is it not almost impossible for them to do otherwise? And would it be desirable? For Christians to live with their Hindoo

relatives is, in a manner, unnatural. How bitter is the opposition manifested by Hindoo fathers towards their Christian sons, we see in the case of Baboo Prosonnokumár Tagore. His father, although an educated man, would not even see his son’s face. He was willing enough to receive Englishmen in his house, but never allowed his son to enter.

“Baboo Umáchoron furnishes another example. He is the head of his own household, and yet may be compelled by the persecution of his relatives and neighbours to leave. If this be the case, our readers may judge how impossible it is for the students at missionary schools, who become Christians, to live at home with their parents.

### DRINKING HABITS OF BENGAL.

“Does a labouring man know the taste of drink?” This common saying in Bengal implies that respectable people know the taste of drink, the common people do not. Formerly, it was really so; it was the higher classes, for the most part, that were addicted to spirituous liquors. But now the custom is far more general. Both the higher and lower grades of

society are, for the most part, accustomed to drink.

“In this country the Government, by making the sale of intoxicating drinks a monopoly, do a great deal of harm. In Bengal, altogether, there are 26,709 shops for the sale of intoxicating liquors. In Calcutta the lower classes are too prone to follow the example of English sailors; but it is

a good sign that the majority of the well-educated young men of the present time do not drink. We have been much pleased with their conduct. But those who have received only a moderate education, and have been appointed to some office in the railway or elsewhere, these, for the most part, drink immoderately. The people

of Allahabad have been much troubled by intoxicated Bengalis, most of them being connected with the railway there. If the Government would increase the duty on spirits, there might be some decrease in the drinking habits of the people. The monopoly of intoxicating drinks is a disgrace to the Government."

## A Sad Event.

Mr. Saker, writing under date of February 6th, mentions the following, sad accident which befel several native members of the mission :—

"A sad occurrence caused much mourning here the week before last. Some of our young men went away to Bimbia for the purchase of yams, and having loaded, were returning; but within two miles of the point of departure the rough water caused the canoe to sink with all its contents. Fourteen young men were thus in very great danger, and four were drowned; ten reached the beach, and were finally brought home. Our Church is weakened by this; the loss seems irrepar-

able. One of these young men, Karra was the superintendent of the Sabbath-school. He was also our chief mason and my principal pressman in the printing-office. He grew up in my hands from a babe. His mother was cruelly killed in the days of persecution, because she would attend our meetings. The boy grew in knowledge, and a few years since married one of our best girls, who with her child now mourns his loss. The Church, too, mourns deeply."

## Bombay Baptist Chapel.

IT is with pleasure that we insert the following appeal for the above object, forwarded to us by the Rev. E. Edwards, and we shall be happy to convey to him any donations with which we may be favoured :—

"The Bombay Baptist Church was formed of ten persons on the 29th of May, 1867. The services which led to this organisation were begun on the first Lord's-day morning of the previous March, by the Rev. Edmund Edwards. The number of persons present at the first of these services was about nine, two or three of whom, besides

the missionary and his wife, were Baptists. From that time until now, 42 persons have been immersed—37 in Bombay, 1 at Egutpoora, and 4 at Deolalee. The present attendance at Colaba and Byculla is about 200, and the membership 50. Lord's-day services have been opened at four important stations on the G. I. P. Railway.



Above £600 has been contributed by the members to the support of the cause. Hitherto no assistance has been asked for or received from any missionary society, or from friends at a distance; but now it is hoped that the sympathy and aid of Christian friends will not be withheld. Surely those who desire the spread of truth in India will be willing to help a church which has done so much to help itself.

"At the present stage of progress, a chapel would be a great boon. It would accommodate a larger audience, and increase the stability and *usefulness* of the first and only Baptist Church in

this large and growing port of nearly a *million* inhabitants.

"The cost of a site and a building for 500 persons would be about £4000; the price of land, material, and labour being very high in a place where the monthly rent of bungalows is from £10 to £50.

"Besides supporting the pastor and a native preacher, and defraying other expenses, the brethren here, though neither numerous nor wealthy, will endeavour to raise one-fourth of this sum; and a liberal Christian friend in Rangoon has promised timber."

Our esteemed brother, the Rev. C. B. Lewis, visited Bombay in March last, and a few extracts from a letter written us by him will add to the interest of the above appeal:—

"I feel bound to say that I was very favourably impressed by what I saw of the church Mr. Edwards has gathered there. I attended some of their prayer meetings. I was present at a church meeting, and I took part in their Sunday services, and all I saw was highly encouraging and hopeful. The Christian brethren appeared to be warmly interested in the progress of the truth; they evinced a very devout spirit, and, as far as I could learn, they were all actively engaged in attempts to do good. A spirit of fraternal affection appeared to animate them all, and the progress they have made and are evidently making warrants the hope that if no root of bitterness springs up to trouble them, they will soon increase and become an influential church, in a city where, a very few years ago, the Baptists had no footing.

"When the church was first formed by Mr. Edwards in May, 1867, there were ten members only. There are now fifty, and a movement is going on, especially amongst the European employes on the railway. Some remarkable cases of conversion have taken place amongst these, and the grace which has changed some has awakened attention amongst many others, and is leading them to Christ.

"One disadvantage to the cause arises from the magnitude of the city, and the wide dispersion over it of the friends of the Baptist cause. This makes it necessary to hold services in two places; that in the morning is held at Colaba; in the evening the service is held at Byculla, some two or three miles from the other place, and the congregation appeared to be altogether different.

"At Colaba service is held in a large room, up four flights of stairs—a severe exercise for some I saw there. At Byculla the lower room of one of the members' houses is used as a place of meeting. Both are obviously incommensurate and ill-adapted to the wants of a congregation which is expanding. They long to have

a chapel of their own, sufficiently roomy for a congregation of 400 or 500 people, and in some commodious situation. To erect such a chapel, however, in Bombay, is a task of no ordinary difficulty. As you know, ground is dear, building materials are dear, everything else is dear; hence the task before our brethren is an arduous one.

"As yet they have done everything themselves; all their arrangements they have themselves effected. They have done something of a directly missionary character, and have supported their pastor too."

---

## Decease of the Rev. John Law.

**A**LTHOUGH our readers have been made acquainted, through the pages of the Annual Report, with the death of our valued missionary the Rev. John Law, of Port of Spain, Trinidad, an opportunity has not occurred till now to give a few details of the circumstances attending his lamented decease. For these we are indebted to his colleague in the work, the Rev. W. H. Gamble. Under date of March 9th he writes:—

"It is my very painful duty to communicate to you the sad tidings of the very sudden decease of my dear brother and colleague, Mr. Law. He was in his usual health, and preached and administered the Lord's Supper on Sabbath, continued quite well, and visited his people on Monday; but about seven o'clock he was taken with severe pains and coldness of body. Dr. Dasent was sent for, who promptly came and prescribed, stating that the symptoms were not dangerous. Mr. Law, however, continued to suffer intensely, and the doctor was again sent for, but before he came our dear brother was no more. He had been called from toil to rest, from earth to heaven. I saw Dr. Dasent this morning, and he says the cause of death was malignant fever, coming upon a constitution debilitated by long residence here.

"You may imagine his poor widow is well nigh distracted. She has three young children.

"A boat was sent for me to San Fernando, and I came up at once. He died on Tuesday, about 2 A.M., and was buried at 5 o'clock of the same day, so hastily are we compelled to bury in this climate. When I reached Port of Spain about 4 o'clock, the friends were all assembled, and all the dissenting ministers of the town were present to unite in paying a tribute of respect to the remains of our dear brother. A larger funeral I have never seen in Port of Spain, and, as the Rev. Mr. Brodie observed, 'no man knows in what respect he is held till the day he dies.'"

Mr. Law was educated for the ministry at Horton College, Bradford. He joined the mission in the year 1845. The designation service was held at Leeds, on the 10th September, on which occasion our venerable

friend Dr. Acworth, addressed the young missionary in a most impressive and affectionate charge. Soon after he sailed for his destined field of labour, and arrived at the end of the year. He immediately commenced preaching in Port of Spain, Mr. Cowen, his colleague in the work, undertaking the villages lying behind San Fernando. At first entering on the missionary life, he says that he felt "confused and bewildered, everything was strange;" but this feeling soon gave way. "Now," he adds, "I see my work, see my difficulties, and feel my way, and I can, in the strength of divine grace say, 'through Christ Jesus I can do all things.'" His labours gave him unmingled delight, and he was soon cheered with accessions to the Church. The same devoted spirit animated him to the end, and although he had to pass through very severe trials as the years rolled away, he continued diligently to minister the word of God, and with many tokens of divine blessing. He now "rests from his labours, and his works do follow him."

---

### Missionary Notes.

ALLAHABAD, INDIA.—The Church here, under the vigorous direction of the Rev. T. Evans, has divided itself into several sections, for the purpose of doing good among the inhabitants of the city, and providing the destitute with clothing and aid, also for visiting the soldiers in their barracks, and the railway people in their dwellings. The hospital is to have a share of attention: thus, as far as possible, bringing all classes of the population under Christian instruction and help.

COLOMBO, CEYLON.—Mrs. Pigott has found a large field of usefulness in visiting the sick women in the Government Civil Hospital, where there are always some sixty or seventy female patients to be found. She also frequently accompanies her husband in his journeys among the villages of the jungle.

NASSAU, BAHAMAS.—Owing to the cessation of the blockade-running and the operation of the American tariff, great distress is experienced among the population of the Bahamas. Mr. Davey reports some cases of painful discipline in the Church; and but few additions to it, from the absence of many people seeking a livelihood elsewhere. The cultivation of the pine-apple is the most productive of any native industry; but it is confined to a few islands only. The debt on the chapel, incurred in the repairs necessary after the cyclone a year or two ago, presses heavily on the resources of the congregation. Mrs. Davey would be happy to receive any help for a bazaar which is being prepared for the end of the year.

POINT HILL, JAMAICA.—The native pastor, Mr. Johnson, informs us that since his settlement in 1868, the work of the Lord is progressing hopefully in the churches under his care. There are in communion 402 members. The

enquirers number 125. Four Sabbath-schools and two day-schools are maintained by the congregations. A residence for the pastor is greatly needed. At present he lives in a portion of the chapel at Point Hill, cut off for the purpose. He will be glad to receive any help towards the erection of a suitable dwelling.

**KETTERING, JAMAICA.**—The Rev. E. Fray writes that the churches enjoy many indications of God's presence, and that the Holy Spirit is working amongst the ungodly. The chapel at Falmouth, Mr. Knibb's old chapel, has been painted and repaired by Mr. Kingdon, who is much beloved by his people, and among whom a good work is going on.

**CLARENDON, JAMAICA.**—The Rev. W. H. Porter, M.A., for several years pastor of the Pine Grove Baptist Church, near Halifax, Nova Scotia, has received a very cordial and unanimous invitation from the churches in Clarendon and Manchester, lately under the care of the Rev. W. Claydon, deceased, to become their pastor. Mr. Porter has cheerfully accepted the call, and has entered upon his duties with pleasing prospects of comfort and usefulness.

**CAMEROONS, AFRICA.**—Mr. Smith informs us that there has been much sickness in the rivers on the coast of Africa, and at Bonny several deaths among the European traders. Both Mr. Pincock and Mrs. Fuller have been ill from fever. The rains have put a stop to itineracies, but constant visits have been paid to the towns on the River Cameroons. At Bethel station a severe tornado unroofed a portion of Mr. Saker's house, and flooded some of the rooms with water.

## Home Proceedings.

**A**T the meeting of the Cambridge Auxiliary, held on the 13th June, a resolution having reference to the retirement of the Rev. F. Trestrail from the office of secretary, was unanimously adopted, and which we record here with great pleasure :—

“That the Cambridge auxiliary of the Baptist Missionary Society would tender to the Rev. Frederic Trestrail its grateful acknowledgment of the services he has for so many years rendered as one of the secretaries of the parent society, and earnestly desires that the Divine blessing may accompany him in his retirement.”

In connection with this subject, we beg to call the special attention of our readers to the appeal (to be found in another page) issued by the Committee appointed to raise a testimonial for Mr. Trestrail. It has been forwarded to many gentlemen, and to all the pastors of the churches usually contributing to the Society's funds. The Committee will be greatly indebted to them to bring the subject to the notice of their friends and congregations at as early a period as possible. It is the wish of the Committee to have the testimonial ready for presentation at the autumnal meeting of the Baptist Union, which will be held at Cambridge on the 21st of September.

We omitted to notice last month the missionary services held at Norwich. Our readers may be pleased to know that the Baptist and Independent churches

of that city form a union for holding their annual missionary services, at which the London Missionary Society and the Baptist Missionary Society are represented. On this occasion the Rev. James Smith, of Delhi, very efficiently explained the operations of our own society.

During the last month missionary services and meetings have been held at Lochgilphead and Rothosay, attended by the Rev. F. Trestrail, as our deputation; at Great Leighs, attended by the Rev. James Smith and the Rev. W. A. Hobbs; and at Tewkesbury, by the Rev. Thomas Lea. Mr. Hobbs has also visited Stroud and its vicinity for the Society, and Dr. Underhill has held services at Chesham.

### REMOVAL TO THE NEW MISSION HOUSE.

All communications should be addressed to the Secretary, EDWARD BEAN UNDERHILL, LL.D., Castle-street, Holborn, London, E.C., to whom all drafts and Post-Office orders must be made payable.

It will be gratifying to many of our ministerial friends, both in town and country, to know that a room is prepared in the Mission House for their use, where materials for correspondence will be found, and papers and magazines from various parts of the world will be open to their perusal.

---

## The Testimonial Fund.

The Committee of the Baptist Missionary Society, with other friends of the Mission, earnestly desire that since the Rev. Frederick Trestrail retires from his Secretaryship, the long and effectual services which he has rendered in that Office should be appropriately acknowledged. It is therefore intended to present him with a testimonial worthy of the Society, acceptable to himself, and suitably indicating the esteem and affection in which he is everywhere held. Contributions have been promised or given, as will be seen by the subjoined list; and the Gentlemen to whom the matter has been intrusted—in the confidence that you will desire to share in this pleasant engagement—put it before you in order to secure your kind and early sympathy and assistance.

Mr. Trestrail's services to the Mission have been of nearly half a century's continuance, during more than twenty years of which he has been one of its devoted Secretaries. He had also rendered important and useful services to the Denomination at large previously to his Mission Secretaryship, and especially in conducting for some years the operations of the Baptist Irish Society.

In discharging his duties, piety and zeal have been equally manifested, combined with a prompt and uniform kindness that has often cheered the heart of Missionaries in their work, promoted the strength and interests of the Society, and benefited beloved Ministers at home, together with the Churches in which they have laboured. He has ever sought to be the helper and friend of them all, and is therefore richly entitled to every mark of high regard and confidence.

Contributions should be in hand by the 10th of September next, inasmuch as at the Autumnal Session of the Baptist Union at Cambridge in that month, an opportunity may be taken of placing the Testimonial in the hands of our friend.

*The following are among the Sums already promised or paid :—*

Jos. Tritton, Treas. 100	0	0	Stephen Green .....	10	0	0	Rev. C. H. Spurgeon	5	0	0
J. J. Colman.....100	0	0	R. B. Sherring .....	10	0	0	W. C. Price .....	5	0	0
John Cropper..... 25	0	0	R. Harris .....	10	0	0	Jos. Gurney .....	5	0	0
Geo. Edmonstone ... 25	0	0	Edward Rawlings... 5	5	0	0	H. Angus .....	5	0	0
George Kemp .....	25	0	W. R. Rickett .....	5	5	0	James Benham .....	5	0	0
G. F. Muntz .....	25	0	Rev. G. H. Rouse... 5	5	0	0	E. B. Evans .....	5	0	0
James Stiff .....	25	0	W. W. Baynes .....	5	5	0	Rev. J. Bigwood ...	5	0	0
Hon. Sir Robt. Lush 25	0	0	A. H. Baynes..... 5	5	0	0	Rev. Dr. Ackworth	5	0	0
J. H. Tritton..... 25	0	0	Rev. E. Steane, D.D.	5	5	0	Rev. C. M. Birrell	5	0	0
E. B. Underhill ... 20	0	0	R. J. Angus, D.D.	5	5	0	Rev. Geo. Gould ...	5	0	0
J. P. Bacon .....	20	0	J. E. Tresidder..... 5	5	0	0	John Freeman .....	5	0	0
Rev. J. Hoby, D.D. 12	12	0	Rev. S. H. Booth... 5	5	0	0	Thomas Aked .....	5	0	0
James Harvey .....	10	10	Rev. W. Landels,				W. H. Bond .....	5	0	0
W. Middlemore .....	10	10	D.D. ....	5	0	0	J. C. Marshman ...	5	0	0
J. J. Smith..... 10	10	0	Rev. Evan Edwards	5	0	0	An old and attached			
W. R. Callender ... 10	0	0	Rev. J. J. Brown... 5	0	0	0	Friend.....	5	0	0
John Houghton..... 10	0	0	Rev. Dr. Brock ... 5	0	0	0				

*Contributions should be forwarded either to the Treasurer, JOSEPH TRITTON, Esq., or to the Honorary Secretary, MR J. HERBERT TRITTON, at the Mission House, Castle Street, Holborn, London, E.C.*

## Contributions.

*From June 19th, to July 18th, 1870.*

*W. & O. denotes that the Contribution is for Widows and Orphans; N.P. for Native Preachers; T. for Translations; S. for Schools.*

ANNUAL SUBSCRIPTIONS.			LONDON AND MIDDLESEX.			BEDFORDSHIRE.					
	£	s. d.		£	s. d.		£	s. d.			
Bacon, Mr J. P.....	20	0	0	Brompton, Onslow Ch.	7	10	5	Biggleswade .....	5	5	0
<b>DONATIONS.</b>			<b>BUCKINGHAMSHIRE.</b>			<b>CAMBRIDGESHIRE.</b>					
A Friend.....	1	0	0	Camberwell, Denmark				Olney .....	8	15	0
A Friend, Yorkshire, for				Place, for Juv. Soc. ...	2	0	0	<b>CAMBRIDGESHIRE.</b>			
Indian Mission.....	100	0	0	Do. do. for N P, Cal-				Cambridge, St. Andrew			
Foster, Mrs Sarah, Tot-				cutta .....	20	0	0	Street .....	52	17	7
tenham, for Mr Mil-				Do. do., for support of				Do., Zion Chapel .....	23	15	4
lard, Jamaica.....	8	0	0	Child in School,				Do. do., for Mr Thom-			
Muntz, Mr G. F., for				Ceylon .....	6	0	0	son, W. Africa .....	5	0	0
Mr Saker's Mission				Do. do., for support of				Chittering .....	0	18	9
work in Africa.....	100	0	0	Child in School,				Cottenham .....	26	3	8
Nixon, Mr S. H., Chal-				West Africa .....	5	0	0	Great Shelford .....	19	6	9
tenham .....	5	0	0	Do., Cottage Green				Histon .....	4	0	2
Williams, Mr (box)....	2	14	8	Sunday-school, per				Swavesey .....	6	4	6
For Bombay Chapel				Y. M. M. A., for Kali	13	0	0	Willingham .....	7	16	0
Building Fund.				Prusaad, at Baraset	13	0	0				
Hamilton, Miss, Mount				Clapham Common .....	11	4	3	<b>ESSEX.</b>			
Vernon, near Belfast,				Hammersmith .....	13	0	9	Great Leighs .....	8	17	9
per Rev. W. Hamilton,	1	0	0	Do., for N P .....	1	4	8				
Swaffham .....	2	0	0	Kennington, Charles St.	4	14	10	<b>HAMPSHIRE.</b>			
Donations for support of				Kensington Gardens				Southern Association			
Missionaries sent out				Sunday-school .....	1	10	3	Bap. Sun. Sch. Union			
upon new plan.				Kingsgate Street .....	7	2	0	for Ram Kanto, Dacca	4	10	0
Harvey, Mr James.....	100	0	0	South Kensington .....	4	13	6	Do. do., for Duro, under			
Tritton, Mr Joseph.....	100	0	0	Stockwell, Sund.-sch. ...	5	11	5	Mr Saker, Africa.....	4	10	0
<b>LEAGUES.</b>				Upton Chapel Sunday-							
Neal, the late Mrs Sarah,				school, per Y. M. M. A.,							
of N. Shields, by Mr				for N P Geo. N Koe,							
John Fry, executor ...	10	0	0	under Mr Saker, Africa	12	0	0				
				Vernon Chapel, per Y. M.							
				M. A., for David Mes-							
				ton, under Mr Thom-							
				son, Africa.....	10	0	0				
				Walworth Road.....	44	0	0				

HERTFORDSHIRE.		West Haddon .....		YORKSHIRE.	
£ s. d.		£ s. d.		£ s. d.	
St Albans, for B. B.		3 5 0		Halifax, Fellow Lane	
Lowton, under Mr		1 17 6		Sun. Sch. for N P	
Smith, Cameroons ...	5 0 0	176 4 8		under Mr Ellis, Jes-	
		Less expenses.....	0 9 4	sore .....	8 6 0
			175 15 4		
KENT.		SOMERSETSHIRE.		SCOTLAND.	
Belvedere .....	4 2 5	Burton Stogursey .....	2 12 0	Dundee .....	1 10 0
LANCASHIRE.		Cheddar .....	2 2 0	Lochgilphhead.....	5 10 0
Blackburn .....	5 0 0	Wincanton.....	14 7 6	Montrose.....	20 12 7
NORTHAMPTONSHIRE.		STAFFORDSHIRE.		Rothsay .....	3 5 0
Burton Latimer.....	5 0 0	Willenhall, Little Lon-		Tullymet.....	2 19 11
Broughton .....	0 8 11	don, for N P. ....	1 1 6		
Bythorne .....	1 17 2	SURREY.		FOREIGN.	
Harpole .....	9 1 9	Pengo .....	1 15 9	CHANNEL ISLANDS.	
Kingsthorpe .....	2 8 3			Jersey, by Mr E. F. Car-	
Little Brington.....	4 5 7			rel, Treasurer.....	7 1 4
Kettering .....	81 6 1	WORCESTERSHIRE.		WEST INDIES.	
Do., for W & O.....	2 7 6	Stourbridge, Hanbury		Jamaica Bap. Mis. Soc.,	
Northampton, College St.	26 16 6	Hill, for W & O.....	1 1 0	by Rev. J. E. Hender-	
Ringstead .....	7 11 6			son, Treasurer, for	
Rushden .....	14 6 6			African Mission .....	19 0 0
Spratton .....	3 7 1				
Thrapston .....	12 5 4				

## ACKNOWLEDGMENTS.

*The thanks of the Committee are presented to the following friends:—*

Pastors' Bible Class, Arthur Street Chapel, Cambridge Gate, per Rev. S. Cowdy, for a box of clothing for Mr Pinnoch, W. Africa.

Friends at Salisbury, per Rev. G. Short, for two cases of clothing, for Mr Saker, Africa.

## FOREIGN LETTERS RECEIVED.

## AFRICA—

CAMEROONS, Diboll, Miss, June 14; Fuller, J. J., May 27, June 19; Pinnoch, F., May 21; Saker, A., May 27, June 19; Smith, R., May 24, June 14; Thomson, Q. W., June 14.

## ASIA—

INDIA, Agra, Gregson, J., June 2.  
Benares, Heinig, H., and Mrs, June 10.  
Calcutta, Kerry, G., May 31, June 17;  
Lewis, C. B., June 4; Robinson, J., May 12; Williams, A., June 4.  
Chittaura, Williams, J., June 13.  
Dacca, Bion, R., May 14, 31; Supper, C. F., May 31.  
Monghyr, Campagnac, J. A., May 29.  
Sewry, Allen, J., May 10; Reed, F. T., May 16.  
COLOMBO, Pigott, H. R., May 18, 27.

COLOMBO, Kandy, Carter, C., May 12, 28; De Nell, J., May, 12.

## EUROPE—

FRANCE, Morlaix, Jenkins, J., July 8.  
Bergen, Hubert, G., June 11.  
Stavanger, Hubert, G., June 28, July 6.  
St. Brieuc, Bouhon, V. E., May 30.

## WEST INDIES—

BAHAMAS, Nassau, Davey, J., June 25.  
TRINIDAD, San Fernando, Gamble, W. H., June 22.  
HAYTI, Boyd, F., June 9.  
JAMAICA, Jericho, Clark, J., June 7.  
Kettering, Fray, E., May 31; Wallis, S., June 14.  
Montego Bay, Dendy, W., May 31, June 11; Henderson, J. E., June 22.  
Spanish Town, Johnson T., June 4.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Joseph Tritton, Esq., Treasurer; by Edward Bean Underhill, LL.D., Secretary, at the Mission House, Castle Street, Holborn, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John MacAndrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA; by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, Twells, and Co's, 54, Lombard Street, to the account of the Treasurer.

THE  
BAPTIST MAGAZINE.

---

SEPTEMBER, 1870.

---

*Bible Translation in India.*

BY THE REV. G. H. ROUSE, M.A., HAVERFORDWEST.

---

NOWHERE does the oneness of the people of God appear so clearly as in the mission-field. In the presence of the common foe, the various denominations of the Christian Church strive together more than at home for the common faith. And in no department of mission-work does this essential unity of the Christian Church come out more clearly than in the desire manifested by all for the translation of the Word of God. To whatever section of the Church missionaries belong—whether they labour in Greenland, Africa, Polynesia, India, or China—their one desire is, as soon as possible, to give to the natives of the countries which they seek to evangelize, the Word of God in their own tongue. And especially has this work of translation been carried on in our own days. In the course of the present century, between one and two hundred translations of the Oracles of God have been made among the various nations of the earth; and this has been no easy task. In a large number of cases, before the Scriptures could be translated, the very languages themselves had to be reduced to a written form. The missionaries had to catch and fix in symbols the floating sounds of the language, to form a grammar and vocabulary, and to represent in the barbarous language of a people who had very few ideas beyond those relating to their physical wants, the deep things of the Spirit of God. To some extent this difficulty has to be



encountered in India. There are a great number of hill-tribes, the descendants of the aborigines of the country, whom the Hindoos dispossessed three thousand years ago. Each of these hill-tribes has its own unwritten language, altogether different from the standard languages of India. They have been too long neglected, but are now being thought of by the Christian Church; and when the Gospel is preached to them, these languages will have to be reduced to writing, and the Scriptures translated into them.

The Baptist Missionary Society has lately taken up a mission-field among one of these tribes, the Santhals; and the last report announces the conversion and baptism of seven of these hill-men the first-fruits of what we trust will be a great harvest, as these hill-tribes are more open to the reception of the truth than the Hindoo population.

We speak of Dr. Carey as the pioneer of modern missions, especially in India. But it is a mistake to suppose that he was the first missionary to India, or that the translations he made were the first that had been made in any of the languages of India. Christian missions had been at work in the southern part of India for nearly a century before the date of Dr. Carey's arrival. In 1706, the Danish missionaries,

Ziegenbalg and Plutschow, landed in India; and in 1708, Ziegenbalg commenced the translation of the New Testament into Tamil, the language spoken in the extreme South of India. The translation of the New Testament was completed in 1713, and that of the Old Testament in 1725. Various revisions of the Tamil Bible have been made since then, by Fabricius, Rhenius, and others, and still it is not felt that the translation is altogether satisfactory. The great difficulty of the work of the translation of the Word of God, in a manner which shall be at once accurate and idiomatic, may be thus judged of by the fact, that after the lapse of a century and a half, the labours of so large a number of devoted and scholarly men have not brought the work to an altogether satisfactory conclusion in this one language alone. So, even in our own language, the work commenced by Wickliffe has yet to be finished.

When Dr. Carey began his labours, fourteen editions of the New Testament and two of the Old had been printed in the Tamil language; and, besides this, the New Testament had been printed in the language spoken in Ceylon. But that was all. Out of the 150,000,000 or more inhabitants of India, the Bible was translated into the language of no

more than about 10,000,000. Dr. Carey's great idea at the first was limited to the translation of the Word of God into Bengali, a language spoken by thirty or forty millions of people, and he laboured hard to accomplish his purpose. He learned the language, and, as soon as he could, commenced the work of translation. He bought a printing-press at Calcutta, and brought it to the place in the country where he was living, and great was the astonishment of the natives at the sight of it. They called this new machine a "Bilati Durga," an "English idol"—destined, in truth, in God's name, to overturn the goddess Durga and all her works. No prose work had, until the time of Dr. Carey, ever been printed in the Bengali language. In 1797, the translation of the New Testament was completed.

In 1799, the missionaries removed to Serampore, and having succeeded in finding a native who could cast the types; in the next year the first sheet of Matthew was printed, and on February 7th, 1801, the printing of the first edition of the Bengali Testament was completed. "I would give a million pounds sterling, if I had it," said Mr. Thomas, Carey's first fellow-labourer, "to see a BENGALI BIBLE. O most merciful God, what an inestimable blessing will it be to these millions! The

angels of heaven will look down upon it, to fill their mouths with new praises and adorations. Methinks all heaven and hell will be moved at a Bible entering such a country as this. O Lord! send forth Thy light and truth." Surely the angels did rejoice on that day when the New Testament was completed, and printed in the language of dark Bengal. Very imperfect, no doubt, it was; but it was good enough to tell of Christ, and to point the way to heaven; and, in fact, it did make many wise unto salvation. The Old Testament was published in 1809, and thus the Bengali Bible was completed. It was contained in five bulky quarto volumes. Even to the present day, owing to the size of the Bengali characters, the Bible, in the smallest type, is a somewhat bulky book. As long as they lived, Dr. Carey and his colleagues were continually engaged in the further revision of the Bengali Bible, and in printing various editions of it. Altogether, eight editions of the New Testament and several editions of the Old Testament, either in whole or in part, issued from the Serampore press.

Many years before Dr. Carey's death, Dr. Yates had arrived in India, and had given himself to this same work of Biblical translation. Complaints had been made

of the Serampore version—that it was too literal and not sufficiently idiomatic—and Dr. Yates sought to correct these mistakes. His great aim was to produce a thoroughly idiomatic version, and, of course, he had to meet objections on the other side. It was charged against his version that it was too loose—rather a paraphrase than a translation. Since his death the work has devolved upon Mr. Wenger, who, basing his work upon the labours of his two great predecessors, has attempted to avoid both extremes, and steer a middle course. The result, as may be supposed, is that, while all would probably acknowledge that Dr. Yates's version, as improved by Mr. Wenger, is the best that exists—and the Calcutta Bible Society has again and again decided that it is so—yet, by adopting a middle course, he has had to meet assaults on both sides. Some say that the version is not idiomatic, others that it is not sufficiently literal.\* The simple fact, of course, is that when the idioms of two languages differ, to be both literal and idiomatic is a sheer impossibility. How many

expressions in our English version, which now seem so natural because we have been so long accustomed to them, must have seemed very strange and unidiomatic when Tyndale made his translation of the New Testament! But from these causes, joined perhaps to the fact that to some it must be rather galling to be under obligations for the version of the Bible which they use to the out-cast Baptists; every few years there is an onslaught on our Bengali version. Such there was three years ago: there was a long-continued discussion as to whether the Calcutta Bible Society might not venture on the preparation of a new translation. The upshot of it all was, that that Society decided that, until a better than the Baptist version was produced, they would continue to adopt ours (with the word for "baptism," of course, altered); and Mr. Wenger is now engaged on another thorough revision of the Bengali Bible. It is not likely that this will be the last. So many influences are at work on the language, that a translation that is satisfactory now will not be satisfactory twenty years hence. And it is very likely that a really standard version will not be produced till God raises up some native Tyndale to bring out the Bible in that simple, homely, heart-penetrating style which we

\* It is noteworthy that we meet with the same thing in the history of the Tamil version. The translation of Fabricius was said to be "literal and obscure;" that of Rhenius "idiomatic, but paraphrastic;" and hence the desire expressed to obtain a "medium version." We suspect that the case will be pretty much the same in most languages.

have in our English version, and which it is so hard for a foreigner to acquire.

We have dwelt thus far upon the Bengali version, because it is emphatically ours, as Baptists, and because of its great importance and its wide distribution. What we have said may give some slight idea of the difficulty of this work of translation. Although the Bible is so small a book, yet the importance of having a translation at once natural and correct is so infinitely great, that in every language the translation of the Word of God will have to be revised and re-revised, again and again, and many years (even a century or more) may elapse before the work is thoroughly done. In all, there have issued from our Calcutta press, in the Bengali language, 157 editions of the Bible or Testament, or separate books, comprising about 1,000,000 copies, in addition to the large number issued by the Serampore missionaries, and by the Calcutta Bible Society.

Thus much for Bengali. When Dr. Carey went to India he never thought of translating the Bible into any other language. But before he had been there many years he enlarged his plans. There are a great number of distinct languages spoken in India, and why should not the Bible be translated into them also? And,

besides these spoken languages, there is the venerable Sanscrit, which lies at the basis of most of them—the reputed language of the gods. The learned would, in many cases, pay far more attention to anything written in Sanscrit than in the vulgar tongue; and a good Sanscrit translation would be a help to translators all over India. The Serampore missionaries therefore issued a proposal for the translation of the Bible into all the languages of India. It was a mighty work which the cobbler, the weaver, and the printer—the immortal Three of Serampore—thus proposed to undertake. But “there were giants in the earth in those days.” The three missionaries proposed it; and, supplied with funds by the Christians of England and India, *to a large extent they accomplished it.* Two or three versions were translated by Dr. Carey himself, direct from the original, at least as far as the New Testament was concerned. With regard to the others, the plan they adopted was this: In the College of Fort William, in Calcutta, of which Dr. Carey was a professor, and at Serampore, there were pundits, or learned men, from all parts of India, and acquainted, therefore, with all the languages of India. Dr. Carey would give one of these pundits a New Testament in Sanscrit or Bengali, and

tell him to make a translation from it into Telugu, or Canarese, or whatever the language might be with which the pundit was acquainted. Dr. Carey would afterwards look over the version thus made, and correct any expression which evidently misrepresented the meaning of the text. In this way the whole Bible, or the New Testament, or separate books of the Bible, were translated by the Serampore missionaries into no less than *forty* different languages or dialects. No doubt there were many imperfections connected with such a work. Several of these dialects were simply provincial variations of the parent language, and therefore separate translations in them were unnecessary. And, moreover, if so many fresh revisions have to be made before a standard version of the Scriptures is obtained, even in one language, it is evident that these first translations in so many languages must have been very imperfect. They were translations from that which was itself an imperfect translation. But still, making all due allowance for this, there can be no question that this work of the Serampore missionaries was a great and blessed work. Granted, that the versions were imperfect, yet they were all clear enough to show the way of life, to tell of Christ, to lead to Him, and to

make wise unto salvation. Had it not been for these, there would, for many years, have been no translation of the Scriptures at all in many of these languages; and these laid the foundation upon which others built. In all there issued from the Serampore press 228,515 copies of the Word of God, in whole or in part.

Besides Bengali there are three other languages to which our missionaries have given special attention. There is Sanscrit, to begin with. Dr. Carey translated the Bible into Sanscrit, but, as a first attempt, of course the work needed a thorough revision. Dr. Yates, therefore, sought to bring out a better version by making a new translation. This work he accomplished partially; he had translated the New Testament and part of the old at the time of his death. Since then Mr. Wenger has given what time he could spare to this work, and is still engaged on it. The writings of the minor prophets yet remain to be translated, the difficulty of the translation being increased by the fact that the poetical parts of Scripture are put into Sanscrit verse. Then there is Hindi, the language spoken in the vast districts west and north-west of Bengal. Mr. Parsons, one of our missionaries, has recently, after many years' labour, brought out a revised translation of the New

Testament, and, shortly after finishing it, was last year called away to his eternal rest. The bringing-out of a really good translation of the Old Testament in this language has yet to be done. The third language is Oriya, which is very similar to Bengali, and yet is regarded as a distinct language. It is spoken by about four millions of people inhabiting the district of Orissa, commencing about 100 miles south of Calcutta. Our own denomination is the only one labouring in this district; it is divided between the Free-will Baptists of America and the General Baptists of England. Dr. Carey's Oriya translation was very dear to the early Christians, but it has been revised and improved since then by the labours of Dr. Sutton and others. In Orissa, as was just said, no other body of Christians is labouring, and consequently there is no other version in the field; yet the rules of the Bible Society prevent its aiding our brethren labouring there in the circulation of the New Testament, because of the awful error of translating the word βαπτίζω. In Orissa the people must have either our Baptist version or none; and the refusal of the Bible Society to aid in the circulation of the Oriya version looks too much like saying, "Better that the heathen should be without

the Bible at all, than that they should possess one which says 'immerse' instead of 'baptize'; better to circulate a Catholic version in France than a Baptist version in Orissa."

The chief Indian versions, then, which the Bible Translation Society has to sustain, are the following: the Sanscrit, in the sacred language of India; the Bengali, in a language spoken by thirty or forty millions; the Hindi, in a language spoken by as many or more; and the Oriya, in a language spoken by four millions of Hindoos, who are *altogether* dependent on our Translation Society for the supply of the New Testament Scriptures.

Mr. Carter, one of our missionaries, has also recently translated the Bible into Cingalese.

Dr. Yates also translated the New Testament into Hindustani, the language of the twenty millions of Mahomedans who live in India; but the name which is ever associated with the Hindustani version, is that of Henry Martyn, the young chaplain, whose heart and life were so devoted to the work of God, and whose earnest devotedness and early death have touched the hearts of Christians of every name. The great work of his life was the translation of the New Testament into Hindustani and Persian. In order to render the latter

version more perfect, he went to Persia, and accomplished his work there ; and when it was finished, he commenced his journey homewards ; but it proved to be a journey to his home above, for he died on the way, at Tocat, in 1812, at the early age of thirty-two. We cannot forbear, in connection with Henry Martyn's Persian Testament, referring to an incident well known to many. A writer in the "Asiatic Journal" states that once, at a convivial meeting in Persia, he chanced to make use of some irreverent expressions. He observed in one of the native gentlemen present a peculiar expression of regret and surprise, and, on afterwards seeking an interview with him, heard him confess himself a Christian, in the following terms : "In the year 1223 of the Hegira, there came to this city an Englishman, who taught the religion of Christ, with a boldness hitherto unparalleled in Persia, in the midst of much scorn and ill-treatment from our moollahs [religious teachers], as well as the rabble. He was a beardless youth, and evidently enfeebled with disease. I was then a decided enemy to infidels, and I visited the teacher of the despised sect, with the declared object of treating him with scorn, and exposing his doctrines to contempt. These evil feelings gradually subsided beneath the influ-

ence of his gentleness, and just before he left Shiraz I paid him a parting visit. Our conversation—I shall never forget it ; it sealed my conversion. He gave me a book ; it has ever been my constant companion ; the study of it has formed my most delightful occupation." He then produced the book ; it was a copy of the New Testament, and on one of the blank leaves was written : "There is joy in heaven over one sinner that repenteth.—HENRY MARTYN." His work of translation was very delightful to him, it brought out so much of the hidden beauty of the Word. So another translator says that, "the Lord refreshed his own soul, causing him daily to feed upon the green pastures of the Word, which were employing all his thoughts." Yet there is a danger even here. Dr. Carey said : "I feel there is a possibility of having the mind secularized whilst employed on Biblical criticisms." So Dr. Yates : "I am in danger lest my study of it be more critical than practical, and lest, while I am labouring to ascertain its meaning, I should forget its application." So Henry Martyn : "May the Lord, in mercy to my soul, save me from setting up an idol of any sort in His place ; as I do, by preferring even a work professedly done for Him, to communion with Him !" These words may be of use to

other souls besides those of Biblical translators.

In all, there have issued from our Baptist presses in India, at Serampore, Calcutta, and Cuttack, as far as we can learn, about *two million* copies of portions of the Word of God. To these copies of Scripture issued by our own Society, must be added a much greater number which have been printed and distributed under the auspices of the British and Foreign Bible Society in these same languages of Northern India, and in the languages of Southern, Central, and Western India. Especially amongst the Tamil-speaking population of Southern India has there been a very large distribution of the Word of God; as many as 100,000 copies of portions of Scripture have, in this part of India, been distributed in one year, and *for the most part sold*. The past few years have witnessed a great increase in the desire of the people to obtain a portion of the Christian Bible. But we have no space to enter into the history of the translation of the Scriptures in the many other languages of India.

What is the result of all this? To detail all the instances in which we know that the Word of God has been blessed, would be a task as arduous as it would be delightful; and how much, there can be no doubt, has resulted of which

we have never heard! A few brief incidents must suffice.

Over thirty years ago a man, named Sebo Sahu, obtained a few leaves of the Gospel of Mark from a bullock-driver, who had received them from a missionary, but who could not himself read. Sebo read them, and wished to know more about the truth contained in them. Shortly afterwards he heard Mr. Lacey, a General Baptist missionary, preaching at the car-festival of Juggernaut. He pressed forward and obtained a tract. He took it home, and afterwards obtained some other books, and for five years he and a few friends talked together about these new doctrines. Eventually they decided for Christ. "As Sebo walked towards the river to be baptized, first his brothers laid hold of him to keep him back, then his wife; his little child was next laid in his path; again a younger brother fell at his feet; the zemindar (landlord) tried to persuade him; then a Brahmin tried the same;" but by God's grace he went through it all, and put on Christ in baptism. Next year others were baptized, and since then, that village of Khundittur has furnished the mission with four native preachers and three schoolmasters, and there are now twenty church-members there. Such is the fruit, under God's blessing, of one copy of the



Gospel of Mark! Sir Bartle Frere mentions the case of a whole village casting off idolatry, as the effect of the perusal of a Gospel and a few tracts which had been left there.

In 1818 a number of persons were found inhabiting certain villages near Dacca, in Eastern Bengal, who had forsaken idolatry, and refused to render homage to the Brahmins. They were also said to be remarkable for the correctness of their conduct, and particularly for their adherence to truth. On being asked whence they had derived their ideas, they stated that it was from a book which was carefully preserved in one of their villages. The book was produced—a much-worn volume, kept in a case—and it proved to be a copy of Dr. Carey's *first* edition of the Bengali New Testament. Eventually three of these villagers dared to brave the consequences of an open profession of their faith, and were baptized. Such was the result, under God's blessing, of the reading of this first and most imperfect version of the Serampore brethren! So, in numberless cases, the simple reading of a Gospel or a New Testament has led to Christ and to the membership of His Church many a poor Hindoo who otherwise would have died in his sins.

And very often, no doubt, the

reading of the Word of God has thus led the sinner to Christ, although he has never been added to the Church on earth. Instances occur like the following, referred to in a Report of the Calcutta Auxiliary to the Bible Translation Society:—

“About three or four years ago a poor man, living in one of the villages near us, received a copy of one of the Gospels. He read it with care, and devoted to it every spare moment. He gave up idolatrous worship, and spoke to his neighbours about the Gospel. At length his friends and neighbours said he was mad; they snatched the Gospel from him and burnt it, and at once sent him away to some distant part of the country, and all further inquiry respecting him has proved unavailing.”

“Our brother Nainsukh mentioned to me last week the case of a person of whom he had just heard, who had died professing his faith in the Lord Jesus Christ, although he had had nothing more than an occasional interview with a native Christian, from whom he received a single copy of one of the Gospels. . . . He studied the book closely and frequently, spoke of it to his friends, renounced many of his heathenish customs, and declared that Jesus was the only Saviour. His friends denounced him as a madman, but he bore their scorn and reproaches with firmness, and in the hour of death addressed his prayer to Christ alone.”

A boatman said to a missionary:—

“My brother was a believer in Jesus Christ. He received a book about Jesus Christ from some such

person as you, but the letters were very small; he therefore gave a considerable sum of money to a Brahmin to copy it out in large letters, and he was reading it day and night, both to himself and to others. Thus he continued to read for more than twelve years, and when he died he was taking the name of Jesus Christ. He used to tell us that the keys of heaven and hell are in the hands of Jesus Christ; that what He opens none can shut, and what He shuts none can open."

These are but samples of cases that have come to our knowledge. Are there not hundreds of cases, in so vast a country as India, of which we have never heard? Have not hundreds and thousands of these copies of a Gospel or the New Testament been the messengers of eternal life to many a Hindoo, who has learned from them to believe in Christ, and has

died calling only on His name, but of whom we have never heard? So many millions of copies of Scripture cannot have been scattered abroad without a large blessing. No doubt a very great number of them have been but as the seed on the wayside, but often it must have fallen into good ground, for it is the Word of that God who has said, "My Word shall not return unto Me void." Let us, then, press on in so glorious a work, and pray for a yet larger blessing. Be it ours "not to be weary in well-doing, for in due season we *shall* reap, if we faint not." In due season—but we may have to wait long for it—yet it will come. Eternity alone will reveal the good which has been done!

---

## The Religious Consequences of the War.

---

**T**HE evils of war are commonly dwelt upon to the entire exclusion of its benefits. The former cannot be depicted too darkly nor objugated too forcibly; but the latter ought not to be ignored. In the present actual constitution of things war appears to be a necessity. Like all other human necessities, it has been so counterworked in the web of Providence as to compel good

from this grand evil. Poets as well as divines are naturally prone to describe the terrible thunder-cloud rather than the serene atmosphere which follows it. Now and then we get a strain like Moore's:

"How calm, how beautiful comes on  
The stilly hour when storms are  
gone—  
When, wearied with the strife, the sea  
Sleeps in its own tranquillity!"

Amidst the din and excitement of the present dreadful contest on the Continent, can we see any tokens for good?

1. It is a fact that every war, in modern times, has been the occasion of a great outburst of evangelical sentiment in the bosom of the nations engaged. I do not refer to the blessed ministry of healing and instruction which dogs alike the steps of victory and defeat—the flag of the Genevan Convention or the cross of the Sister of Mercy—but to the prominence given to purely Christian teaching during war, and the revivals of truth which follow its close. It was amidst the dreadful contrasts of the great European war that the Missionary, Tract, and Bible Societies took their rise and shape. The frightful scourge of the Indian Mutiny and the Affghan War were succeeded by a lasting effusion of the true spirit of the Gospel. The Crimean War closed amidst evangelical efforts in the armies, scarcely less heroic than the soldiers' work before Sebastopol. The recent tremendous conflict in the United States was the occasion of prodigious enterprises of Christian zeal, the effects and results of which will outlast the memories of the war itself.

May we not look for equivalent results to flow from the present awful conflict on the plains of Alsace? Amidst the lurid smoke and din of destruction, we already hear cries for spiritual peace. Another army, bold and persevering, is on the track of the soldiers, and supplying them with God's message of salvation. It is a fact that war induces religious

thoughtfulness in large masses of men; that it favours religious knowledge and conviction in multitudes who are exposed to its realities; that, amidst the prodigality of death, there are forcible recurrences to sentiments concerning the life beyond. The Catholic Austrian, the Lutheran Prussian, the Gospel-taught artisan from the Wuppenthal, the Dresden tradesman, and the Moravian farmer, are sharing the same billet, and marching side by side. Amidst man's extremities of peril, God's opportunities occur. The earnest evangelical camp-missionary, like his Master, knows no distinction of race or side; victor or vanquished are alike in his sight. The only thing in the world which overtops the war, in its surpassing interest, is the story of Christ's atonement for sinners of the human race. The anecdotes of success show that, even amidst all the horrid actions and language of Satan let loose, the mind is receptive towards the simple Gospel; it is startled by the contrast, and aroused to a real encounter with the notion of Divine forgiveness. The records of evangelical work in the last German war and in the United States, to go no further, prove all this.

But, on the larger scale, is there not hope for both nations, as the leaders of thought in both are compelled to come face to face with intense realities? The German will from it gain no encouragement in his rationalism, nor the Frenchman for his levity. Things of time and of eternity will appear without conventional dress or social veil. The suitability of the Gospel provision

for the downright needs of our nature becomes more and more manifest. The kernel of Gospel truth is the true *multum in parvo*; it takes up no room, adds not to the baggage on the march. In the present case, the communications made to English religious societies from both the hostile nations, though naturally savouring of strangely-contrasted patriotism, are each couched in tones of tenderness and solemnity. The aid of Christians here has been largely invoked for prayer. Bible and tract distribution has been energetically organized and carried out. This will not be in vain. Many an ignorant or thoughtless or prejudiced one will escape from these wars with a double life—with memories not only of temporal deliverance, but of admission into the glorious liberty of the children of God.

It does not become us to insinuate that either Germany or France needed such a scourge. But it is obvious that something was and is needed in both countries to arrest the downward tendency of religious thought.

In March, 1869, the Dresden Protestant Association pronounced that the doctrine of Christ's atonement for sin was an exploded superstition. The Court-chaplain of the Duke of Coburg-Gotha, in his inaugural discourse at the assembling of the Protestant Association, held in the present year, said: "We deny miracles, knowing the universe to be governed by fixed laws." In spite of the 70,000 converts, headed by our good brother Oncken, in spite of a sprinkling of devout orthodox men still left in various parts, in

spite of some qualifications suggested by our worthy brother Lehmann, the bold assertions made by the *Times'* Berlin Correspondent, and since reproduced in a book, remain uncontradicted—namely, that "the evangelical dogmas are no longer recognised by the majority, especially not by the educated classes; that "only a small fraction of the nation attends divine service;" and that "the majority of Germans have ceased to be Protestants in Luther's sense."\*

With regard to France, as to the great majority of the nation, may we not say, that "God is not in all their thoughts"?

War will not be an unmitigated calamity to these nations, if it should be the means of arresting the progress of this state of things, and of counterworking the egotism of the one nation and the indifferentism of the other.

And may we not devoutly recognise, in these things, the truth that God's mercy to the saved is, from sad necessity, frequently accompanied by the violent destruction of opposing agencies? This proposition appears to be supported by the terms of the original promise given to Eve; exemplified in the Flood, in the mode of deliverance from Egypt, the passage through the wilderness, the settlement in Canaan, the liberation from Babylon.

Still higher does the evidence for its truth rise in the New Testament, until we see the lurid flames of Jerusalem destroyed, occupying the background of

\* "Religious Thought in Germany," in the *Times*, and now republished by Tinsley.

Calvary's picture. The "year of the redeemed" has ever been also "the day of vengeance." Will not the principle find its consummation in the destruction of Satan himself? Evil has made even

Divine goodness appear as a terrible thing, by reason of the violence which the struggle necessitates down through the ages of probation."

S. R. P.

## Aquila and Priscilla.

**A**MONG the minor "worthies" of the inspired Scriptures, the above-mentioned Christian disciples deserve to occupy a prominent place. The materials for their biography are somewhat scanty, but of much interest; the glimpses we get of them are not many, but very bright—reflecting right beautifully "the glory of Christ and of God." They are to be honoured not only for their own sakes, but also because of the intimate friendship which existed between them and the illustrious Apostle Paul. The Apostle John must have felt a thrill of unutterable delight, as he three times penned the words, concerning himself, "the disciple whom Jesus loved;" and with a glow of pious and elevated pleasure would Aquila and Priscilla say, "The Apostle Paul is our intimate friend!" Such Christians deserve knowing; and, therefore, we trust our attempt will not be thought worthless, to gather together the few facts which inspired writers have recorded concerning them.

I. *As to the place of their birth.*

—In Acts xviii. 2 we read that Aquila was "born in Pontus." Pontus was a portion of Asia Minor, situated on the south-eastern shores of what is now called the Black Sea;

but in the time of Aquila was termed Pontus Euxinus (the Euxine Sea), from which word "Pontus," the district took its name in which Aquila was born. It is three times mentioned in the New Testament. It is spoken of, along with Asia, Cappadocia, Phrygia, and Pamphylia (Acts ii. 9, 10), as one of the regions whence worshippers came to Jerusalem at Pentecost: it is specified (Acts xviii. 2) as the native country of Aquila, and its "scattered strangers" are addressed by St. Peter (1 Peter i. 1), along with those of Galatia, Cappadocia, Asia, and Bithynia. All these passages agree in showing that there were many Jewish residents in the district. As to the annals of Pontus, the one brilliant passage of its history is the life of the great Mithridates; but this is also the period of its coming under the sway of Rome. Mithridates was defeated by Pompey, and the western part of his dominions was incorporated with the province of Bithynia, while the rest was divided for a considerable time among various chieftains. Under Nero the whole region was made a Roman province, bearing the name of Pontus. The last of the petty monarchs of the district was Polemo II., who married Berenice, the great-granddaughter of Herod

the Great. She was probably with Polemo when St. Paul was travelling in this neighbourhood, about the year 52. He saw her afterwards at Casarea, about the year 60, with her brother, Agrippa II. In that part of the world, far away from their beloved fatherland, Aquila was born, and probably also that honoured woman, whose name is so interestingly and inseparably connected with his own. The time of their birth, the names of their parents, and the tribe to which they belonged, are left unrecorded. We may wish it had not been so, and tradition, with its puerile trivialities, may attempt to supply the information which Scripture withholds; but we must be content with the ignorance which Omniscience imposes upon us, and not attempt to be "wise above that which is written."

II. *Their names and station in life.*—It is noteworthy that the names of both these persons are not Hebrew, as we might have expected, but derived from the Latin language. Aquila means "an eagle," and perhaps comes from an older word, which means "the bird with a curved beak." Why this worthy should have been so called, of course it is impossible to say; but as another Aquila, well known to learned men, was born in Pontus, we may conclude that the name was not uncommon there, and probably arose from the fact that an ancestor of these men had a nose like an eagle's beak, resembling the nasal organ of William III. and the late Duke of Wellington. The name Priscilla, sometimes spelt "Prisca," literally means ancient, but was often used by the Romans to signify anything connected with the past "golden age of the world." *Ancient* manners, *ancient* people, meant the people and the customs of "the good old times;" so that the Roman matron would be inclined to call her new-born daughter Prisca, prompted

by the pleasing hope, that the little one would grow up to be a maiden and a matron worthy of the best times of the nation to which she belonged. At first sight it seems strange that Aquila and Priscilla, belonging as they did to the Hebrew nation, should have Latin names; but this was far from uncommon, and is accounted for by the fact that many Jews lived in countries which were under the sway of Romans and Greeks. Thus we find that two of the apostles have foreign names,—Andrew being the Greek for "*manly*," and Philip the Greek for "a lover of horses." Even two out of the four evangelists have foreign names; Mark and Luke being Latin names, as is also the word Paul, the name of the greatest of the Jews, perhaps of all mankind. In Acts xviii. 3, we are informed of what *occupation* Aquila and Priscilla were,—namely, "tent-makers;" at which same trade the Apostle Paul often worked, in order that he might be able to say, "I have kept myself from being burdensome to you;" and as he did also to the elders of Miletus, "Ye yourselves know that these hands have ministered to my necessities, and to them that were with me." What a subject for a great painter!—Paul labouring in Corinth, with Aquila and Priscilla, at the trade of "tent-makers." As Paul was in all probability the child of well-to-do parents, it seems strange to find him engaged in a manual occupation; but this is accounted for by remembering the Jewish proverb, "He that does not teach his son a trade teaches him to be a thief." It is worth remembering, also, that the coverings of the ancient tents were made from the hair of the goats which abounded in the province of Cilicia, where the apostle was born; hence it was known as *cilicium*, Cilician cloth, and as such was an article of commerce in all parts of the ancient

world. The probability is that Aquila and Priscilla were both manufacturers of these tents, and travelling merchants, which will account for our reading of them now at Rome, then at Corinth, and another time at Ephesus.

III. The *persecutions* to which this good couple were exposed.—In a passage already referred to, the beginning of the 18th chapter of the Acts, we read the following: “After these things, Paul departed from Athens, and came to Corinth; and found a certain Jew, named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; *because that Claudius had commanded all Jews to depart from Rome.*” There can be no doubt that the word “Jews,” mentioned in the above passage, must be understood to include Christians also; for as many of the members of the Christian Church at Rome were converted Hebrews, the Emperor and his officials would be sure to confound the two. Of this we have a remarkable illustration in the memoir of the Emperor Claudius, written by Suetonius:—“*Judeos impulsore Christo assidue tumultuantes Roma expulit.*” “He expelled from Rome a number of Jews, who were continually rioting, under the impulse of the Christ-mania.” As this remarkable language refers to an edict which was issued within twenty years of the death of the Saviour, it affords an indisputable proof of the spread of Christianity at Rome at that early period, at the same time that it gives us a glimpse of the beginning of those bitter persecutions to which the first disciples of Christ were exposed, and of which doubtless our friends Aquila and Priscilla had their full share. It is one of the signs of a truly brave man that he shuns no danger, and feels no fear. “What is fear?” said Nelson; “I never saw it.” So felt a far greater

one than he, the brave Apostle Paul. He was ever in the thickest of the dangers which threatened the Church, and could say, “None of these things move me, neither count I my life dear unto me.” Like other brave soldiers, he was not without brave comrades; and among the not least heroic of these were Aquila and Priscilla. These two right noble Christians not only afforded the Apostle much private help and consolation, but stood by him in his public struggles with the enemies of the Cross, at Corinth, Ephesus, and elsewhere. When Paul penned his Epistle to the Romans, Aquila and his wife were again in the imperial city, notwithstanding the cruel edict of Claudius against them; and in the conclusion of that Epistle, we find one of the most beautiful eulogiums pronounced upon them ever uttered by human lips: “Greet Priscilla and Aquila, my fellow-labourers in the work of Christ Jesus, who, to save my life, laid down their own necks; who are thanked, not by me alone, but by all the churches of the Gentiles. Greet likewise the church which assembles at their house.” We have adopted the amended translation given by Conybeare and Howson in their “Life of St. Paul,” and append their note upon the passage: “When and where they risked their lives for St. Paul we know not, but may conjecture that it was at Ephesus. It is curious to observe the wife mentioned first, contrary to ancient usage. Throughout this chapter we observe instances of courtesy towards women sufficient to refute the calumnies of a recent infidel writer, who accuses St. Paul of speaking and feeling coarsely in reference to women; we cannot but add our astonishment that the same writer should complain that the standard of St. Paul’s ethics in reference to the sexual relations is not sufficiently elevated, while at

the same time he considers the instincts of the German race to have first introduced into the world the true morality of these relations. One is inclined to ask whether the present facility of divorce in Germany is a legitimate development of the Teutonic instinct; and, if so, whether the law of Germany, or the law of Our Saviour (Mark x. 1), enforced by St. Paul (1 Cor. vii. 10), expresses the higher tone of morality, and tends the more to elevate the female sex."

We see, then, that these two excellent people had their full share of trials in connection with the cause of Christ; that they deserve to have the venerable and honourable word "*confessor*" attached to their name; and, though there is no historical proof of the truthfulness of the Roman Catholic tradition that they were both martyrs for Christ's sake, yet we are to reverence them as those "who took joyfully the spoiling of their goods," who rejoiced that they were "counted worthy to suffer shame for Christ's sake," who were "faithful unto death," and have long since received "the crown of life."

#### IV. *Their kindness to Apollos.*—

Apollos, as our readers are aware, was a friend and fellow-labourer of the Apostle Paul. His history is thus summed up in Acts xviii. 24-26: "And a certain Jew, named Apollos, born at Alexandria, an eloquent man, and mighty in the Scriptures, came to Ephesus. This man was instructed in the way of the Lord, and being fervent in the Spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. And he began to speak boldly in the synagogue, whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly."

This reference to the friendship sub-

sisting between Apollos and the excellent couple of whom we are writing, is certainly worthy of notice, reflecting as it does the highest credit both upon the young minister and his friends. What good sense and good feeling does Apollos display! Some modern ministers would have conducted themselves very differently. *They*, with their notions of "priestly prerogative" and "sacerdotal sanctity," would have resented the interference of "the *laity*" with their "authoritative teachings" and "sacred offices;" and the result would have occurred that they would have been politely told, or perhaps told with the frown of a half-threatened anathema, to mind their own affairs. Not thus did Apollos act. He, with mingled meekness and magnanimity, sat at the feet of two of his hearers, and gratefully listened to them as they "expounded unto him the way of God more perfectly." The words of good Dr. Doddridge upon the matter may be appropriately quoted here:—

"Well was it for the churches that such a promising and hopeful fellow-labourer as Apollos was raised up. To be fervent and courageous in spirit, to be eloquent and mighty in the Scriptures, are happy talents for such as are to be devoted to the ministry. May all that enter on this work among us come forth with a zeal and courage like his! And I must add, may they also come forth with a humility like that which, in Apollos, adorned all those bright talents with which he was endowed! What he knew he zealously taught; what he did not know he was willing and ready thankfully to learn, and that not only from the mouth of an apostle but of a fellow-Christian in inferior life,—from Aquila, yea, and from Priscilla too. Since God had given that wise and pious woman to know the way of the Lord, by longer experience and to greater



perfection than he, Apollos, amidst all his popularity and applause, was willing to become her disciple, and to learn from her, in private discourses, those evangelical lessons which decency did not permit her to

give, or him to receive, in public assemblies."

All honour to the wise tutors of Apollos, and the tried friends of the Apostle St. Paul!

## The Duty of the Churches to their Declining and Fallen Members.\*

BY THE REV. J. DREW, MARGATE

THE golden age of our Christian life is too often found at its commencement. The glow and the warmth of our early experience do not always survive the clouds and storms through which it has to ripen into the strength and fruitfulness of manly piety. The kindness of a believer's spiritual youth, the love of his espousals, when he went after his Divine Leader into the wilderness, into a land not sown with earthly satisfactions, will often come back upon him as a glorious memory only, awakening the melancholy reflection, how little there is that resembles it in the present state of his feelings. While he has been busy here and there, absorbed now in one class of interests, and then in another, it is well for him if his "first love" has not departed, leaving the aspirations of his early devotion to sink down to the common and contemptible standard of a conventional and heartless formality. The fear that such may be the case with many, the certainty that such is the case with some, invest the subject of our address to-day with solemn and impressive interest. Let us endeavour to approach it with deep earnestness, and

with devout prayer to our Heavenly Father that the inquiry may prove useful to us all, and of special service in reference to the unhappy individuals to whom it more immediately relates.

Where shall we look for the Church which has not in it some declining, which has not connected with it some fallen members? Happy indeed would be the state of that community!—most blessed the privilege of being identified with it! But is there such a privilege to be found, is there such happiness to be enjoyed, beneath the skies? Every effort you have made to discover it has been a failure, and you have returned from the fruitless search with the sad conviction only confirmed and strengthened, that to find every plant always green and every tree always fruitful, you must be transferred to the paradise above, where drought can never enter, where frosts and blights and blasting winds are for ever unknown.

With regard, however, to the extent to which this evil actually prevails, we have no means of obtaining trustworthy information. Our schedules contain no columns for

\* The "Circular Letter" of the Kent and Sussex Association, 1870.

defaulters and backsliders, unless they have been really excluded. And if they did contain such columns, who would dare to fill them up? When, however, we look at the numbers entering our churches, and then take some pains to ascertain how many perseveringly try to make themselves useful, and maintain year after year a consistent and godly course of life, we become impressed with the emphasis of a terrible contrast. What becomes of many of our new members a few years after their baptism? They were the Church's hope. Are they now her strength and beauty and glory? Would not the history of some of them fill us with sorrow? Would not the career of others be justly regarded from a Christian point of view as truly appalling?

Assuming the sincerity of a large proportion of religious professors at the time of their making that profession, the question naturally suggests itself, What do numbers of them do with themselves a few years afterwards? They have voluntarily assumed vows of the most solemn and binding character—how do they treat those vows? What is their conduct towards the Church with which they have elected to identify themselves? Do they throw their best energies into her service? Do they regard her interests and welfare as their own? Do they conscientiously fill up their places in her assemblies? Do they to the utmost of their abilities sustain her institutions by their pecuniary contributions? Are they a comfort to the minister?—an example to their fellow-members?—lights in the midst of the darkness through which they are called upon to walk? For many of our young converts we cannot but feel devoutly grateful. We thank God for them, and regard them as our joy and crown. Their spiritual growth greatly rejoices us. Their

profiting appears to all. They are evidently going from strength to strength, and we have the confident assurance that at last every one of them will in Zion appear before God. But how is it with others? Alas, the very reverse of this picture! Early zeal has given place to apathy and indifference. The heart, once professedly given to God, has been restored to the world; the eye, once directed to heaven, is again fixed on the earth; and the morning cloud and early dew, which pass so quickly away, become the most suitable images of a life once full of promise and happiness, but now utterly overshadowed, if not altogether diverted from its course.

Now the object of this letter is to enquire, What is the duty of the Church to which they belong to these her declining and fallen members? Our inquiry has no specific reference to or connection with Church discipline. No doubt every Church owes a duty to herself in this matter; and it is of great importance that that duty should be wisely and faithfully discharged. She has jealously to guard her own purity, and vindicate her reputation before the world. She has scrupulously to defend her own honour, and to avoid all suspicion of connivance at sin. With that subject, however, we have no direct concern to-day. We wish to ascertain the Church's obligation, if not with respect to another matter, at least on another side. Does she owe nothing to her sickly, or even to her apparently unworthy, children? These she welcomed to her fellowship once; is she altogether free from responsibility towards them now? We hope you will be able to recognise in what we are about to advance at least an anxious effort to answer these questions.

Traced back to its earliest social organisation, the great Christian community is discovered in that

little band who surrounded the Saviour during the brief period of His earthly ministry. It is, therefore, perfectly legitimate and very important to ask, What was the condition of the Church then? It would be natural to expect a state of very great perfection. Every heart must be glowing with love; every bosom must be full of loyalty to that beneficent Teacher in whose footsteps it was their duty to follow. Was it so? There is no reason to believe that all were not quite sincere when He called them to His side. He would not have asked anyone to follow Him who was at the time a dissembler or a hypocrite. They were all very imperfect at first. Low views, carnal hopes, and selfish aims clung more or less to every one of them. He had now to rebuke one, then to warn another, and always to exercise much mercy and forbearance towards all. Can we doubt that the attachment of Judas himself to Jesus was, as far as it went, at first as real as that of the other disciples? But he had a worldly, ambitious, and, above all, an avaricious spirit. He did not find in 'the service of Christ all he had looked for; nor could he, after awhile, continue to support the conviction that it would be rational to look for it any longer. His hopes of secular advancement were disappointed; his new enterprise would present itself before him as a failure; the objects on which his heart was set did not come to him in the service of such a Master:—hence his faith soon began to falter, and his affection to cool. Thus his whole nature would be thrown open to the suggestions of the tempter; and Judas, like everyone else, would find the downward path, when once he had entered on it, easy to travel in. What a portent! His has become the typical case of base ingratitude and diabolical treachery for every age. His was the blackest shadow

that rested on the cross and the sepulchre of the Son of God. Yet how did the Redeemer treat Judas? Did He spurn him from His presence, or banish him from His fellowship? Did He expose him to his companions, or denounce him to the world? Nay, did He not bear with him lovingly and patiently, and warn him again and again? Did He not try to awaken his conscience, and to lead him to reflection, and thus to rescue him from the precipice towards which he was so madly hurrying? Nor did He desist from the gracious effort till the traitor's lips had violated His sacred countenance, and the disciple of yesterday had become the devil of to-day! Surely there is something here for His Church to learn, even in the treatment of cases the most desperate and hopeless.

The case of Peter is not without instruction of the same kind. Peter was very much a disciple after his Lord's own heart. Transparent in character, ardent in spirit, full of boldness and courage, Jesus would regard him with peculiar satisfaction and delight. True, he was impetuous and self-confident, and, like most self-confident men, apt to be uncertain and inconsistent with himself. Hence, with all his excellences, Peter had great faults. Once he ventured to reprove, and, perhaps more than once, to contradict his Master. His allegiance, although real and ardent, lacked the elements of self-renunciation and constancy; and his faults went far to mar the symmetry of a character which might otherwise have been altogether beautiful. Then how unutterably humiliating to reflect that the aberrations of this "son of thunder" should culminate in nothing short of the cowardice that must disown, and the audacity which must utterly repudiate, all knowledge of Him to whom he had vowed such fidelity! Think of the frightful turpitude of this

conduct. Occurring after faithful and repeated warnings; succeeding to protestations the most emphatic and solemn; presenting itself under the very eye of the Lord Himself; indulged in at a time when courageous fidelity was most imperatively demanded, and in the presence of the very persons before whom such unfaithfulness must have been felt by Himself to involve the deepest shame, and rising to a very climax of effrontery in gratuitous oaths and profane curses. What was there wanting to such conduct to give it its very highest degree of criminality and guiltiness? And yet what treatment in that perhaps guiltiest hour of his life does Peter receive from His repudiated and insulted Lord? "And the Lord turned, and looked upon Peter." That was all. There was, however, a language in that look which no words, not even those of Christ, could ever have. It was the soul of the Omniscient looking direct into the soul of Peter. It was a look of love, of memory, and conscience awakening love. It was a look which carried with it a power in comparison with which all human speech is but an infant's prattle. Peter is smitten, wounded, conquered, won for ever! Who knows but that different treatment might have met with a very different result? But the Lord has not done with His fallen disciple yet. After His resurrection He is never satisfied till He has removed every shadow of a cloud from over his path. Some of the very last words He ever spoke in the world were intended to assure Peter of his restoration to his former high position as a shepherd of the Redeemer's flock, and to show him that it was that Redeemer's intention to invest him at length with the honours of a glorious martyrdom in His service. But just think, how would it befall a member of any one of our Churches to-day, did he stand

justly chargeable with a tithe of the guilt involved in the conduct of this eminent apostle? Would he not be ever after an object of suspicion or of scorn? Would not the holiest and best amongst us regard it as a religious duty to stand aloof from and utterly to repudiate all fellowship with him? Would not every door of usefulness be closed against him? And would not aged saints point him out to younger brethren as a beacon and a warning? Verily, brethren, we ought to try to get nearer to the heart of the Saviour, in order to learn a deeper compassion and a more tender charity towards the erring and the fallen!

In prosecuting our journey through a world like this, we are all of us sure to bear upon us some marks of the road over which we are travelling. If not jaded, and sometimes lame and footsore, the dust at least will not seldom gather upon our sandals, and we shall sit down at the close of many a day's marching more or less wayworn and defiled. How, then, are we to treat each other in circumstances like these? Are those who happen for the time to have walked in pleasanter pathways to point at the stains on their fellow-pilgrims, or with heartless pharisaical prudery to stand strenuously aside, lest they should contract pollution by a too near approach? What did the good Lord Himself do in such a situation as this? "Jesus, knowing that the Father had given all things into His hands, and that He was come from God, and went to God; He riseth from supper, and laid aside His garments; and took a towel, and girded Himself. After that He poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded." And what was His own explanation of this strange proceeding? "So after He had washed their feet, and had taken His gar-

ments, and was set down again, He said unto them, Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." (John xiii. 3—15). Such is the example; but how egregiously have men failed to apprehend its meaning! What a wretched parody of it have we in popes and kings once a year gathering together a few peasants in order literally to wash their feet! And this hypocritical farce is the only atonement they have to offer for the habitual violation of the Lord's teaching in its essential spirit and intention. In a far higher sense than this, brethren, must we ever be ready to wash one another's feet. This is a duty we owe to the weakest and most erring; and most of all to those whose failings render the duty most urgent, and at the same time, perhaps, least agreeable to ourselves.

How painful, however, it is to be obliged in faithfulness to remind you of the great contrast between the conduct thus inculcated and that indulged in by too many Church-members! There is a class of persons afflicted with a kind of morbid susceptibility to the faults of others. If there are no real flaws in a character, they will contrive to discover some. If there are trivial infirmities, they see in them grave delinquencies. If anything like serious offences have been committed, they will not fail to unchristianise and reprobate the offender. Yet most of this they will do in a covert and underhand manner; often whispering away reputations which they would not dare to attack openly, and inflicting wounds against which the victim has no means of defending himself. Now this is con-

duct which no language is strong enough to denounce. The Church that is afflicted with it has no chance of prospering. It is a disease, and generally an occult disease, in its very vitals. It is a household enemy of the very worst description. "Speak not evil one of another, brethren," says James. And how earnestly does Paul admonish us to put away all evil speaking from amongst us! If these persons were really what they wish you to believe they are, they would be the first to copy the example of the Great Teacher and Purifier, by washing away the stains which they want you to think give them so much offence and sorrow.

From the conduct of the Lord to His first disciples we may turn to apostolic practice and teaching on the same subject. The various Christian societies founded by these early labourers were far from being the models of exalted excellence which they appear to be in the popular imagination. Great disorders, at a very early period, crept into many of them. Take the case of the Church at Corinth as an example. Paul seems hardly to have left the city before they began to split up into different parties, one saying, "I am of Paul"; another, "I of Apollos"; another, "I of Cephas"; and another, "I of Christ." And this was not all. Secular disputes, and even lawsuits, sprang up among some of the members; and the scandal appeared in heathen tribunals of one Christian brother going to law with another. Nor was this the worst thing that happened in their midst. Gross immorality, at least in one case, added its hideous features to the repulsiveness of the picture. Fornication appeared among them; and such fornication as was not so much as named amongst the Gentiles, that one should have his father's wife. And when their attention seems to have been called to the subject, by those who appear to

have cared more for the honour of Christ than they did, instead of humbling themselves, as they ought to have done, they were offended and puffed up, and betrayed too ready a disposition to take part with the offender. It is important, then, to inquire, How does the Apostle propose to deal with a case like this? The general disorders, arising from false views, he seeks to rectify by a plain exhibition of the truth on the points in dispute. Out of unbrotherly contentions and secular litigation, he seeks to shame them by showing the grandeur of their own calling, and the exaltation of their standing as believers. Would *they* appeal to heathen courts who were to judge angels? Then as to the most flagitious case of all. In the first instance, of course, assuming the impenitence of the delinquent, the Apostle calls for his solemn excision from that body of which he was obviously a diseased member. They are to put away from amongst themselves that wicked person. Finding, however, afterwards that this discipline had proved salutary, and not destructive, what does he direct the Church to do? The offender is not only to be restored to his place; but the brethren are to forgive him, and confirm their love to him, lest he should be swallowed up of overmuch sorrow! See how the tenderness of Christian love prevails over every other consideration! There is no winking at sin. The Church is not to shrink from the last act of Christian severity. When, however, the supreme end of all moral discipline has been attained, in the repentance and reformation of the offender, that discipline is at once to cease, and he is to be restored to his place in the love and confidence of the faithful. One such example is worth a thousand arguments, to prove how fidelity to Christian principles should be combined with the

tenderest charity in the treatment which the churches should adopt towards their erring and fallen members.

Besides mistakes in doctrine, serious deviations from Christian consistency presented themselves at an early period in the Church at Thessalonica. Apparently expecting the immediate second advent of Christ, some of the members abandoned their secular avocations, and having no regular employment, like most idle persons, soon became positively mischievous, going about as tattlers and busybodies, disturbing the tranquillity of the peaceful and well-disposed. This became a matter of deep concern to the Apostle, as he saw in it the menace of great injury to the cause of Truth in the place. How, now, does he grapple with the difficulty? He first takes the ground from under the feet of the disturbers, by assuring them that they are acting upon a false assumption in expecting the immediate return of the Saviour, at the same time furnishing them and us with certain indications which would infallibly foreshadow His approach. This is very characteristic of the great Apostle. He meets error in doctrine, not by an appeal to his infallibility as an inspired teacher, much less by rhetoric or declamation, but by confronting it with the opposite and antagonistic truth. Then as to the more overt and glaring offences? The persons guilty of them he exhorts and commands, in the name of the Lord Jesus, with quietness to work, and eat their own bread, reminding them of a fundamental law under which it has pleased God to place the whole world of men, that if a man will not work neither shall he eat. He tells the Church that she is to withdraw herself from them while they continue to walk disorderly; but even the most recalcitrant was not to be treated as an enemy, but

exhorted as a brother. Thus would she at once defend her own honour and discharge her duty towards those who had gone astray. St. Paul here glances at one of the great evils against which it is our earnest desire to guard the members of our Churches, that of too great a promptitude to regard and treat as enemies of Christ and His Gospel those who have unhappily wandered from His fold. Had they more of that brotherly compassion which would pursue them in all their wanderings, and strive to bring them back, how many fewer cases should we have of hopeless defection, and how much greater satisfaction would they have in their own hearts!

From what was evidently the practice of the Apostles in this matter, we may turn to a few of their actual directions and commands. In writing to the Church in Galatia—a Church which had caused him much anxiety, and given him no little trouble—Paul says: “Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.” (Gal. vi. 1.) How clear is the light in which the whole question is placed before us here! How many of the mistakes, and even sins, into which Christians fall, are faults by which they have been overtaken when too slack in the race, or too unwatchful in their course! Do we belong to those in whom a more spiritual habit of mind has kept them more watchful, and therefore more secure? What proof shall we give of this, and how show our gratitude for it? By supercilious contempt of the fallen, and an eagerness to make them feel the full weight of their criminality? Nay, but by every effort to bring our superior strength to the aid of their weakness, and our greater spirituality to help them up from the pit into which they

have stumbled. Failing to do this, we neglect our own duty, and give others reason to fear that we have ourselves fallen from the Christian standard as far, or perhaps even farther, than the very persons who are entitled to our deepest sympathy and most earnest and loving assistance.

This discussion must have reminded you all again and again of the impressive and powerful words of St. James: “Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.” (James v. 19, 20.) The sinner here is one of themselves. The error is evidently of a nature involving sin—not merely an intellectual mistake, or an error of judgment. What then is the duty of those who have not erred with regard to him? To repel him? To refuse him all consideration and sympathy? To chase him away from their fellowship? No; but to do their very utmost to convince him of his error, and thus to turn him back or convert him from the error of his ways. And what an appeal have we to the very deepest principles of the Christian heart! He shall save a soul from death!—thus linking our agency on to that of the Great Deliverer Himself! Is not that consideration enough to evoke the most tender and persistent effort? It is to be moved by the same impulse as brought the Lord into the world. It is to become co-operant with Him in the only work which satisfied His own soul for all the anguish and shame He endured in the Garden and on the Cross. And thus the multitude of sins is to be *hidden*, not to be talked about and magnified and exposed to the world.

To these efforts for the recovery of the declining and fallen we are to

add fervent and believing prayer. "If any man," says John (I. Ep. v. 16), "see his brother sin a sin *which* is not unto death, he shall ask, and he shall give him life for them that sin not unto death." This is not a duty binding on any one person, or class of persons, more than another. It extends to all believers in Christ: "If *ANY* man," &c. And it is not left to his choice what he is to do. His brother's sin is to send him to a throne of grace. It is to become to him an occasion and a motive for the exercise of his charity, his faith, and his devotion. He is to go to the Great Disposer, to ask life for those who have forfeited life by their sins. And, to encourage him to do so, he is assured of the success of his prayers: "He (Jesus) shall give him life." He shall become a medium and an instrument of restoring life to his fallen brother. Thus the fall of one becomes a test of the fidelity of all the rest; opening a way for that ministry of love by which the Church of Christ should be pervaded and distinguished. Now, supposing these directions were acted upon by all our Churches—supposing every brother's sin impelled all the rest to God in prayer for him—what might be expected as the result of the very utmost that love and prayer could do for the restoration of the fallen? Surely the experiment is worth trying. But when it is tried, a new and blessed era will not be long before it opens up before us all.

The Apostle Jude places our duty in this matter in a very clear and striking light: "Others save with fear, pulling them out of the fire, hating even the garments spotted by the flesh"—(verse 23). Observe the danger in the case. The sinning ones are in the fire. It has already laid hold of them, and they are in imminent danger of being consumed by it. But they are not absolutely

past hope yet. One who hates the garments spotted by the flesh may without injury venture near enough to pull them out. And shall he not do it? What! let them burn, and make no effort to rescue them? Yes, brethren; as you know, that is too often done. How few are resolved to act upon this injunction! Yet the duty is as plain as any other inculcated in God's Word. Let love attract us to the imperilled ones, and let us lovingly grasp the hand, so often stretched out—and, alas! often stretched out in vain—and pull them out of the fire. These very fire-brands may yet be rescued, and quenched in that precious blood which flowed so freely from a Redeemer's heart! And would not one instance of so blessed a consummation be more than enough to reward you for any amount of anxiety and labour you may have devoted to the effort?

The issues of this inquiry are now so completely before us, that only the briefest recapitulation is necessary in order to gather them up into one view. Every member of a Christian church owes to every other the utmost degree of love and helpfulness. In cases of religious decline and sin, those who through infinite mercy retain their consistency and integrity, are bound to do all they can with a view to the recovery and restoration of their less favoured brethren. In all such instances the Church should elect to err, if err she must, on the side of leniency and forbearance, rather than on that of harshness and severity. In no instance should the *ultima ratio*, exclusion, be resorted to till all possible means of recovery have been tried and exhausted; and even where nothing is left but the exercise of this last act of judicial authority, the excommunicated should not be utterly abandoned, as if their case were hopeless, but



be still followed by the prayers and loving expostulations of those who once owned them as brethren; and should always be made to feel that the door of the Church is as freely opened to them on their return, as it at first was to receive them into the fellowship of God's people. Our great Father in heaven hates putting away, and, with a pity and a pathos worthy of Himself, invites His backsliding children to return to His arms. Surely His churches should sympathise in this aversion, and seek to become His mouthpiece in calling back the poor wanderers to their home!

We are not to forget, brethren, that the very best Church on earth is a community of imperfect beings. "In many things we all offend." Judged by a severe standard, there is not one of us who will not have to confess to many defects and infirmities. And ought not our own infirmities to teach us tolerance and charity towards others? We resemble too closely a number of patients in a hospital. Some may be, or fancy they are, less diseased than others; but all are diseased, or they would not be there; and a common calamity and sorrow should awaken mutual sympathy, and lead to mutual help. Or we are like pupils at a school. Some are in higher classes than others, and some get more "good marks" than their companions; but, then, the most advanced ought to be willing to help the most backward; and there ought to be fellow-feeling enough to induce the most exemplary to shield and assist others, whose tempers or temperaments, or peculiar temptations, may have led them more frequently into trouble. Or, more correctly still, we are like members of one family, often exhibiting dispositions and idiosyncrasies by no means lovely, often guilty of trespasses against the laws of domestic amity

and self-sacrifice, and often visited by heavy trials and sad misfortunes; but having all the while the deepest interest in one another's health and comfort, prosperity and happiness, and the strongest possible motive to watch over each other in love. Nay, are we not members of the same body, united by the tenderest and strongest ties to one ever-loving and gracious Head? Are we not all vital with one life, moved by the same great central impulse, governed by the same motives and laws? If one member suffer, do not all the members suffer with it? If one member be honoured, do not all the others rejoice with it? And if disease have fixed on any part, is it not just on that, that our most serious attention should be fixed, till we have found out, if it be possible to find out, a remedy, and safely effected a cure?

The Dispensation under which we live is a dispensation of mercy. Under it we are all living on the compassion and forbearance and long suffering of God from day to day. How many times has He restored our souls after declension and wandering! How often has He healed our backslidings after we have been dishonouring His name! As a father pitieth his children, so has He pitied us; and we should never cease to pray, that the great charity of His great heart may be poured into, so as to enlarge and fill these little narrow hearts of ours. There are few cases that could be brought before us that would not excite our pity did we but know all about them. Some of the failing and fallen ones have been suddenly way laid by the enemy, and tripped up at a moment when they had no suspicion of such treatment. Some have fallen victims to their own ignorance and inexperience. Some have been led imperceptibly, step by step, into a position from which they

would have shrunk with horror could they have seen it all from the beginning. Some have been made the dupes of false friends and insidious seducers. Some have yielded to the heavy atmosphere of the enchanted valley, and fallen asleep sorely against their own wills. Some have gone astray on a cloudy and dark day, and will never know a happy hour till they find themselves amongst the flock and in the fold again. All have brought darkness into their own souls, filled for themselves a cup of bitter sorrow, incurred irreparable damage and loss, and exposed themselves to a peril which no words can express. Let us treat them, then, as we should wish to be treated ourselves were we placed in their unhappy situation.

Do we not know some who have gone down, utterly and hopelessly down, for want of a little timely sympathy and help? Had there been a friendly voice to warn, a friendly hand to aid, how differently might their after life have passed! But it was not so. It was far otherwise than so. And they are gone now; but perhaps all the guilt will not be found at their own doors when the Great Coroner comes to make inquisition for the blood of souls! Dear brethren, if we would escape from all guiltiness in this matter, let us try, to the very utmost of our power, to arrest the descent of the falling, and to lift up the fallen ones; and the thought of it will give us relief in our own sorrows, comfort in death, and gratitude and joy before God for ever.

---

## The Trades and Industrial Occupations of the Bible.

BY THE EDITOR.

---

### VI.—THE WARRIOR.

**T**HERE have been quarrels and wars in the world since the days of Cain—that is, as long as there have been men. The Word of God traces them all to a common origin in the depravity of the human heart. “From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members? Ye lust and have not: ye kill and desire to have, and cannot obtain: ye fight and war.” The ferocious struggles of savages—who fight as wild beasts do over their food; or for the possession of a female; or the tenure of a

cave in the earth; or even for the branch of a tree—are quite as dignified and commendable as the conflicts of their more enlightened brethren, who, carried away by the intolerable frenzy of ambition, or the unquenchable lust of power, pursue their object amidst the ruin of all that is dearest to the human race.

The first instance of systematic warfare which the Bible records is that which was caused by the revolt of the kings in the Sid-dim valley against the Elamite monarch whose tributaries they had become. Chedorlaomer, having

chastised these refractory chieftains, was returning homeward, laden with spoil, and attended by numerous prisoners. Among the latter was Lot, the nephew of Abraham. The Father of the Faithful was a man of peace, but the rescue of his kinsman was to be accomplished at all hazards; therefore, with three hundred and eighteen of his armed servants, he surprised the foreign army by night, routed them, reinstated the fallen princes, and restored to Lot his possessions. Melchizedek, the sovereign priest of Salem, received a tithe of the booty for the service of God, but the disinterested patriarch refused even so much as a shoe-latchet in recognition of his own valorous service. It was in this spirit that all the wars of Israel were intended to be conducted. No love of conquest nor lust of empire was to summon the tribes to their standards. The battle was the LORD's, and only at a divinely-given signal could they lift up their banners. They were to fight for the defence of the ark, and the destruction of God's foes; and when, in degenerate days, they fought from inferior motives, the glory departed, the fine gold became dim, and they, who had been the only theocracy which ever existed in our world, sank into an inferior, enfeebled, disunited people.

In that most ancient work, the Book of Job, the references to warfare are numerous and suggestive. The Sabeans and Chaldeans, who destroy the possessions of the sufferer, are described as armed with the *sword*. In the deep agonies of his spirit in which Job sighs for the grave, he commends its quiet seclusion, because "The

prisoners rest there; they hear not the voice of the oppressor" (iii. 18). When Eliphaz describes the sevenfold security of the righteous, he says, "He shall redeem then in war from the power of the sword" (v. 20); when he represents vain man in rebellion against God, it is as though the sinner had engaged unarmed with a well-harnessed warrior: "He runneth upon the thick bosses of His bucklers" (xv. 26). "Be ye afraid of the sword," saith Job; "for wrath bringeth the punishments of the sword, that ye may know that there is a judgment." The fine picture of the war-horse contained in this book (xxxix. 19—25) has been the subject of the greatest admiration, as one of the most sublime specimens of Hebrew poetry:—

"Hast thou given the horse strength?  
Hast thou clothed his neck with  
thunder?  
Canst thou make him afraid as a  
grasshopper?  
The glory of his nostrils is terrible.  
He paweth in the valley, and re-  
joiceth in his strength:  
He goeth out to meet the armed men.  
He mocketh at fear, and is not af-  
frighted;  
Neither turneth he back from the  
sword.  
The quiver rattleth against him,  
The glittering spear and the shield.  
He swalloweth the ground with  
fierceness and rage:  
Neither believeth he that it is the  
sound of the trumpet.  
He saith among the trumpets, Ha!  
ha!  
And he smelleth the battle afar off,  
The thunder of the captains, and the  
shouting."

It was not, however, from an Israelitish battlefield these graphic views were taken. The use of cavalry was forbidden to the

Jews. Among the solemn directions given by Moses for the regulation of the monarchy when it should be set up, we find the prohibition: "He shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the Lord hath said unto you, Ye shall henceforth return no more that way" (Deut. xvii. 16). The watchword in the days of Israel's most brilliant victories was: "In the name of our God we will set up our banners. Some trust in chariots, and some in horses, but we will remember the name of the LORD our GOD." The reasons of this prohibition were probably manifold, and they involved both the spiritual and the political welfare of the people. They were not to be drawn away into the costly and dangerous ambition of possessing large and glittering armaments. There has been no incentive to international strife so potent as the accumulation of weapons and the multiplication of forces. Standing armies are the curses of civilisation. But war was not a trade in Israel; strictly speaking it had no standing army. At the call of God every able-bodied man went to the standard of his tribe, and when the war was ended returned to the peaceful pursuits of his ordinary avocation. In all the apparatus of warfare they were unequal to their enemies, for each man in the host was to realise his dependence upon God in the hour of conflict. The rattling of the iron chariots was not to dismay him, for he could sing, "The Lord is on our side," and, with the eye of faith could see the surrounding

hills crowded with the chariots of God. They were, moreover, not to have cavalry, that they might be under no temptation to invade neighbouring countries.

The moral grandeur of these foemen was sublime. Their successes were neither proportioned to their numbers, nor their military skill, nor their armaments. Rams' horns, in their hands, levelled the strongest ramparts with the dust;—earthen pitchers and simple lamps scattered mailed hosts;—the shepherd's sling became more terrific than the modern mitrailleuse;—the sunshine and the hailstorm fought on their side.

Great battles have often been preceded by great anguish in the minds of their commanders. On the night before Arbela, Alexander the Great could find no rest. He had recourse to prayers, to sacrifices, to divination; and at length, overpowered by mental agitation, he sank into such profound sleep that he was with difficulty awaked to give battle to the Persians. On the Philipian fields, Brutus is said to have seen in the visions of the night a spectre, which accosted him with the words, "I am thy evil genius."—The cause had need to be good that can sustain its leader under the anticipation of a great battle.—The thought of the sufferings to be endured,—the multiplied deaths to be encountered,—the mangling of the human frame in thousands of instances by the most frightful of injuries,—the desolate homes,—the sorrowing widows,—the impoverished orphans—the picture of harvest fruits clotted with human gore,—of rivers tinged with human

blood—the waste, the wickedness, the insensate devilish hate from man to man, that feeds on the strife and fattens under fire, may well create an inward struggle in the heart, which is a microcosm of the battlefield. But never did general go to the fight as he who the night before Jericho held interview with the mysterious stranger, who said, “As captain of the host of the Lord am I now come.” Because He was with them they could never be outnumbered, no ambush could ensnare them, the most skilfully-designed plots were unravelled to their sight, and even the powers of nature were made subservient to their successes:—

“What ailed thee, O thou sea, that  
thou fleddest,  
Thou Jordan, that thou wast driven  
back?  
Ye mountains, that ye skipped like  
rams,  
And ye little hills, like lambs?”

In accordance with the Divine directions, we are told that both Joshua and David unfitted the horses of the Philistines for war purposes by houghing them—that is, severing the tendons of one of the legs; but Solomon's unhappy alliance with Egypt led to the infraction of the command of God—horses were multiplied in Israel, and the battles in after-days became those of men rather than of God.

The military strength of Egypt is frequently mentioned by the inspired writers. In the most populous period of its history, one-third of the whole country was given up to the support of the army. As amongst our own ancestors, the archers formed the

main body, although spearmen, swordsmen, axemen, clubmen, and slingers are frequently portrayed upon the monuments. Every company had its own standard, and the strange variety of animal forms, and of compound emblematic device which these assumed, throw light on the expression, “Terrible as an army with banners” (Song of Solomon vi. 10). The chariot-corps was an important branch of the Egyptian army. Each car usually contained only two persons, the charioteer and the warrior, and it was amply furnished with arrows. The paintings on the tombs are never more minute than in the representation of war. The testudo, the battering ram, the scaling-ladders, and the bulwarks are all most accurately portrayed. These last were used by the Jews in their sieges. They were moveable towers, constructed of wood, and intended to raise the assailants to an equal height with the besieged, or even to enable them to discharge their missiles down upon the attacked city. It was a most humane appointment of the Law which required that no bulwark or other weapon of war should be made of the wood of trees bearing fruit. (Deut. xx. 19, 20.)

The Canaanitish nations, against whom the Israelites fought at the command of God, were a people thoroughly imbued with the warlike spirit, and equipped with the most formidable appliances of battle. “They went out, they and all their hosts with them, much people, even as the sand that is upon the seashore in multitude, with horses and cha-

riots very many." (Josh. xi. 4). We read (Judges i. 19): "The Lord was with Judah, and he drove out the inhabitants of the mountain; but could not drive out the inhabitants of the valley, because they had chariots of iron." This tendency of the Israelitish captains to wage battle on steep and covered ground, rather than on the open plain, probably gave rise to the taunt that was promulgated in Benhadad's army:

"Their gods are gods of the hills; therefore they were stronger than we; but let us fight against them in the plain, and surely we shall be stronger than they." (1 Kings xx. 23). In the plain of Aphek a hundred thousand corpses were mute witnesses against the boastful falsehood.

The existence of fortified cities seems to have come upon the Israelites as a surprise, when it was reported to them by their spies. The mode of capture, as conducted by Joshua in the case of Ai, and by Phinehas of Gibeah, was by planting an ambush before the city, in pits or sheltered ground; the army then advanced, and enticed the beleaguered hosts to battle in the open; the attacking party gave way before the sortie, assuming the appearance of retreat, when the liers-in-wait entered, and took possession of the deserted city.

The Midianites defeated by Moses and Gideon went to the battle decorated with jewels of gold, chains, bracelets, rings, and earrings. Their camels were decked with studs, collars, and plates of the precious metal (Numbers xxxi. & Judges viii.). This is a feature of Eastern war-

fare which survives to the present time.

Infidel writers have alleged that the treatment of the Canaanitish nations was cruel, unjust, and inconsistent with the Scripture representations of the Divine character. Even Rabbinical authors, seeming to think that some mitigation of the history was required, say that "Joshua sent three letters to the land of the Canaanites before the Israelites invaded it; or, rather, he proposed three things to them by letters—that those who preferred flight might escape, that those who wished for peace might enter into covenant, and that such as were for war might take up arms."\* Some writers have set up the hypothesis that the Israelites possessed a prior right to the land, but the promise made to Abraham was the only basis of their claim. It was of the nature of a free gift, and it was plainly declared that its accomplishment would be attained by the conquest of the original inhabitants. If any explanation of the matter be needed, it may probably be found in such considerations as the following. The Canaanites were so utterly sunk into the most revolting sins that the welfare of the human race demanded their extirpation.

The natural world, even is described as intolerant of their appalling atrocities: "The land itself vomiteth out her inhabitants" (Lev. xviii 25). They had a day of grace, and space for repentance, but they despised it. During protracted ages of God's

\* Nachman: quoted by Selden, *de jure Nat.*, lib. vi. c. 13.

forbearance, He said, "The iniquity of the Amorites is not yet full" (Genesis xv. 16). But at length the development of sin became so excessive, that the very existence of a God was challenged by the shamelessness, the blasphemous defiance, the incalculable multiplication, and the heinousness of their crimes. Nations may sink so low in vice that nothing but the sword will teach them that there is a judgment. We cannot take views of the mercy of God too wide, but neither may we eliminate His justice and holiness from His moral government of men. Israel was the besom in the hand of God to sweep away the abomina-

tions of idolatry—a work which it might have been hoped would have fastened upon them indelible convictions of its folly and wickedness. Alas! that they first spared and then perpetrated the crime. The destruction of the Canaanites is undeniably a solemn chapter in the history of God's treatment of sin, and conducive to the strong belief that there is only one who can eternally quench it. The nations sigh for the proclamation of His final victory, and are tuning, amidst the discords of time, for the eternal song, "Hallelujah! for the Lord God omnipotent reigneth!"

(To be continued.)

## Conclusive Argument against the Early Existence of Infant Baptism.

ONE of the most convincing evidences that Infant Baptism is post-apostolic in the date of its origin is to be found in the fact that none of the eminent fathers of the Early Church were baptised in infancy. Tertullian is the first father who makes clear and unmistakable allusion to the existence of such a rite as infant baptism; and he refers to it as an innovation then coming into practice, and dissuades from it as fraught with great peril. It is remarkable, too, that the first practice of infant baptism was connected with the use of *sponsors*, who repented and believed for the child. Dissenting Pædobaptists, therefore, have no just occasion to take exception to the use of sponsors in the Established Episcopal Church and in the Church

of Rome; for the first infant baptism practised in the professing Church was clearly *sponsorial* in its character. Faith and repentance were still regarded as pre-requisites to baptism, but as they could not be had from the infant they were accepted from sponsors. The teachings of the Catechism of the Established Church, however repugnant to the feelings of Evangelical Pædobaptist Dissenters, have the merit of presenting the *earliest* defence of infant baptism that ecclesiastical history furnishes. The practice of baptising infants clearly arose out of the heretical doctrines of sacramental efficacy and priestly power. That children of tender years were baptised in the Early Church is evident, but then such children were

invariably children that "*walked in the truth.*" (2 John, 1, 4, 13.) Baptists have too generally substituted what they call ADULT BAPTISM for BELIEVERS' BAPTISM. The New Testament and the Apostolic Church know nothing of adult baptism, but they both recognise the right of *all* who personally repent, believe, and "*walk in the truth,*" of *however tender an age*, to the holy ordinance of baptism. A child of sufficient intelligence to give its trust and love to the Saviour is old enough to be baptised.

Tertullian reasons thus:—"Why is it necessary that sponsors as well should be brought into peril, who themselves by death may abandon their promises, or may be deceived by the growth of a corrupt disposition? The Lord indeed says, Do not hinder them from coming to me! Let them come, then, provided that (dum) they are growing up (adolescent); let them come provided that they are learning, provided that they are being taught whence they come; let them become Christians (with Tertullian this is equivalent to *let them be baptised*) when they shall have become able to know Christ. Why should an innocent (*i.e.* infantile) age hasten to the remission of sins?" (*Opera Omnia*, Paris Edition of 1580, pp. 603, 604.) Tertullian was born, probably at Carthage, in the latter times of the second century, and did not embrace Christianity until he had arrived at the age of manhood. He flourished in the earlier portion of the third century. He clearly dissuades from the then *commencing* practice of infant baptism.

That this ceremony did not make rapid progress is obvious from the fact to which we have already referred—viz., that none of the distinguished fathers of the early Church were baptised in infancy. This is the more remarkable, because most of

them had devout Christian parents, and yet we have the record of their baptism *after conversion*. Clearly, then, in those families infant baptism must have been unknown. Some of these fathers were the children of Christian ministers, and yet remained unbaptised, until they were upwards of twenty years of age. Athanasius, Basil, Gregory Nazianzen, Chrysostom, and Nestorius, in the East; and Ambrose, Jerome, and Augustine, in the West—all but the first, born after the beginning, and several of them after the middle, of even the fourth century, and most of them known to have had Christian parents,—not one of these was baptised in infancy, though several of them were devoutly dedicated to God from their birth. We are not aware that there exists any evidence that will prove that one single known father of either the Eastern or Western Church was baptised in infancy during the first five hundred years after Christ. Will our Pædobaptist brethren who are more learned in patristic lore than ourselves supply us with a case of the kind if they can produce one? The fathers whose names we have mentioned are all known to have been baptised when adolescent, and after a professed conversion to God. But are there any others whose names have escaped our notice that can be proved to have been baptised in infancy? If so, let the case be produced.

So far as we can see, the evidence is clear that infant baptism began to be practised in some places about 200 years after Christ; that it was from the first denounced as an innovation fraught with perils; that even at the close of the fifth century it was far from a universal practice; and that, in short, it grew with the revelation of the Man of Sin!

*Devonport.*

JOHN STOCK.



## Short Notes.

---

**SACERDOTALISM IN INDIA.**—India has from time immemorial been distinguished as the land of sacerdotalism. The Buddhist priesthood formed a caste of their own, endowed with sacred and extraordinary privileges. The Brahmin youth invested with the sacred thread, became at once an “incarnation of the deity,” and assumed the exercise of supernatural powers; and his prerogatives form one of the fundamental doctrines of Hindooism. The first Christian creed introduced into India bore a strong affinity to this system; the Romish priest was the counterpart of the Brahmin in regard to the sacerdotal character, and in some instances he went so far as to appropriate the distinctive badge of the caste. But Protestant missions have hitherto steered clear of this priestly assumption, and have taught the creed and practice of Christianity in all simplicity. It is, therefore, with the greater regret that we notice the introduction of sacerdotalism into the Native Church, and more especially that it should be associated with the Church Missionary Society. We learn from one of the latest journals, that Dr. Douglas, the Bishop of Bombay, who was recently transplanted from the Cape, having to ordain a deacon connected with that Society, addressed him in the following remarkable language: “Though by the imposition of our hands there is not imparted the power of working miracles, yet all the gifts that are really necessary to the ministers of Christ are thus imparted by God. Christ is not seen, but He dwells in us. As sparks are made to fly from iron that is heated

red-hot by the stroke of a hammer, so Christ, who is the life, dwells in His servants, and communicates life to those on whom they lay their hands. As virtue went forth from Christ, when the hem of His garment was touched by a poor woman, so now His virtue is communicated by His servants. When Moses, believingly obedient to the command of God, struck the rock with his rod, and water gushed forth to slake the thirst of the children of Israel; so when we, in like manner exercising faith in God’s Word, place our hands on the head of the candidate, the living water shall be made to flow unto him.” It has been well remarked, in reference to this transaction, that the Church Missionary Society ought to send all its candidates for ordination to Bombay, to obtain the inestimable benefit conferred by the imposition of Bishop Douglas’s hands.

**RELIGIOUS CENSUS.**—The Bill which provides for the decennial census next year, has passed both Houses of Parliament. In consequence of remonstrances from England and Scotland, the Ministry wisely resolved to omit the clause regarding the religious profession of each individual man, woman, and child which was required in the Irish Bill. Dr. Ball, the ablest Irish Conservative in the House, moved that it be introduced into the Bill, but his proposal was rejected by 93 to 77. In the House of Lords a similar proposal was made by Lord Harrowby; it was strenuously resisted by the Bishop of Exeter, and strongly advocated by the Marquis

of Salisbury, and carried by a majority of 43 to 39. It was, however, expunged by the Commons, and the Bill has passed without it. Lord Salisbury in the Upper, and Mr. Beresford Hope and others in the Lower House, taunted the Dissenters with objecting to it, because they knew it would tend to their disadvantage, by revealing the fact of their being in a minority. But who among the Dissenters ever dreamed of affirming that they formed the numerical majority of the population of England? They admit that they are greatly outnumbered by the Church, because no one would return himself a Dissenter, unless he belonged distinctively to some Dissenting community, whereas every man who is not a *bond fide* Dissenter is reckoned a member of the Church of England. More than a million who never saw the inside of a church, or heard of the Church Catechism, or of the Thirty-nine Articles, rather than admit that they had no religion, would enrol themselves under the flag of the National Church. Many Dissenters would refuse to fill up the column of "Religious Profession" from a notion, whether right or wrong, that it was not the business of the State to make the enquiry. Many, moreover, would hesitate to make any distinct declaration of the religious party to which they belong, because, though they are attracted to the chapel by the animation of an extempore discourse, as contrasted with the drowsy mumbling over a written sermon, they are not communicants—members of the congregation, but not of the Church. The return would, therefore, be without any value as a criterion of the relative strength and influence of Churchmen and Dissenters in our commonwealth, and would tend only to mislead. It has been urged that, as no objection is made to a religious census in America, it is preposterous to raise it in Eng-

land. But it is overlooked that the circumstances of the two countries are essentially different. In the one there is no religious establishment or dominant Church; all denominations are upon an equality, and nothing is affected by the preponderance of one over another except denominational vanity. In England, on the contrary, the Establishment for a century and a half inflicted pains and penalties on all Nonconformists; and it is only since Nonconformity is found to have been gaining strength that these penalties have been in any degree relaxed. There are other rights which yet remain to be conceded—such as admission to all the advantages of the national seats of learning, and the use of the parish burial-ground; and a census which should show, as it would, that in point of numbers the Dissenters were, after all, the weaker body, might furnish their opponents with an argument for continuing to withhold them.

THE UNIVERSITY TESTS BILL has been shelved for the season. Lord Salisbury, taking the reins out of the hands of the leader of the House of Lords, prevailed on his followers to refer it to a Committee, which was, of course, unable to present any report before the end of the session. This was fully foreseen, and was doubtless the main object of the reference. The battle will, therefore, have to be fought over again next year; and it is by no means improbable, that as the Bill of the present session was more stringent than its predecessor, the next measure may be a more advanced one, and affect even the ecclesiastical fellowships. Should this be the case, the Lords will only have themselves to blame for it. No opposition on their part can prevent the eventual passing of the Bill. This fact was tacitly admitted by the adverse majority, and it is therefore

only their own reputation and dignity that is compromised by a factious delay. Whatever report their Committee may present will necessarily involve the introduction of some religious test, which is certain to be expunged in the Commons, as interfering with their object to abolish all tests. Far more prudent would it have been for the Lords to follow the lead of the wiser and more enlightened members of the House, and make a concession demanded by the spirit of the age and the aspirations of the country with a good grace, instead of yielding, as they must do in the end, to compulsion.

**THE DOGMA OF INFALLIBILITY.**—We stated last month that the dogma had been voted by a large majority of the Œcumenical Council, which, having completed the object for which it was convened, has been prorogued, perhaps *sine die*. We are now in possession of fuller particulars of the proceedings. It appears that when it came to the final vote, there were eighty-eight *non-placets*, sixty-two *justa modum*, or conditional, and that ninety stayed away to avoid voting, making a total of 250, more or less, opposed to the definition, though some of the conditional voters were Infallibilists. This enumeration, however, effectually disposes of the question of moral unanimity, which is considered the indispensable basis of any dogma of the Church. The absence of this element on the present occasion will appear the more evident when the eminent character and influential position of the dissidents are considered. The non-contents included three cardinals—Schwartzenberg, Rauscher, and Mathieu, the patriarchs of Antioch and Babylon, the primates of Hungary, Austria, and France, the archbishops of Milan, Olmutz, Munich, Lyons, Halifax, Tyre, and several others.

All the Oriental bishops were to be found in one or other of the three dissentient classes. The dogma has therefore been rejected at Paris, Vienna, Prague, and by the whole Hungarian Church and the Eastern community, whose ecclesiastical privileges it has long been the object of the Pope and his curia to curtail. Fifteen archbishops, not including cardinals, abstained from attending the Council and voting. They, and the others who agreed with them, had previously presented a memorial to his Holiness, in which they stated that, having given their votes against the dogma in the General Congregation of the 13th July, they desired now to confirm them by this document, inasmuch as they had decided to absent themselves from the solemn session of the 18th, when the final vote was to be taken. "The filial reverence," they said, "which has just led us to send a deputation to your Holiness, forbids our saying *non placet* in your presence, in a matter directly concerning your person. We, therefore, return at once to our flocks, who greatly need us after so long an absence, on account of the fears of war, and still more for their spiritual exigencies."

As regards the English and Irish votes, it is a relief to find among the *non-placets* the names of McHale and Moriarty, Vaughan of Plymouth, and Clifford of Clifton. Two voted conditionally, and three stayed away. The majority voted as the Pope wished. It is known throughout the Roman Catholic world that there is no section of its adherents more fiercely ultramontane than the English. Archbishop Manning has been the leading spirit of the Infallibilists, and has richly earned the hat which will doubtless be conferred on him. The younger generation of priests in England has been trained up in his school, and has imbibed

his sentiments; but a spirit of opposition to this dogma is evidently rising in this country. Dr. Rymer, President of the Diocesan Seminary at Ware, has expressed his emphatic disapproval of it. Father Suffield, one of the most active of the English Dominicans, says: "Knowing, with an intimate sad knowledge, that the mooting of this question has led to investigations, and then to enquiries, which have paralysed the faith in the minds of numbers of the clergy and of the intellectual laity, and with not a few destroyed it, I must respectfully decline to sign a document in which the petitioners ask for a definition, the animus and consequence of which few can be so thoughtless as not to perceive. If we get a pope, vain, obstinate, and in his dotage, shall we ask him to be confirmed in his powers of mischief?"

It was on the 18th of July that, amidst a storm of more than usual violence, the Council conferred on the Pope that infallibility which belongs only to the Almighty. It was while the lightning flashed in upon the magnificent cathedral, and the thunder reverberated through its aisles, that the mystical words were pronounced: "We teach and define to be a divinely-revealed dogma, that the Roman Pontiff, when speaking *ex cathedra*—i.e. discharging the office of pastor and doctor of all Christians, in virtue of his supreme apostolical authority—he defines that a doctrine on faith and morals is to be held by the Universal Church: he then, by the Divine assistance promised to him in blessed Peter, enjoys that infallibility with which the Divine Redeemer endowed his Church in defining doctrine on faith and morals; and consequently the decisions of the Roman Pontiff are irreformable of themselves, and not in virtue of the consent of the Church." And thus ecclesiastical

Rome follows the example of imperial Rome. In the same city where divine honours were decreed to the statues of the Cæsars in the first century, divine attributes are decreed to the Pope in the nineteenth. It is impossible to say what effect may be produced by the inculcation of this dogma in the various countries of Europe. Austria is said to have already informed the Pope that the Concordat is at an end, and the document which placed the Austrian Empire at the feet of Rome is torn up. The awful war now raging in Europe casts every other subject into the shade. But this unexpected calamity, which postpones the difficulties of the Papacy in regard to its new doctrine, places its very existence in jeopardy. The Emperor has been obliged to withdraw his troops from the Roman territory, and the last foreign soldier has left Civita Vecchia. The defence of the Pope from external invasion is committed to the Power which is the object of his irreconcilable hatred, and the exultation of having carried the dogma by a majority is immediately followed by a feeling of profound consternation in the Papal Cabinet, and his Holiness may yet have to transfer his infallibility to some region under a heretical flag.

**THE INDELIBILITY OF ORDERS.**—Amidst the indiscriminate "slaughter of the innocents" which precedes the close of the Session, there has been, in the present year, one instance of the singular escape, and another of the still more singular immolation, of an ecclesiastical Bill. The Lectionary Bill, which embodied the result of the elaborate labours and the judicious recommendations of the Royal Commission for improving the selection of Lessons in the Book of Common Prayer, after passing the House of Lords, was withdrawn by Mr. Bruce in the

House of Commons, to the great mortification of the whole body of Episcopalians, and not less of the booksellers, who are memorialising the Ministry on the subject. This procedure appears to be an act of wanton caprice on the part of the Home Office. The Bill which has escaped the carnage, and become law, is called the Clerical Disabilities Bill, and is one of the most reasonable and equitable ever passed. It disposes, in a legal sense, of the question of the indelibility of orders. "Once a clerk always a clerk" has hitherto been considered a dogma of the Church of England, derived from the Church of Rome. A clergyman is, therefore, considered to be debarred from adopting any secular occupation, after he has once received ordination; although the Inns of Court have refused to acknowledge the principle, and have allowed clergymen to practise at the bar, which is simply the revival of the ancient custom in the days of the Plantagenets. However flattering this irrevocable consecration might be to the feelings of sacerdotal caste, it has proved in practice to be equally injurious to the interests of the Church and of the individual. It has injured the Church to detain in its service men who entertained doubts about its doctrines or practices, or apostolical genealogy, and who were often more than lukewarm in the performance of their duties. It was still more galling to the clergyman to find that, though he had mistaken his vocation, and had inconsiderately taken the vows, he was disabled from adopting other

means of support for himself and family, and must keep them through life on the verge of starvation. This anomaly will henceforth cease, and a clergyman whose views of the clerical office have undergone a change, will be at liberty to surrender his orders to the bishop, and "addict himself" to a lay vocation. But it will not, we hope, be considered an irreverent enquiry how far the power to forgive sins, which he received from the bishop at his ordination, is affected by the renunciation of his orders, and his return to secular life. Some of our contemporaries appear to maintain that Parliament has simply removed the civil disability of the clergyman, and that the Act does not bear on that mysterious spiritual endowment, which, under this interpretation, would remain in full vigour, whatever profession the liberated clergyman may adopt.

THE EDUCATION BILL has become law, with but slight modification of its provisions either in the Upper or Lower House. It is one of the wisest, most comprehensive, and most beneficent measures ever passed by Parliament. We propose, in our next number, to offer some observations on it, more especially as it may affect the position of the various religious parties in the community. For the present we content ourselves with congratulating the country on the consummation of a measure which relieves it from the opprobrium of being the worst-educated—as far as the million is concerned—of all the Protestant nations of Europe.

## Reviews.

*Travels in Little Known Parts of Asia Minor, with Illustrations of Biblical Literature, &c.* By the Rev. H. J. VAN LENNEP, D.D., thirty years Missionary in Turkey. Two vols. London: John Murray, Albemarle Street. 1870.

STARTING from Samsoun, the principal port on the southern coast of the Black Sea, Dr. Van Lennep conducts his reader into the heart of Asia Minor, through Tocat, Sivas, Angora, and the Philadelphian plain, to Smyrna. No tract of country of equal dimensions possesses greater interest to the student of ancient history, the geographer, the natural historian, or the friend of Christian missions, and yet, as the title of these volumes indicates, it is little known. And as the labours of our American brethren in Asiatic Turkey are far too little known in this country, we are glad that a considerable portion of the first of these volumes is occupied with an account of the author's missionary work in Tocat. After fourteen years' service in other parts of Turkey, Dr. Van Lennep was deputed to establish an institution for training ministers from among the Armenian converts, although it is abundantly evident that his labours were not restricted to this laudable undertaking.

During seven years he pursued his work at Tocat, experiencing throughout that time much opposition, not only from the Turkish and Armenian inhabitants, but also from the nominal Christians of the Romish Church: a reprobate of the latter class was guilty of an act of incendiarism, which destroyed the whole of the mission premises, and the author's library and manuscripts. Tocat is memorable as the town in which that model missionary, Henry Martyn, breathed his last, in the year 1812. Dr. Van

Lennep has earned the approbation of all Christians by his having caused a monument to be erected which perpetuates the name, the devotedness, and the godly character of Martyn, in the English, Armenian, Persian, and Turkish languages.

The doctor's travels are narrated in a most charming manner. Nothing seems to escape his observation, or to find him unprepared to present it for his reader's advantage. The rock-carvings of Anatolia meet with most scientific discussion at his hands. The natural history, the domestic habits, the industrial pursuits, the political condition of the land through which he journeys, are most minutely described. We have not for a long time perused two more interesting volumes of travel than these, although we have to confess to a feeling that the spiritual interests of the doctor's mission are not so thoroughly discussed as more worldly topics.

There are two references in the preface which have caused us grief: one is to the loss of sight which has thrown the author on the affectionate aid of others in preparing his book; the other to the fact adverted to in the following words:—

“I have been driven from my chosen field of thirty years' labour, for presuming to defend the religious liberties and rights of the sixty new-born Evangelical Churches of Western Asia, and for expressing views based upon a broader experience and more generous sentiments than have fallen to the lot of my persecutors.”

Whatever may be the grounds of difference between Dr. Van Lennep and his directors, it can but be a grief to all parties that a veteran in the mission-field should be discharged with broken health. We append a few extracts, as specimens of the work:—

## QUIETING A NOISY CONGREGATION.

"We had reached Tocat on a Friday afternoon. The next Sunday we held our first public services, which have never been interrupted since. We met in a private room; there were about twenty persons present, several strangers having been attracted by curiosity. We immediately perceived that these people had not been used to attend religious worship for the purpose of receiving instruction. They sat down anywhere and any way, moved about when they pleased, stepped out and came in again, and made remarks to one another loud enough for all to hear. The women especially seemed unused to the proprieties of the place. There was a constant succession of noises from playing children, scolding parents, nursing mothers, and other incongruities—some of which seemed to us quite ludicrous, but which they evidently took as matters of course; still there was marked attention and interest. We thought that if the elder ones could be kept quiet, the children would ere long follow their example; and so I requested the parents not to be disturbed, as I intended to speak loud enough to be heard in spite of any noise the children might make, and I had the gratification, in the course of a very few weeks, of preaching to as still a congregation as I have anywhere seen."

## A TURKISH PRISON.

"Let me now conduct him (the reader) below ground, into the cellar, where lies the city prison. Power and suffering, unfortunately, always go hand-in-hand; and in Turkey especially we often encounter gorgeous luxury and fattened wickedness upstairs, while suffering wickedness, and alas! too often, sighing and suffering innocence, lie under the ground, within hearing of each other. But the senses of both hearing and smelling are tough in Turkey; at least so I have found them. A wicket-door, guarded by a single zabtieh, is unlocked and unbolted before us, and treading carefully upon a shaky flight of wooden stairs, we go down into the depths. A small high window, well barred with iron, gives a faint glimmer, and admits the outer

air. The room is damp; the earthen floor is wet, and covered with filth. A rude bench against the wall serves for a few of the tenants to sit or lie down, and the strongest among them obtain by force the coveted possession. I am told that the walls are alive with vermin. There is a hard expression upon the features of the twenty prisoners here confined. But as they are only debtors, or guilty of slight offences, none of them are chained. The worst cases are immediately sent to Sivas. I have also visited that prison. It is a large vaulted room, the remains of an ancient building, divided by partition-walls into three portions. The prisoners lie down in rows, chained, and with their feet in the stocks. They are murderers, deserters, and criminals of the worst description. Rarely are any of them executed, even for the worst crime. They lie here until they rot and die, or until their friends collect money enough to bribe the Pasha and his Council to let them go, when they generally begin again the course that brought them here. The ribaldry and oaths I heard from their lips made me shudder. The only relief occasionally afforded them is to make them work on the high-ways, several being chained together. And then woe to the seller of bread, or of anything eatable, that may come within their reach! They grab it with savage delight, and are never punished, because they are supposed already to endure all that human nature is able to bear."

## A TURKISH BRIGAND.

"I learned to-day the tragical close of the infamous career of Icherly Oghloo, the noted chief of banditti, who has for many years past been the terror of this whole region. It is truly worth recording, as characteristic of the state of the country. He was quite a young man, not over twenty-five, at the time of his death—a fine-looking fellow, extremely powerful and athletic, but brutal, and often the worse for liquor. He belonged to a wealthy and highly respectable Turkish family of Herek, the chief town in the Tash Ova. The Turks of the Tash Ova are noted for their fanatical hatred

of Christians and Jews, as well as for their spirit of independence, and the Government have never succeeded in destroying their old habit of constantly carrying arms upon their persons; even boys of ten and twelve have a loaded pistol in their belts; nor are they loth to use them upon the slightest provocation, whether real or imaginary, particularly towards the unarmed rayahs. Icherly Oghloo has had it all his own way in that entire district for many years past; he has not allowed the government officers to collect the taxes, and has made it up to the people by levying contributions at his option. He had a band of eighty to one hundred men, perfectly devoted to him, and skilful in the use of arms, with whom he roamed about, stopping travellers, and punishing with death the slightest resistance. At the same time he usually resided at his own fine house in Herek, and outward appearances were kept up by his frequenting the Mejlis or Provincial Council, of which he had been appointed a member, on the usual principle of the Turkish Government of courting the goodwill of offenders too strong to be punished. The Muslims generally had a high opinion of him; for he professed to be a bigot himself, and exercised his heartless cruelty mostly upon Christians. Several Pashas had been sent with troops against him, but he had always succeeded in either avoiding or bribing them. He had for some time past felt unusual security, from the fact that the post of Pasha of Sivas, upon whom depends the district of Tash Ova, was held by his own uncle, who favoured him in secret; this had given him greater boldness, and the country was groaning under his yoke. Among the many well-authenticated deeds of cruelty related of him, the following will serve as a specimen of the monster. He was married, during our residence in Tocat, to a young girl of very respectable family; and well do we remember the rejoicings and feastings on the occasion. Yet he soon got tired of her, and kept a paramour, who, wearied out by his brutality, succeeded in escaping to parts unknown. He heard that she was secreted in a Greek village; this was not true, but he suddenly made his appearance in the place

with several of his band, during the absence of the men, who had gone to reap some fields situated high on the mountain. He immediately ordered a search in every house; and, as the person he sought could not be found, he wreaked his vengeance upon the defenceless Greek women, by ordering his bandits to seize every one of them, and in his presence horribly mutilate them! Their husbands and brothers vowed revenge, and, obtaining from Constantinople a firman authorising them to kill the miscreant wherever found, they had for a whole year watched and waylaid him for the purpose; but he kept so thoroughly upon his guard, that they finally gave up the attempt.

"In 1861 he came one day to Tocat, though perfectly aware that he was an outlaw. He very wisely called upon the governor, Mejlis, and principal people of the town, who dared not receive him otherwise than with marked attention. The whole military force of the place amounted to about a dozen *zabtiehs* or police officers, and it was known that his band held all the roads leading out of the town, and were determined to pillage it, or even set it on fire, upon the slightest offence to their chief.

"Icherly Oghloo, finding himself constantly watched and waylaid, by men who sought to avenge their wrongs, resolved upon a pilgrimage to Mecca. He therefore, as is customary in such cases, sent out criers, to inform all who had money-claims upon him to come and get their pay. He was riding one afternoon in the plains of Niksar, when his companion, the young man we had seen with him at Tocat, laughingly observed that, now he was going to be a Haji, he must reform somewhat. He did not relish the remark. They stopped that night at a village hut, and, while his companions were lying asleep around the fire, he drew his pistol, and placing the end of the barrel upon the young man's temple, blew out his brains. He never went to Mecca.

"Upon the accession of the new Sultan, Abdul Aziz, he talked of surrendering to the authorities, in the hope of being treated with greater leniency; but before he accomplished



his purpose, if he ever really contemplated it, he was apprehended in the following manner:—A new Pasha having been appointed to Sivas, he charged with the business an old experienced *zabtieh*, who proposed to employ craft, assuring the Pasha that force alone would be unavailing. He went to Herek with some documents which needed the signature of the Mejlis of that place, of which Icherly Oghloo was still a member; at the same time he engaged the services of a number of resolute Circassians, settled near by, who were *accidentally* to be present in the council chamber at the same moment, armed as usual, under pretence of a claim which the council had already refused to recognise. The council met, but Icherly Oghloo was in his house. The *zabtieh* explained his business, and the members of the Mejlis there present put their seals to the documents as desired. Icherly Oghloo was sent for; he came in hurriedly, alone and unarmed, and sat down near the fireplace. By this time the Circassians had broached their matter, and receiving an unfavourable answer, they began to argue and become noisy. The *zabtieh* made them a sign, and they fell at once upon Icherly Oghloo; he immediately saw through the business, and, snatching the heavy tongs, dealt a hard blow with it upon the *zabtieh's* head; but the Circassians quickly secured him, and the rest of the Mejlis and attendants, supposing they were all equally the objects of the Circassians' anger, fled at the top of their speed. The bandit was brought here, and Yahia Bey, the Koordish chief, conveyed him to Sivas, where he was confined in prison for more than a year. He frequently attempted to escape, but was unsuccessful; a servant long watched for him near the prison, with a horse ready-saddled; but the man was apprehended, fined 8,000 piastres, and allowed to go only upon giving a security that he would not be seen there again. The Mejlis got a great deal of money from the culprit, by promising to exert themselves in his favour. In the meanwhile he was tried on many severe charges; but he managed, through outside friends, to obtain an acquittal each time by means of bribes. Finally, the widow of a

relation of his own, whom he had killed, arrived from Constantinople with stringent orders that justice should be done her, and she demanded his blood. As she persisted in refusing the commutation-money (30,000 piastres, or £280 sterling), he was sentenced to die. The fact of his condemnation was concealed from him, for the authorities thought so powerful a man could not be brought to execution by force, even after his long and painful confinement. They therefore informed him that he must be taken to the Meidan, or largest square of the city of Sivas, where his pardon and acquittal would be read to the public. The account of his execution was given us by a truthful friend of many years' standing, who was himself an eyewitness. He stated that so great a fear of him was entertained, that whenever he had to be taken to the court, during the trial, he was bound by a strong rope, each end of which was held by four stout *zabtiehs*, just like a wild bull. On the day of his execution, he was conducted in the same manner from the public prison to the Pasha's Palace, where, instead of his pardon or acquittal, he heard his sentence of death read; and then they led him to the Meidan, followed by a great crowd. When he had reached a small bridge on the way, he sat a few moments on the parapet, saying he had no strength left. As he sat there, a man came up and reproached him with having burned alive all his sheep, one by one, in the fireplace. They reached the public square, which was packed with an immense crowd. He stood in the midst of a vacant space kept clear by the police. He wore a handsome fur; his hands were riveted together with heavy iron bolts. His arms were bound with strong ropes, the ends of which were held by *zabtiehs* on either side, at the distance of several feet. The judge then came forward on horseback. A fearful silence ensued, during which the sentence of death was pronounced, and could be distinctly heard by the spectators. Icherly Oghloo's wife, then advancing, kissed the judge's foot, and begged for mercy; but he spurned her from him, and is said to have kicked her in the

face. The order was then given to put an end to the scene. No one had been found willing to perform the office of executioner, though large sums had been offered. One of his fellow-prisoners, however, consented to do it, on condition of his own crime being forgiven. Icherly Oghloo was then pushed from behind, and thrown down upon his knees; they tried to take off his pellicase from him, but he would not consent, and they only turned it back, baring his neck. The executioner, completely disguised, and wearing the costume of a Circassian, in order to screen him from private revenge, lifting his sword, struck the culprit on the back of the neck; he fell forward upon his face, and the executioner, laying the sharp edge of the blade upon the neck of the prostrate man, pressed it down with his foot, and completely severed the head from the trunk. Thus ended the career of a man noted for his heartless cruelty and his thirst for human blood, yet at an early age, probably not more than twenty-five."

*Christianity re-examined: Help and Hope for Truth-seekers.* Lectures by SAMUEL COWDY, Minister of Arthur Street Chapel, Camberwell Gate. Second Series. Published by request. London: Hall, Camberwell Road.

WE had the pleasure of calling the attention of our readers to the first series of these lectures, and we are now glad to find that the author has received such encouragement that he has ventured on the publication of a second series. Both courses of lectures were delivered before a young men's society, connected with the church of which Mr. Cowdy is the respected and hard-working minister, and his aim was to present Christianity to them as a perfect system of truth. In seeking to accomplish this he has adopted a very simple but very efficient method. The Word of God is his standard of appeal, and although the lectures show proof of considerable and varied reading, there are signs everywhere that he has allowed no human opinions to diminish his reverence for Scripture, or to interfere with the views he has

matured by his own devout study of it. This gives an aspect of peculiar independence to his thoughts, frequently verging on originality. The style in which the present volume is written is quite characteristic of the writer. It abounds in quaint expressions, and in odd combinations of words, which however very accurately express his meaning. There is also running through certain parts of the book a vein of quiet humour which adds much liveliness to it, and makes it exceedingly readable. We may feel tempted to criticise the arrangement, but we abstain, feeling the utmost respect for the devout earnestness of the writer, and being quite sure that the book he has given us is eminently calculated to do good.

We notice with pleasure that the style in which the volume is got up is a great improvement on the former. We heartily commend this book to all, but specially to young men.

*Sunday Library, Vol. VIII. Apostles of Mediæval Europe.* By Rev. G. F. MACLEAR, B.D., Head Master of King's College School. London: Macmillan, and Co., Publishers.

IF we are to appreciate the memoirs recorded in this volume, we must make due allowance for the age in which these "Apostles of Mediæval Europe" lived. We must not forget that the torch of divine truth burned but dimly in their hands, while the gross darkness into which they plunged was a darkness that could be felt. As we might expect, there is very much in the lives of these men that cannot be reconciled with an enlightened Christianity; but if we place them in contrast with the darkness of their times, rather than the light of ours, we shall find much that is worthy of admiration in these missionary heroes.

The history of this volume extends over a period of eight centuries and a half; and Christianity is seen in its contact with the religion of the Celt, the Teuton, and the Slave. Beginning with St. Patrick in Ireland, we are enabled to follow the path of the missionary through these centuries, un-

til, in nearly all the countries of modern Europe, the foundations of churches and monasteries have been laid. From the shores of the Atlantic to the steppes of Russia, and again from Norway, Sweden, and Denmark to the islands of the Mediterranean, these mediæval missionaries bore the cross, and sought to make converts to Christianity. It is very true that they often lent their name to that which was unworthy of the cause they professed, and that so much error and superstition was mixed with their teaching, that many of their converts who received Christian baptism were little better than their heathen neighbours. But at the same time we cannot fail to admire the self-sacrificing spirit of these men, and their fidelity to conscience so far as that was enlightened; while we shall generally find them the protectors of the oppressed, the instructors of the ignorant, and almost the only persons prepared to undertake the task of civilising the vast hordes of barbarians that were settling on the fairest fields and plains of Europe. This volume will be found a very interesting and instructive book for any who wish for a brief history of Christian missions in the middle ages. It is written by one thoroughly familiar with his subject, and is, indeed, an abridgment of a larger work by the same author.

*A Commentary on the Holy Scriptures; Critical, Doctrinal, and Homilical.* By J. P. LANGE, D.D., and other European Divines. *Proverbs, Ecclesiastes, and the Song of Solomon.* Edinburgh: T. & T. Clark. 1870.

EVERY succeeding volume of this series confirms the opinion we have before expressed, that for the general purposes of the Scripture student, there is no other commentary of equal worth. The volume before us contains the whole of the writings of Solomon—the Proverbs, the Ecclesiastes, and the Song of Songs. The author of the commentary is Dr. Otto Zöckler, professor of theology at Greifswald, who here for the first time appears in an English

dress. The impression we have received from a careful and extended examination of the work is, that he is a man of fine critical acumen, immense learning, and deep thoughtfulness.

The work is published under the general supervision of Dr. Schaff, but the actual labour of translation has been performed—the Proverbs by Dr. Aiken; Ecclesiastes by Mr. Wills, of Union College, New York; and the Canticles by Dr. Green, of Princeton. There is a very complete critical apparatus in the *Prolegomena* which discusses the authorship and date of the books, their ethical and religious significance, the various systems of interpretation, the general philosophy of the Old Testament, and other related points. We could scarcely wish for a more efficient aid to the intelligent study of the Solomonic literature. In the new translations of the Hebrew text, many of the renderings are singularly happy. The grammatical and critical notes appended to the text are very full and concise. Professor Taylor Lewis has furnished a metrical version of Ecclesiastes, and a number of short pithy dissertations on the leading ideas of the book. As in former volumes, the translators frequently differ in judgment from the author of the commentary, correcting what they deem erroneous, and supplementing, deficiencies. And both in the *Prolegomena* and in the notes, the book is enriched by choice and apposite quotations from the great English and American divines.

*Feathers for Arrows, or Illustrations for Preachers and Teachers from my Note-book.* By C. H. SPURGEON. London: Passmore and Co., 18, Paternoster Row.

OUR brother, to the very many excellent qualities which he possesses, adds this, that he is an economist who knows how to utilize the smallest fragments of time and of thought. While he is sending his sermons broadcast over the world every week, plodding over a Commentary on the Psalms, talking quaint things to men of all classes as "John Ploughman,"

managing large institutions such as the orphanage and the college, in addition to the care of the great church at the Tabernacle, he has contrived to prepare and issue this very useful book. We can believe that it will be a very great help to preachers, but it is by no means intended for their exclusive use. The classification of subjects is convenient, and every Christian will find it a pleasant companion worthy of frequent reference.

*Memoirs of Major-General Sir Henry Havelock, K.C.B.* By J. C. MARSHMAN. New edition. London: Longman and Co.

WE are glad to find that Mr. Marshman's memoir of his illustrious relation has appeared in this convenient and elegant yet economical form. It is an admirable biography of a noble man, and should be especially commended to the attention of thoughtful and intelligent young men.

*A Critical English New Testament: presenting at one view the Authorised Version and the results of the Criticism of the Original Text.* London: S. Bagster and Sons, Paternoster Row.

THIS is a most seasonable and valuable publication, as it supplies the reader at a glance with the latest textual emendations of the New Testament, and condenses the labours of Lachmann, Tischendorf, Alford, and Tregelles into one volume. The MSS. which sustain an altered reading are named in all cases of importance.

*A Visit to the Waldenses.* By a Kentish Vicar. London: Morgan and Chase, Ludgate Hill.

A BRIEF and modest account of a few days among the Vaudois. The spirit of the writer is good, but the information he publishes is not important; and beyond the circle of immediate friends, we fear that he will find few readers.

*Wonders of the Plant World, or Curiosities of Vegetable Life.* London: Nelson and Sons, Paternoster-row.

*Useful Plants: Plants adapted for the food of man described and illustrated.* London: Nelson and Sons, Paternoster Row.

THESE are most valuable books for the young. They are rich in general knowledge and admirable introductions to the pleasing science of botany. The first of the two is well adapted for an elementary handbook in the study of the plant-world.

*A Rhymed Harmony of the Gospels.* By FRANCIS BARHAM and ISAAC PITMAN. Printed both in the phonetic and in the customary spelling, &c. London: F. Pitman, 20, Paternoster Row.

A MELANCHOLY waste of time and money. Mr. Barham's rhyme is very poor, Mr. Pitman's type very funny. The collectors of literary curiosities will divide with the trunk-maker the relics of the phonetic folly.

*Authentic Records relating to the Christian Church now meeting in George Street and Mutley Chapels, Plymouth: 1640 to 1870.* By HENRY M. NICHOLSON. London: Elliot Stock, 62, Paternoster Row.

WE are thankful to Mr. Nicholson for these interesting memorials of one of the most ancient and one of the most flourishing Churches in our denomination. In a very concise form the author has sketched for us an outline of the history and sufferings of Abraham Cheare, its martyr-pastor; and has also given brief memoirs of Philip Gibbs, William Winterbotham, Samuel Nicholson, and other eminent servants of Christ who have been connected with this Church. Such publications as this are eminently useful. We hope, in a future number of the MAGAZINE, to give our readers some extracts from its contents.

*The Gospel according to St Mark.*

A New Translation, with Critical Notes and Doctrinal Lessons. By JOHN H. GODWIN. London: Hodder and Stoughton. 1869.

A VERY valuable help to the study of the second Gospel. The translation, which is arranged in paragraphs, according to the requirements of the subject, is pointed and forcible, though it departs from the Authorised Version more than is either necessary or wise. The notes are terse and pithy; and, as a rule, display a clear insight into the meaning of the text, and a manly appreciation of the difficulties which have been more or less universally felt, but which, after all, do not affect the essential character of the Gospel. The doctrinal lessons are perhaps the most suggestive part of the work, and indicate a method of studying the

Scriptures which ought to be more generally pursued.

The remarks on baptism betray an unworthy *animus*. Notwithstanding Professor Godwin's confident assertions, we contend that in classic usage βαπτίζω does not necessarily imply "some continued submersion." No doubt the result of the baptism was frequently a permanent sinking, a drowning, or destruction; but in such cases an additional word is employed to inform us of this result. On the same principle of interpretation as Professor Godwin here adopts, Mr. Maurice argues that the classical signification of ἱλασμός and kindred words, "must be not merely modified, but *inverted*" in their Christian use; and by the same magic wand we may charm away every doctrine and practice which offends our prejudice or clashes with our system.

## Intelligence.

### MINISTERIAL CHANGES.

The Rev. W. Norris, of the Metropolitan Tabernacle College, has accepted a unanimous call to the pastorate of the Church in Philip-street, Bedminster, Bristol, and has commenced his labours there.

The Rev. J. Makepeace, late of Bradford, having recovered from his long and painful illness, has accepted a cordial invitation to the pastorate from the Church meeting in Salem Chapel, Cheltenham.

Mr George H. Weatherley, of Regent's Park College, has accepted the unanimous invitation of the Church at Forton, Gosport, to become their pastor.

### MISCELLANEOUS.

THE State University of Missouri, at its July commencement, conferred the degree of Doctor of Divinity upon the Rev. Samuel G. Green, B.A., president of Rawdon College, near Leeds, England. This

institution was founded in 1804, at Bradford, was removed to Rawdon in 1859, and is one of our best Baptist colleges in England, having educated from the beginning 291 ministers. Dr. Green, for many years its distinguished president, is a minister, teacher, and author of marked ability and reputation, and cannot fail to honour the university which has thus honoured him.—*Central Baptist (St. Louis)*.

STIRLING.—Mr. Yule has been ordained to the pastorate of the Baptist Church, Stirling. The Rev. Jonathan Watson, of Edinburgh, presided, and the ordination sermon was preached by the Rev. Mr. Flett, Paisley. The Rev. Dr. Culross addressed the newly-ordained pastor, and the Rev. Mr. Watson the congregation. On retiring the members of the Church welcomed their new pastor. In the evening a soiree was held, the Rev. Mr. Yule occupying the chair.

READING.—The foundation-stone of a new Baptist chapel for the use of the Church and congregation meeting in West-street Hall, Reading, under the pas-

torate of the Rev. C. M. Longhurst, was laid on July 28, by P. Spokes, Esq., Mayor. This Church was established by the Rev. J. H. Hinton, M.A., in the year 1867. The estimated cost of the building is £2,249, independent of the purchase of the land.

#### LITTLE ALIE STREET CHAPEL, LONDON.

—On Thursday, August 4, a tea and public meeting was held in the above place, on the occasion of Mr. P. Dickerson's retirement, after a pastorate of 38 years. Messrs. Foreman, Box, Dearsly, and Briscoe addressed the meeting; and Mr. S. Ince, the senior deacon, presented Mr. Dickerson, in the name of the Church and congregation, a purse containing £66. Although Mr. Dickerson is no longer pastor, he does not leave the Church, but has only retired from the pastorate in consequence of age and infirmities. He has been nearly 55 years in the ministry.

LINCOLN.—On the 18th of August, the memorial-stones of the new Baptist Chapel, Mint Lane, were laid. Previous to the ceremony, a special service was held in the Corn Exchange, which was largely attended by the members of the denomination. At about 3 o'clock, the members and their friends proceeded to the site of the new building, where a great number of spectators had congregated. The Rev. R. McDougall gave out a hymn, and this was followed with a prayer by the Rev. J. Cookson. The Rev. R. McDougall next gave a short history of the Church in Lincoln. The Baptists, he said, had existed in this city for upwards of 100 years. The chapel, which had been demolished in order to make way for a larger one, was opened in June, 1819. On the 24th of March, 1870, it was determined to erect a new building on the old site. Several handsome subscriptions were promised, which greatly stimulated the undertaking. The total cost would be £1,400, exclusive of the old materials. They had now 147 members. Mr. McDougall then presented a silver trowel to Mr. Alderman Doughty. After laying the stone, Mr. Ald. Doughty gave an address. The second or north-east stone was then laid by Mr. Henry Barnes, who delivered a suitable address for the occasion. The Rev. Giles Hester, of Sheffield, then gave an address on the "Principles of Nonconformity," and at its conclusion the party adjourned to the Corn Exchange, where tea was provided. In the evening, a public meeting was held, when addresses on the progress of the Baptist denomination

were delivered by various friends, and a highly enjoyable evening was spent.

BEXLEY HEATH, KENT.—The Strict Communion members of the Church at Trinity Chapel having seceded, the remaining members (being the majority) were formed into an Open Communion Church, on Lord's Day, July 3. The pastor, Rev. W. Frith, Rev. James Lee, M.A., and Rev. W. Skelt, conducted the service. On July 20, the Rev. T. W. Medhurst, of Landport, preached, and on August 2, eight persons were baptized by the pastor.

#### RECOGNITIONS.

OAKENGATES, SALOP.—On Tuesday, July 12, services were held in the new Baptist chapel, in connection with the settlement of the Rev. Samuel Couling, late of Scarborough. In the afternoon, the Rev. F. Robinson (Independent), of Oakengates, commenced the service by reading the Scriptures, and prayer; and the Rev. Charles Vince, of Birmingham, gave an excellent charge to the minister and Church, founded on Titus ii. 1, and the latter part of verse 10. About 120 persons afterwards sat down to tea in the schoolroom, and in the evening a public meeting was held in the chapel, presided over by the pastor. Addresses on Christian liberality, Christian zeal, Christian heroism, and Christian faith, were delivered by the Revs. George Wyard, jun., of Shrewsbury, Josephus Judson of Wellington, F. Robinson of Oakengates, E. Jenkins of Madeley, and J. E. Sargent of Madeley. The Revs. F. Callaway, M.A. (Independent), of Wellington, G. F. Driver (Wesleyan) of Dawley Bank, F. R. Andrews (Primitive Methodist) of Wellington, and others, took part in the devotional services of the day.

KETTERING.—On July 27, a recognition service was held in Fuller Chapel, Kettering, in connection with the settlement of the Rev. John Brown Myers (late of Wolverhampton) as pastor. Mr. Myers commenced his labours on the last Sunday in May. Tea was provided, of which about 400 partook. At the evening meeting James Hobson, Esq., presided. The Revs. James Murrell (formerly minister of the Church); F. W. Gotch, LL.D., President of the Baptist College, Bristol; J. P. Campbell, T. Teller, T. H. Holyoak, G. J. Jarman, J. Cave, J. Jenkinson, T. Lea (Jamaica), W. Clarkson, B.A., and other ministers from the neighbourhood were present. The Revs. W. Robinson, of Cambridge,

and J. T. Brown, of Northampton, through indisposition, were unable to attend.

INDUCTION SERVICES were held in the Baptist Chapel, Hope Street, Glasgow, on Sabbath, July 31, on the occasion of the Rev. Samuel Chapman, late of Rochdale, entering on the pastorate of the Church meeting there. In the morning, the Rev. Jonathan Watson, Edinburgh, addressed both pastor and people, from the words: "Receive him, therefore, in the Lord, with all gladness, and hold such in reputation;" in the afternoon, Mr. Chapman preached; and in the evening, the Rev. Henry Batchelor (Congregationalist) gave seasonable exhortation and encouragement, in remarks founded on Our Lord's parable of the seed cast into the ground.

Hope Street Church was formed more than forty years ago, through the indefatigable labours of the Rev. James Paterson, D.D., under whose pastoral care it has continued until recently, when he was laid aside through indisposition. Mr. Chapman being thus associated with Dr. Paterson, and entering on the more active duties of the office, does so with the cordial sympathy and hearty confidence of the brethren.

At the close of the afternoon service, Mr. Watson, who presided at the Lord's Supper, gave Mr. Chapman the right hand of fellowship, as chairman of the Baptist Union of Scotland; and the members of the Church, in the same manner, testified their cordial acceptance of him as a Christian brother, as well as their future pastor.

## RECENT DEATH.

MR. JAMES FURNER.

MR. FURNER was the oldest member and senior deacon of the Baptist Church, Lymington, Hants. He was born at Lymington in 1799, and spent the whole of his life, excepting a brief period of his early manhood, in his native town. He became a member of the Church in 1818, shortly after the settlement of the late Rev. J. Millard, having been previously baptized by the Rev. William Mursell, the former pastor of the second Baptist Church in the town. Possessing a keen and vigorous mind, and being full of the ardour of youthful piety, he soon attracted the confidence of the Church, and was called to the office of deacon at an early age. In the commencement of his service as a deacon,

he rendered most valuable assistance in the onerous business of building a new chapel for the increased congregation. For many years he was the active superintendent of the Sunday-school, and after retiring from that post he continued to cherish the liveliest interest in all efforts to promote the religious welfare of the young. The writer of this brief memoir enjoyed his society and faithful official co-operation for several years, and was a gratified witness of the interest he took in the progress of the cause of God. By judicious counsel, by ready personal service, and by able management of the Church's financial business, he "used the office of a deacon well, and won to himself a good degree, and great boldness, in the faith of Christ Jesus."

He delighted in the house of God. At the prayer-meetings and week-evening lectures he was a due attendant, as well as at the Sunday services. Being generally favoured with good health, he was often the companion of the pastor in cottage-meetings and similar engagements, when he might have justly held himself exempt from such service. His keen face and somewhat brusque manner were well known in the neighbourhood around. Many who thought him cold and unsympathising, on better acquaintance found him both kind and genial. He always wished to take the most hopeful view of affairs, and if ever intolerant, it was from impatience of the opposite disposition. He was emphatically a man of a public spirit, keen to mark the movements of the time, both speculative and practical, and anxious to promote the extension of the kingdom of God in the world. Having successfully conducted his business, he retired from it whilst his energies were unimpaired, and devoted himself to employments connected with the Church and the public good. The illness which terminated his life was severe, but he was so graciously sustained that his family were reminded of the assurance, "Thou wilt keep him in perfect peace, whose mind is stayed on Thee, because he trusteth in Thee." He had a longing to depart and to be with Christ, and on March 25, 1870, he fell asleep. "Say ye to the righteous that it shall be well with him." The fear of death, which my friend's spirit could not wholly shake off in former days, was entirely removed, and his prayer was answered—"Lord, let thy servant depart in peace, according to Thy word."—R. G. MOSSES.

# THE MISSIONARY HERALD.

---

## The Baptist Denomination in Jamaica.

**R**ECENT events have naturally drawn the attention of our friends to the Mission in Jamaica, and as the brethren are anxious that the Churches of this country should aid them in extending the Gospel to those parts of the island that are still destitute of the means of grace, it may be both interesting and instructive to our readers to know what has already been achieved, and what is the extent of the destitution we are called upon to supply. In doing this, we shall avail ourselves of facts and statistics furnished us by the Rev. W. Dendy, and of the weighty comments that he makes upon them.

The Mission was commenced in 1814, and, owing to the opposition of the planters, made but slow progress until the period commencing with the slave insurrection in 1831—2. In 1832, twenty-four churches had been formed, under the pastoral care of fourteen missionaries. During the thirty-eight years that have elapsed, the churches have increased to ninety-seven, with a membership of about 22,000 persons, and are served by thirty-seven missionaries. The growth in the number of the churches and ministers has not, however, been spread equally over this period. They rapidly multiplied in the years immediately succeeding Emancipation, but during the last ten years the progress has been much slower. Thus, in 1860 there were seventy-seven churches, with thirty-six ministers; in 1870 the churches were increased by twenty, but only by one additional minister. At first the ministers were all Europeans: at the present time seventeen only are Europeans; the remaining twenty are coloured men, educated at our institution at Calabar.

It is at once apparent that the supply of ministers is inadequate to the requirements of the churches; and although the Theological Institution



has done much to meet the demand, the supply is still far below what the welfare of the churches requires. On the return of the Deputation in 1860, an attempt was made by the Committee in some measure to increase the staff of Europeans, and to quicken the supply of native brethren. Commenting on this Mr. Dendy says:—

“The visit of the Deputation was not without its beneficial effects, but since then, in consequence of drought, heavy taxes, high price of clothing and necessaries of life, mismanagement of island government, &c., churches could not venture to apply to the Society for men, as they could not guarantee an adequate salary to the minister that might be sent; and if an application had been made, and men sent, a breach of promise would have been a disappointment to the new missionary, and unsatisfactory to the Church that had invited him.

“Since 1860, there has been only one missionary from England (Mr. Kingdon), and one European entered into the ministry in the island (Mr. Randall); while we have lost three by death, and four by removals, and two are now off the island taking restoration to health; and thus we have only fifteen European ministers in the field, some of whom are aged, and cannot endure much physical exertion, although able to conduct public services in their chapels.”

Notwithstanding this deficiency of ministerial agency, much has been done to reach outlying hamlets, and to carry the Word of Life to parts of the island in which superstition and ignorance still hold their sway. The most potent of these agencies have been the class-meetings, as they are called. They are held in small houses or huts, usually built for the purpose, and supplied with leaders from some neighbouring congregation. The following remarks of Mr. Dendy will give some idea of the extent to which this mode of Christian effort is carried:—

“It has ever been the aim of Baptist missionaries to avail themselves as much as possible of agency within their churches, to carry on the work of evangelisation in the district where they reside. You know the difficulty of collecting statistics in England, how much more so here. I have, however, been favoured by some of my brethren with the number of classes into which the churches under their care are divided, class-houses, &c.

“I have reported to me eleven central stations or churches; these have 124 classes, and will accommodate 8,500 persons. A few of these meet in the chapels when near by, but the greater part of them in class-houses, built expressly for the purpose, and they will accommodate from 30 to 150 people each, and are at a distance ranging up to eight miles from the chapel. These classes at a distance, are a means of grace to many old and sickly persons, who cannot attend the chapel, and they are used, in many cases, for the holding of Sunday evening schools. I have at my own stations twenty-one such Sunday evening schools,

with 730 scholars. Some of these, however, attend the morning schools in the chapel, while many others cannot do so ; the want of suitable clothing or other circumstances prevent. The minister takes advantage of holidays, to hold special meetings at the class-houses, to examine the Sunday evening schools, &c.

"Now, if there were means at command, in some instances classes that are eight miles from the principal station (I have no classes beyond four miles) would form a nucleus for a new church.

"In addition to the regular chapel for Sunday services, there are other places besides them where churches are formed that have Sunday services: as, under brother Phillippo, Passage Fort and Hartlands ; brother Reid goes to Bass Grove ; and I occasionally preach at Sudbury, though not so often as I could wish.

"From all these circumstances it is evident that more ministerial agency is required, to supply the ground already occupied, as also to extend to the regions beyond ; and that which was urgent and important in 1860 is much more so in 1870, with only an increased ministerial agency of *one*, while there has been an increase of *twenty churches* connected with the mission."

Under such circumstances, we naturally inquire whether the supply of native brethren cannot be more rapidly increased. On this subject Mr. Dendy remarks :—

"It need not be a matter of surprise that our College does not furnish men sufficiently fast to supply all our churches, when it is remembered the class of persons of which the churches are composed, as correctly described by Sir John P. Grant ; that here such communions are made up almost exclusively of the lower classes. Hence the young men that are sent, with scarcely any exception, have not had any educational advantages beyond that which is obtained in our primary schools ; and not, as is generally the case in England, where the students have had the advantage of middle-class education, and have acquired business habits in some employment in which they have been engaged between the termination of their education at school and their entrance into the college. Hence it will be found that where a group of churches in Jamaica is supplied by native pastors, there are no local associations of churches, or local Sunday-school unions ; both of which are found to be so beneficial, and which generally exist where Europeans have the care of churches ; and thus, for the benefit of native pastors and their churches, even if there were a greater number of them, it would be highly desirable that there should be located European ministers in central positions of the Mission.

"When referring to the report of the Deputation, as seen in the December **HERALD**, 1860, I cannot but record my testimony to the wisdom of that report, and to its recommendations ; and it is to be regretted that the latter have not been carried into effect : if they had, so much ground had not been lost, in consequence of the decrease of the European element in the Mission ; but I need say no more."

Our space will not allow any detailed account of the school operations carried on by our brethren. Besides Sunday-schools, of which more than one is attached to each congregation, there have been sustained, during the last year, above 100 day-schools. Only thirty of them have been aided by Government grants. Notwithstanding the smallness of the means possessed by our brethren, it is believed that, as a whole, their schools will bear comparison with others.

In conclusion, Mr. Dendy thus briefly appeals to us for sympathy and aid. We leave his words to have the weight which they eminently deserve:—

“In closing my letter, I would say that it is to the credit of the Baptist Missionary Society, that its labours in the East have been so signally blest, in providing faithful translations of the Sacred Scriptures for the millions of the populations there; and also in these Western Islands, in elevating a people that were sunk in the lowest ignorance, and who were steeped in sin, to the enjoyment of freedom, both temporal and spiritual; and that now in this island, it only remains for that Society to crown the work in which it has been so long engaged, and manifest ‘gratitude to the God of salvation, who has wrought wonders by their hands, and which should prompt them to a large and liberal response’ to the appeal now made.”

### Address to Sir J. P. Grant.

**T**HE following address to the Governor of Jamaica, now at home on leave, was adopted by the Committee on the 28th June last, and was presented on the 9th August, by a deputation appointed for the purpose. His Excellency received the deputation at his own house with great courtesy and kindness, and returned the answer annexed. His testimony to the value of the services of our missionaries cannot but be gratifying to our friends:—

“To His Excellency Sir John Peter Grant, Knight Commander of the Most Honourable Order of the Bath, Captain-General and Governor-in-Chief of Her Majesty’s Island of Jamaica.

“May it please your Excellency!

“The Committee of the Baptist

Missionary Society beg respectfully to offer your Excellency their sincere congratulations on your safe arrival, in the enjoyment of health, in your native land, and on the successful results that have attended your Excellency’s administration of the Government of the Island of Jamaica.

“Your Excellency entered on the

administration of affairs at a moment of the greatest difficulty. The island was in a very depressed condition. It had been the scene of frightful disturbances, the result of misgovernment, and of a system unsuited to the condition of the people. Every class of the community was suffering. The revenue was raised with difficulty. Constantly increasing deficits were added to a debt already burdensome. Your Excellency had also to encounter the difficulties necessarily incident to the introduction of a new form of government, and which was regarded by the ruling classes with mistrust and dislike.

"Through the wisdom, the justice, and the firmness of your Excellency, all these difficulties have been surmounted. A new and hopeful spirit pervades the population. Trade has revived; the cultivation of the island has increased. New resources have been developed. The laws have been impartially administered by the new tribunals that you have established. Taxation has been fairly distributed. The finances have recovered their elasticity, and, for the first time for many years, a surplus of receipts over expenditure has been obtained.

"Crime has diminished with the peace and contentment that have been diffused throughout the population. Economy in all departments of the State has been secured, and many practical abuses have been removed. In fulfilling these high and difficult duties, the moderation of your Excellency has been pre-eminently seen, and your unflinching courtesy to men of every class, without distinction of colour or race, has doubtless largely contributed to the success of the measures you have brought forward.

The esteem and confidence in which your Excellency's administration is universally held are truly deserved.

"Among the benefits which your Excellency has conferred on the people of Jamaica, the Committee have seen, with the highest satisfaction, the establishment of a system of primary and general education, so wisely framed as to meet the views of all parties, and capable of as wide an extension as the need of the people. All sections of the community may participate in its advantages, without trenching on the sacred rights of conscience or religion.

"The Committee further rejoice that your Excellency has been permitted, in the providence of God, to bring to an end the connection of the Church of England in Jamaica with the State, in their conviction a connection unjust to all other churches, productive of divisions and heartburnings among Christian men, and most injurious to religion itself. The Committee learn with pleasure that this great measure has been accomplished without difficulty, and is already bearing fruit in the approach to unanimity in all classes, and the increase of Christian intercourse among the ministers of the different denominations.

"Finally, the Committee venture to thank your Excellency for the courtesy and kindness which the Baptist missionaries of the island have received at your hands, and for your recognition of the value of their services, as ministers of religion, and as friends of the coloured population.

"The Committee trust that on your Excellency's return to a Government which has been so wisely, ably, and successfully administered, your Excellency will enjoy the favour of

Almighty God. They cannot doubt that the services rendered to Jamaica will receive, both now and in the future, that recognition which they so largely deserve, from your fellow-citizens, and from the Crown whose efficient and zealous representative you are.

"Signed on behalf of the Committee of the Baptist Missionary Society.

"JOSEPH TRITTON,  
"Treasurer.

"ED. B. UNDERHILL,  
"Secretary."

#### REPLY.

"GENTLEMEN,—I am greatly obliged by your congratulations and good wishes. I am gratified as well as honoured by the approval you have expressed, in such kind terms, of the general policy and principles of the administration of public affairs in Jamaica, since the government of that interesting colony was entrusted to my hands.

"It is true that four years ago, when the new Constitution was introduced, the moral and material prospects of the island were for the moment not hopeful. There was a general despondency; and those who, like myself, were not quite hopeless, were very lightly thought of. And it is true that at a time when social and financial difficulties were most pressing, the difficulties peculiar to a new and mistrusted system of government, such as you have alluded to, could not be unfelt. But if that new system introduced some peculiar difficulties of its own, it brought with it ample compensation, in affording means of reforming abuses that were at the root of all the evils, which it is my mature conviction no human ability could have coped with under the old Constitution.

"That under this Constitution things have improved, and improved very materially; and that this improvement is at least as striking in

the social relations of the island as in its financial, commercial, and industrial condition; are facts which I believe are no longer doubtful. That the improvement thus begun may be progressive and lasting, should be the prayer of all classes.

"I rejoice at the confidence you have expressed in the educational system which has been inaugurated in Jamaica. It is as a growing system that I expect good from it. To my eye it promises well at present. I hope it will continue to grow steadily, and as rapidly as is consistent with its permanent health and strength. All of us must unite in rearing it. To none is more praise due, as the leaders in the educational movement in Jamaica, than to the important and estimable community which you to-day so worthily represent.

"I trust, and I conscientiously believe, that the momentous change to which you allude, in respect to the position of the Church of England in Jamaica, will work for good, and in the fulness of time for nothing but good. I rejoice to think that this measure is already bearing the good fruit which you, I believe justly, have described.

"I am happy to know that the Baptist missionaries in Jamaica are satisfied with my bearing towards them. No unprejudiced and candid

man acquainted with the facts, unconnected either with the friends or enemies of the Baptist missionaries of that colony, and unconcerned in those ancient contentions which are now for ever at an end, could fail to recognise the value of the services that have been done in Jamaica by them as ministers of religion, and as friends of the coloured population. Recognising in honest judgment these good services, and highly appreciating them as I did, and do, it would have been wrong to pretend to any other feeling. I have

received, or, I ought rather to say, the whole colony of Jamaica has received, invaluable assistance in the work of the last four years from every religious denomination without exception; and by none has this assistance been more freely and more usefully afforded than by the Baptist missionaries.

"I thank you, gentlemen, most heartily for this address.

"Willenhall, Whetstone,  
"August 9th, 1870."

---

## Disestablishment in Jamaica.

In a few brief words our revered friend, the Rev. W. Dendy, of Salters' Hill, refers to this most important measure:—

"It has been a long struggle. The first petition on the subject to the late House of Assembly went from Salter's Hill in 1843; others in 1844, 1845, 1846, 1847, 1848, 1849, 1850, and 1855; the constant fee of four dollars, besides at that time heavy postage, prevented petitions being frequently presented, or they embraced larger circles, as the Baptist Union, and the North Cornwall Association; resolutions adopted by these and other bodies were published in the Island papers.

"The very last charge that Ex-Governor Eyre brought against the Baptists, and which appears in the Blue-book, was the resolution passed on Church and State at Spanish Town during the sitting of the Royal Commission.

"As there is no payment of fees for petitions under the new government, there was, I think, scarcely a Baptist church in the Island but pe-

titioned on this subject, as also the Presbyterian and Independent friends.

"Our new position calls on us for increased energy and labour. We require men and money, that we may accept the challenge thrown out by the Governor in reference to the dark spots in the Island, which he tells us, while they remain, are a *disgrace* and a *danger*. Will British friends aid us?

"After deducting all who may remain at home through age or sickness, if all the places of worship in the island were filled, there remain 122,000 who ought to be in the House of God; the proportionate share which we ought to gather in is one-fourth, or 30,500; now for these we ask nothing for building purposes, but we ask for men and money to gather them in. Sixty-one extra places are required, each to hold 500, or half that number to hold 1,000 each. Population, I calculate, increases 5,000 annually; so, to meet

this natural increase, one or two new places are required yearly, in addition to what is stated above. I hope our British friends will aid us in this

matter, as there appears to be every indication that exertions made now will, with the Divine blessing, be crowned with success."

It will, be seen that much yet remains to be done to bring all parts of the Island under Christian instruction.

"We cannot be too thankful for what God has wrought for Jamaica; and future historians will, I believe, place the Baptist Missionary Society

as one great instrument of bringing about such happy changes in the condition of the people in this Island. To God be all the praise."

## A Missionary's Tour,

BY THE LATE REV. JOHN PARSONS, OF MONGHYR.

**I**N our last HERALD we left Mr. Parsons preaching in the fair of Ajoodhya, in Oude. He and his companions had selected for preaching a spot where three roads meet; under the shade of a tree they gathered the people to hear the Word of Life. He continues:—

"But amidst the hum and bustle of a fair, the number who can hear even a loud voice is much less than in a building or on a quiet hill-side. Here several afternoons we did what we could to make the gracious invitations of saving mercy audible, amidst the din and tumult of idolatry and worldliness. In this head-quarters of reverence for Ram, his reputed birthplace and metropolis, it might be supposed we should find abundance of people eager to support his claims. Necessarily, therefore, we had much discussion. I have noted many of the arguments in my diary, but fear to weary by too much detail. On every occasion, however, we endeavoured to secure the opportunity for one plain, uncontroversial statement of man's need of salvation, and the appointed way to obtain it. This must undoubtedly be considered the most im-

portant and necessary object of our going forth. To root up error by the most forcible argumentation, by sarcasm, by fervent appeal, is but clearing the ground. The final intent is to cast in the seed of gospel truth. And when we think of the numbers who were present at these gospel addresses, the quiet attention that was often paid, and the expressions of approval that were sometimes uttered, we cannot but feel satisfaction in the performance to that degree of the command to preach the Gospel to every creature, while humbly sensible of our imperfections that prevented the object from being attained yet more extensively. Our sale of books was not large. The colporteurs, whom I have mentioned, did better, and perhaps their presence in the fair diminished our success."

## PREACHING AT FYZABAD.

"On the 25th of March we left the fair, which was fast breaking up, and proceeded to Fyzabad, where we called on Mr. Reuther, and received a hearty welcome from him. We pitched our tent in his compound, and were entertained by him during our stay, which we prolonged some days beyond what we at first intended, at his especial request. Although the indisposition from which he was suffering, which brought on occasional giddiness, rendered it dangerous for him to attend the fair, it did not prevent him from often accompanying us to the bazaar, and very pleasant it was to labour with a fellow-minister of such an excellent spirit. We were at Fyzabad to the end of March. A well which has been erected in the 'chouk' by Government, in place of some little

shops that have been removed, affords such a convenient place for preaching; that we resorted to it on most occasions, only a few times going to the grain markets. The masonry at the mouth of the well is raised to the height of eight or ten feet, of a hexagon shape, surrounded by steps, and surmounted by a high wall, with a door in each side. The steps make an excellent pulpit, and as we always chose the shady side, the high wall protected our congregation, too, from the slanting rays of the sun. Here we had good congregations, brother McCumby's addresses often attracting from 300 to 500 persons. A Mahometan preacher was generally preaching from another well near by, but he could not prevent the attendance of the people on the Christian discourses."

## PIOUS SOLDIERS.

"At Fyzabad, we had the pleasure to meet with native and Eurasian Christian brethren of the 38th Native Infantry. Some of them are Baptists, among whom some were baptised by Bernard, at Nagode, in Central India. A native non-commissioned officer, named Martin, is the one among them who takes the lead, and we heard from Mr. Reuther that he considered him a truly sincere and consistent Christian. But from his conversation I learned that much coldness and

some backsliding had crept in among them. The pious and active chaplain, Mr. Ayerst, is making great efforts to benefit all these brethren. We held one meeting with them, at which Mr. Ayerst was also present, and about twenty men and women assembled. By Mr. Ayerst's request, we also attended a Bible-reading meeting at his house, and a prayer-meeting with a number of pious soldiers of the European regiment in the soldiers' chapel."

## ON THE WAY HOME.

"On the 1st of April, we left Fyzabad for Benares, by way of Sultanpore and Jounpore. At the halting-places between these cities, there was little opportunity for work except at

the considerable village of Singramow. But in the two last-mentioned cities we had very pleasing opportunities. There was considerable opposition on the part of the Mahometans at both



places, and in Sultanpore the preacher from Fyzabad was present to endeavour to hinder our work, or neutralise the effect of it. Sometimes, however, he stopped when brother McCumby began speaking, and stood with his congregation listening from across the way. One day a person, by a little management, brought him forward, and engaged us in a discussion with him. The matter of it illustrated what I have said above respecting the present tactics of the Mahometans in controversy with us. He urged some stale objections about Christ's exclamation, 'My God, my God, why hast Thou forsaken me?'—His praying that the cup might pass from Him—the alleged injustice of

God's punishing Jesus for the sins of men—and the birth and sonship of Christ. Some of his objections were answered from Scripture, showing that Christ's death was voluntary, and his sufferings the highest exhibition of divine justice.' Our hearers were numerous in both cities.

"It became very hot for three or four days before we reached Benares, on the 15th April. We stayed there only the day, and the next day reached our respective homes by train, leaving our servants to bring the tent and conveyances by road. We have much reason for gratitude in our good health during the tour. May our unworthy labours be followed by an abundant blessing!"

## A Curious Incident.

The following curious incident is related by the Rev. W. Etherington, of Benares. It exhibits one of the many ways in which Christian truth is spreading among the people of India, and preparing the population for the confession of faith in Christ:—

"At one village, as we were returning to Benares from Mirzapore, we had great difficulty in getting anyone to listen to us, the people being either in the fields at work or in their homes, and cared not to come to us. At last we addressed an old man whom we found standing near a well, worshipping the sun, but he declared that he would not listen to anything we had to say; and as all attempts to induce him to do so only made him insolent, we left him, and made our way in the direction of a temple of Shiv, or Mahadeo, the destroying principle in the Hindoo triad. Near it there was placed a broad wooden stand, or plat-

form, on which we sat, and in a few minutes a small congregation gathered around us, to whom, for nearly an hour, we preached in a familiar conversational manner. When we were thinking of leaving, a man, whom I had noticed as he listened with silent attention for some time, began to sing what seemed to be a Hindu Christian hymn, in which Christ's name frequently occurred. He ended it, and began another, which I thought was a paraphrase of part of the Sermon on the Mount, and in singing which he was joined by another man, who had also been listening. This was a strange and very interesting sight, and made

me desirous of knowing something of the two men. I entered into conversation with them, and found that they were disciples of one Ramaiya, a brahmin, who some years ago resided in Benares. He became a Christian, at least outwardly, and joined the Church of England Mission. Subsequently, however, his connection with that mission ceased, but why, I know not. He made a metrical Hindu version of the gospel history, and wrote, I believe, some hymns more or less

Christian in their sentiment. He used to go about, as I have heard, with a bell, which he used to ring to attract an audience, to which he either read from the Scriptures, or sang part of his own compositions. He thus drew to himself a good many disciples, many of whom still adhere to his views, and tried to found a sect. What his system exactly was, I have not been able to learn, but he attempted to combine Christianity and Hindooism, and confounded Christ with Krishnu."

## The Income Tax and Bengali Ryots.

IT is very obvious that the temporal condition of the people among whom a missionary labours must occasionally have his attention, and it may become his duty to claim justice for them in the presence of oppression. To take the part of the poor, and to sympathise with them in their trials, cannot but awaken grateful feeling in their minds, and may, in the result, open the way for a more ready reception of the truths that it is the missionary's primary duty to proclaim. "To do good unto all men" is a precept of the Gospel, and the limit of it is not reached when the missionary confines his labours to the simple preaching of the Word. An illustration of these remarks has lately taken place in Calcutta, and we cannot do better than relate, in Mr. Kerry's own words, the events which have led him to appeal to the Government of India, and that successfully, on behalf of the poor ryots of Bengal:—

"I have been drawn by circumstances into a kind of work and notoriety here which I did not anticipate in the least. You are probably aware that the income-tax in this country reaches, according to the Act, all persons whose yearly income is not below 500 rupees a-year. It has come to my knowledge that, in the district south of Calcutta, the assessment has been made most unrighteously, so that actually thousands of people have

been made to pay the tax who never ought to have been asked to pay a pice.

"The first case which came before my notice was that of Bholonath Dass, one of my native Christians. I was well acquainted with the state of miserable poverty in which he lived, and did not for a long while believe it possible he could have been assessed to the income-tax; I did not, therefore, take up his case on his first application to me. But when I found

that he had been arrested, and kept a prisoner for three days, I wrote a sharp letter to the collector, telling him that I had known the man for years to be living in a state of abject poverty. The collector, in official language, told me to mind my own business. I must own that made me angry, and I rushed in to print. My first letter attracted the immediate attention of the Lieutenant-Governor, who ordered the collector to enquire into the matter. The immediate superior of the collector, the commissioner of the Presidency division, gave him a "wiggling" (censure) for not paying more respectful attention to my letter.

"Towards the end of May other cases of oppression came to my knowledge, in two directions, and I wrote again. And ever since I have had Hindoos and Mahommedans coming to state their hard circumstances to me, and to ask my interference with the authorities. On Monday morning last, at the request of the commissioner, I accompanied him to a village only four miles from Government House, for the purpose of investigation. He seemed very much surprised at the revelations made; what will be the result I am at a loss to know. I have no doubt, however, but that more care will be exercised, in the future, in the making of the assessment."

---

## The Cemetery of Jacmel.

BY THE REV. THOMAS LEA, OF JAMAICA.

**M**R. LEA lately visited the scene of Mr. Webley's labours in Hayti, at the request of the Committee. Among other interesting incidents, he mentions a visit to the burying-place of the dead in Jacmel. It is most touching to witness the affection of the bereaved, expressing itself in forms of superstition so sad and so hopeless. They do not know Him who abolished death, and brought life and immortality to life by His Gospel:—

"On the evening of Friday I found my way to the cemetery, a place calculated to arouse the most conflicting thoughts and sentiments. There, crowding on the mind and heart, one realises all the tender associations which only a missionary can understand, who, on a foreign soil, stands by the grave of a brother or sister who has fallen in the field. There at our feet, and beneath the soil, watered by their tears, and sanctified by their prayers and works, sleep the holy dead; and there, in the fellowship of death and the grave, are all the sad and sickening feelings aroused by the gross superstition and fooleries of Catholicism.

"The ground and the tombs were literally covered with tapers and candles, and near the entrance stands a rough and rude crucifix, surrounded by lighted candles placed amid the filth of past illuminations.

"Amongst all this dirt and grease, before the crucifix, I saw a widow and two interesting daughters kneel. They were in deep mourning for the husband and father who had been killed in the revolution; they were formerly wealthy, but had been reduced to extreme poverty. My heart bled for them, as I watched their sorrowful worship, and I tendered a gentle remonstrance, and directed them to the Crucified One; and urged them not to trust in the rude crucifix, but in Jesus, the faithful loving friend of the widow and the fatherless in their distress. To all my words the widow meekly replied, 'Yes, sir, I do trust in Him; the cross is only wood.' But I felt that she was, in her great sorrow, only relying on the shadow, and not on Christ.

"Here, one reads the simple memorial on the gravestone of some Christian who sleeps in Christ; and there, one is struck in admiration at the chaste, exquisite beauty of a marble monument, inscribed with words which sadden the heart. *Passans priez Dieu pour elle.* There a large tomb is built, beneath which the dead are buried with all the splendour which wealth can command, and in which is a spacious furnished room, which the dead are supposed to occupy. While I looked and thought on these things, a poor stranger was hurried to an obscure grave, in a rough box, eighteen inches too short for the body, and carried jauntingly on the heads of two men, without candle or crucifix, priest or mass.

"I left the cemetery with indescribable feelings, and passing along the street a 'Calvary' attracted my attention. But a description of this place and of the cathedral, and its imagery and services, with incidents connected therewith, may perhaps be out of place here."

---

## Missionary Notes.

**BENARES.**—The health of Mr. Heinig is much improved, and he is able to resume his labours after the severe accident which at one time seemed to threaten his life. The orphan school under Mrs. Heinig's care is flourishing, and the children give great satisfaction. One, married to a native preacher of the London Mission, is much esteemed for her piety and usefulness; another has lately married one of our own native preachers. The increase in the number of orphans has led to an enlargement of the school-house. Mrs. Heinig will be glad to receive any help that our friends can render; she has at present been obliged to borrow the money to pay for it.

**MONGHYR.**—Mr. Campagnac reports that his medical knowledge has given him access to three houses of natives, and has been of great service during the spread of the cholera in the district. He speaks also with great pleasure of a visit by Futteh Chund, our native brother, from Rohtuck.

**CHITOURA.**—It is with great regret we learn that the Rev. Jno. Williams is suffering from defective sight, through the formation of cataract in his eye. It is probable that he will be obliged to return to England for a time, to undergo an operation for its removal.

**MUSSOORIE.**—The Rev. J. Parsons, while residing here, finds plenty of occupation in preaching both to the natives and the English residents. He has four services every week in Hindi and Urdu, and two in English. The bazaar-preaching is very interesting. The hill men listen to the story of the Cross with marked attention, and inquirers are springing up on every side. He hopes to send cheering tidings ere long.

**KANDY, CEYLON.**—Immediately on his arrival, Mr. Carter commenced the revision, for the press, of his translation of the Old Testament, with the assistance of two native Singhalese gentlemen. He has also baptised three persons, and visited Matelle and Gampola. He gives an interesting account of many visits to three prisoners accused of murder and convicted. One at least seemed to exhibit marks of true repentance.

**BRITTANY.**—Mr. Bouhon reports that he has enjoyed several opportunities of preaching the Gospel at funerals, and to the pilgrims who frequent the shrine of the Virgin at Guingamp. Two Breton soldiers have been billeted upon him, and he informs us that by the Romish priests the war was considered as one favourable to their cause. But since the French troops have been recalled from Rome, their ardour for the war has diminished. The colporteur, G. Lecoat, has published a small volume of hymns in the Breton tongue; it has found much acceptance among the people.

## Home Proceedings.

**A**UGUST is not usually productive in missionary meetings, but we have gratefully to record the visits paid by the Rev. F. Johnstone of Edinburgh, and the Rev. C. Chambers of Aberdeen, to various places in the North of Scotland, from Aberdeen to Elgin and Inverness, and to towns on the eastern coast. Missionary services have also been held by the Rev. James Smith, with much acceptance, in South Staffordshire, in West Norfolk, and also at Yarmouth and Lowestoft. The usual meetings in Worcestershire were entered upon at the close of the month, by the Rev. W. A. Hobbs and the Rev. J. Stent. For the efficient services thus rendered by these brethren, as well as by friends on the spot, we desire to express our warmest thanks.

It is with pleasure we record the safe arrival of the Rev. J. J. Fuller and his family from the Cameroons River. After a brief stay in this country, Mr. Fuller will probably visit his native home in Jamaica, from which he has been absent some twenty-five years.

### QUARTERLY MEETING OF COMMITTEE AT CAMBRIDGE.

This will be held at Cambridge on the 20th September, at half-past 10 o'clock in the morning, at which all ministers of contributing churches, and members of the Society entitled to attend, are cordially invited to be present. A public missionary meeting will be held in the evening. The Treasurer, Joseph Tritton,





THE

# BAPTIST MAGAZINE.

---

OCTOBER, 1870.

---

## *The Massacre at Tientsin.*

---

THE telegram which several weeks ago announced the massacre of the French consular authorities, the missionaries, and the Sisters of Mercy at Tientsin, has been confirmed by the letters which have now been received from China, and which describe the scene as one of deeper atrocity than was at first supposed. Some weeks before the catastrophe a malignant spirit towards the Roman Catholic priests and nuns had become apparent. The Sisters of Mercy have a number of orphans in their foundling institution, as well as of other children, whom they had bought of their parents or guardians to train up in Christian principles—an unwarrantable, and dangerous practice, inasmuch as it could not fail to encourage the national vice of kidnapping. The season had

been very unhealthy; there was considerable mortality among the children, and the conveyance of their coffins through the city to the cemetery gave rise to a suspicion that they had been made away with. This belief was confirmed by a notification issued by the Prefect that he had beheaded two kidnappers, that he sympathised with the indignation of the people, and would reward those who brought the kidnappers to him. This tended to add fuel to the flame; and the French consul, M. Fontanier, appealed to the Chinese authorities for protection to the French consulate, as well as to the cathedral and other missionary buildings; but, instead of obtaining the assistance he demanded, one of the soldiers stabbed him in the leg, and others fell on him with swords



and spears, and, when life was extinct, threw his mutilated body into the river. The fury of the mob now broke out, and the Roman Catholic mission premises were attacked. On the 30th of June two priests were murdered in cold blood, and M. Tomasin (an *attaché* of the French Legation at Pekin), and his newly-married wife, both of whom had recently arrived from Paris, shared the same fate. The mob then surrounded the hospital of the Sisters of Mercy, dragged them into the street, subjected them to the most brutal indignities and cruelties, tore the clothes off their backs, scooped their eyes out of the sockets, cut off their breasts and elevated them on a spear, and, according to one account, cut up their bodies, and distributed portions of the flesh around. Mr. Edkins, of the London Missionary Society, states that nine Sisters of Mercy and two French ladies were thus ruthlessly massacred, and that, including the men, twenty in all were put to death. Among them were three Russian gentlemen, who were seized in crossing the river. For forty-eight hours the mob was allowed to ransack the city for Christians, and the Protestants and their converts, in not a few cases, escaped only by paying two pounds as ransom money. Several Protestant chapels

were also burnt down. That this outrage was but the first act of an organized plan to exterminate all foreigners has since been established by the clearest testimony. The mob which perpetrated these atrocities had been organized by the mandarins; it was openly aided by the militia and the civic fire-brigade, and encouraged by the presence of Chungchow, the Governor of Tientsin—a man of vast wealth and great influence at the Court, and the deadly enemy of foreigners. It was he who instigated the late murder of the French missionaries at Sze-chuen, and got up the excitement at Nankin. On the demand of the French representative, an Imperial decree was issued to the Governor-General of the province, “to investigate the affray *between* the people and the missionaries;” but he is the recognised head of the party opposed to foreigners, and delayed for a fortnight to commence the investigations under the pretence of illness; nor is it expected that they will be pursued with vigour. The chief delinquent, Chungchow, is moreover joined with him in the commission, than which nothing could more clearly show the temper of the Court.

This outrage, therefore, though ostensibly directed against the French Roman Catholics, was in reality aimed against all foreign-

ers, without distinction of creed or nation. It is simply the explosion of that hatred of all intruders in the "Flowery Land," which, since the accession of the Tartar dynasty, has never been extinguished in the minds of the rulers. Though they are no longer at liberty to designate Europeans as "outside barbarians," or "foreign devils," the feeling which found vent in these expressions is as deep-seated and venomous as ever; and one of the missionaries, writing from Peking ten days after the massacre, says that the party opposed to all foreigners was watching its opportunity to arouse the passions of the people for their extermination. As we go to press intelligence is received from Nankin, that the viceroy of the province has been assassinated because he was favourable to foreigners, and that other high functionaries have been displaced, doubtless for the same reason. No treaty with the Chinese authorities can be of any value; it will be unscrupulously violated as soon as an opportunity presents itself. They are insensible to every feeling but that of fear. To regulate our dealings with them simply on the principle which governs the intercourse of European and civilized communities, is an absurdity which must, some time or other, end in bloodshed. It is the visible tokens of European

strength, and the certainty of a swift retribution, which can alone restrain them from the attempt to extirpate all foreigners. It is on this ground deeply to be lamented that the change of government in France, and the war now raging, render it impossible to enforce that demand of satisfaction for the wanton butchery of the national representatives, with which the Emperor would have astounded the Court of Peking, if he had been at the Tuileries. It is greatly to be feared that when intelligence of the revolution which paralyses the energies of France reaches China, the Emperor, emboldened by a temporary impunity, may be led to contemplate further violence. The lives of all Europeans appear to hang by a slender thread, and we shrink from contemplating the possibility of a catastrophe which may involve the fate of every European, in every port, lay or clerical, man, woman, and child; for no nation, however barbarous, can surpass the Chinese in the contempt for human life and suffering, or in the excesses of brutality. The duty which primarily devolved on France, of vindicating the sanctity of treaties in China, and demanding fresh guarantees for the security of life and property, devolves, in this her hour of adversity, on the other Powers whose

subjects have resorted to China, from both sides the Atlantic, for the objects of commerce or of benevolence. It is we, however, who have the greatest stake in the tranquillity of China. We have a trade of nearly fifty millions a year to protect. The largest number of foreign residents there consists of our own countrymen and women, who are confiding in the faith of treaties, the worthlessness of which is too plainly revealed by the recent massacre. The universal apprehension which has been felt throughout England, by all those who have friends and relatives in China, has been in some degree allayed by the reply of Lord Granville, on the 16th of last month, to a deputation of merchants who had waited on him. He stated that Her Majesty's naval force in the various ports of China consisted of fifteen vessels, not counting six in Japanese waters; and also that on the 30th of August, "Mr. Wade, our representative, was instructed to co-operate with the French Legation in order to obtain the punishment of the parties who were concerned in the late outrage; and Her Majesty's Government trust that the communications about to be made to the authorities in China will have the effect not only of procuring the punishment of the offenders, but also of deterring the Chinese from acts calculated

to excite grave apprehensions on the part of British subjects in and connected with China." But the danger is common to all foreigners, and ought to be considered a European question. The Chinese Government requires to be taught, in a mode which cannot be misunderstood, that it is dealing, not with one Power, but with European civilization; and there can be no doubt that the united action of the representatives of England, France, Russia, and America, by making common cause, would create so salutary a dread at Peking, as effectually to prevent a repetition of these atrocities, more especially if it were backed by the appearance of a material force.

After this massacre, it is manifest that we can no longer rely on the obligations of treaties to protect the lives and interests of our countrymen in China, and that they can be considered secure only by the presence of a permanent European force. It is in this point of view that we now emphatically feel the infatuation which led us to restore the island of Chusan at the termination of the former war. This noble island, situated in the most advantageous position to command the North of China, would have afforded every convenience for a naval and military station. With a sufficient armament, ready at any moment to meet the insolence and perfidy

of the Pekin Government, and to inflict condign punishment for any violation of treaty rights, our establishments on the mainland would have been effectually protected. The subsequent discovery of submarine telegraphy would have placed it in hourly communication with the various ports, and given our authority all the advantages of ubiquity. When the treaty was under negotiation, the

most strenuous efforts were made—by the officers who had held commands in it, by the Indian press, and by all those who were in a position to appreciate its importance—to induce the Government of the day to retain it; but they turned a deaf ear to every representation, and, as usual, sacrificed by the peace the advantages gained by the war.

M.

---

## The Reign of the Saints.

---

TWO years ago there was published in Edinburgh a brief essay, bearing the title of "The Pyramid and the Bible," professedly written by "A Clergyman," and sustained by a commendatory preface from the pen of Piozzi Smyth, the Scottish astronomer. The "Clergyman," anticipating the age of gold, when the law of Christianity shall also be the law of universal society, looks for its realisation in the final triumph of the principles laid down in the Gospel and Epistles. This is, of course, what might have been expected. But for the adjustment of much of our material and scientific life he looks to the standards of measure and time embodied in the Great Pyramid and in its central coffer. He believes, to use his own language, "that the Pyramid standards for the settlement of secular arrangements and disputes, according to a Divinely-arranged system, will

aid materially in the practical solution of the great social problem, in conformity with the necessities and lofty capabilities of nations, with the inspired data of Paul, and with the eternal principles enunciated by the Lord Jesus Christ." Now, without presuming to set this scheme down at once as fanciful and premature, we must confess that the portion of his book which most engages our sympathy is the concluding note, in which he suggestively touches upon the difficulties presenting themselves to every thinker who has taken that "great social problem" to heart—namely: By what methods Church action shall so press upon earthly governments as to assert and vindicate its own inherent supremacy?—How shall Christianity, as the exponent of the law of love, not only subdue but assimilate the elements of penal authority?—Will Christianity dominate the affairs of nations in

the presence of faction and fraud, without abnegating its central principle?

Though we cannot pierce the future, there will be no harm in studying our present position; and with this view the reader's attention is now solicited to a somewhat long extract from the above work:—

"In Paul's first letter to the Corinthian Church he reprehended, among others, two defects: first, that the members did not maintain internal social government so as to exclude from their fellowship an openly immoral man; and, secondly, that they did not constitute Christian tribunals for the brotherly and voluntary settlement of disputes among themselves, but brother forced brother before the coercive tribunals of the heathen government, when their disputes referred to matters relating to the present life. The first abuse was corrected for the time, in a special case, by their obedience to a peremptory order in the name of the Lord Jesus Christ. But in severely reprehending the second evil, Paul issued no peremptory order for a special case; and apparently the evil practice continued. It involved the assumption that there are two classes of dispute between brethren—one to be decided by brotherly arbitration, the other by coercive jurisdiction; one under Christian law, the other under pagan; the one class relating to the spiritual and future life, the other to the temporal bodily and present life. Paul's protest against recourse by private Christians to coercive law against each other, like Samuel's protest against recourse by the Israelite nation to regal, coercive, and bellicose government, was for the time ineffective. The system then and there begun has never since been eradicated from the Christian community. As no society can exist without some species of government, and as the neglect of active social government by the brethren left the administration of the Christian society to the teachers or clergy, the power of these officials consequently and continuously grew

more exclusive and irresistible. It was an evil to appeal the temporal disputes of Christian brethren to the external and pagan coercive courts; but, evil as this practice was in itself, it was a needful check to the inordinate sacerdotalism of the clergy. Thus was commenced a distinction unknown to the Old Testament dispensation—the distinction between ecclesiastical and civil jurisdiction, between (so-called) Christian government in the Church and in the State; and on this basis the compromise was struck at the conversion of the Emperor Constantine. A compromise was made between the magistrates of the Church and the magistrates of the Empire (the basis of the subsequent Church-and-State organization of Europe), that the former were to regulate the spiritual and the latter the temporal business of the so-called Christian subjects of the Empire—each set of magistrates being invested with the coercive authority of the Empire. But the spiritual department has the moral, inherent, and inalienable right to regulate the temporal; and therefore the priestly caste, having secured the control of the spiritual, easily and naturally obtained predominance over the temporal department for a thousand years. At last the consequent tyranny and abuses provoked the great revolt of the sixteenth century. This, in the North of Europe, has for three hundred years thrown the predominance into the secular scale—into the hands of civilians, lawyers, soldiers, and parliaments. This unnatural arrangement,—a protest against, and revulsion from, sacerdotalism,—cannot, in the nature of things, be permanent. And now that the organization of the sixteenth century is getting into confusion, and an intense desire is felt to discover the Divinely-designed system of Christianity, whereby neither sacerdotalism nor physical-force government shall be supreme, the problem is as difficult as it is important and sublime. It has never yet been solved, practically, on the scale of a nation. It seems to defy the utmost efforts of mere human wisdom. It can be solved only by Divine guidance. Are we, then, to wait for a new revelation, a new physical interposition of the Divinity, as

many expect?—or are there data for a solution in the inspired Scriptures, interpreted after the experience of ages of failure? We believe that the Scriptures, given by inspiration of God, are able to make wise unto salvation; and are sufficient to make, not the individual Christian only, but also the Christian society, perfect, thoroughly furnished unto all good works. We believe that Paul's inspired protest at the germinal appearance of the evils that have led to the gigantic growth of sacerdotal domination, and of coercive jurisdiction over Christendom, contains data and principles for a system with which the Spirit of God could consistently and honourably associate Himself—a system that would have preserved the moral freedom and purity of the Christian society; would have retained the clergy in the position in which Christ had placed them,—as workmen worthy of their meat and wages—as teachers with no right to rule—as examples, but not as lords; would have leavened, purified, and elevated families and nations, the natural and created organizations of mankind; would have qualified the natural rulers of these societies for their due and Christian position and duties; and, instead of organizing sacerdotal churches for the dominion of the globe, would have disciplined and taught the nations and their kings to bring their glory and honour into the Catholic Christian family-union, or magnificent non-sacerdotal confederacy, called in the Apocalypse 'The New Jerusalem.'"

This is very well put. No Dissenter could have put it better. The ultimate problem of Christianized human society rises before us in all its gigantic proportions,—in all its perplexing intricacies. In presence of so towering a phenomenon, the plausible sophisms with which, on the one hand, we are for ever suffocated by the force-party, and the flippant generalizations by which, on the other hand, those sophisms are too frequently encountered, are alike put out of

court. The citadel before which we are sitting down seems as intangible as cloudland. It cannot be undermined, and it laughs at escalade. Yet take it we must, for so hath the Lord God commanded; and nothing short of full and final success will satisfy the Captain of our Salvation. It is related of certain Russian soldiers, that, when asked by a French officer how they could dream, with the inadequate force at their command, of assailing an apparently impregnable fortress, the reply was, "The Emperor has commanded us to take it." This silenced the Frenchman's interrogation, though it could not satisfy his doubts; and we will do well to emulate the honest Russians' faith, which refused to believe that their Czar's requirements could ever embrace the impossible; for our case, though dark, is not so desperate as theirs, and He that sends us forth to fight will, at the fitting time, also send His angel before us.

To carry on the allegory:—This city of God has often been masked; need we add that it has never yet been taken. Pretenders indeed have, from time to time, professed to date their edicts from it; but the seal was a forgery, and the documents were so many acts of rebellion. Constantine allowed himself to be flattered into the belief that he had unlocked the pearly gates, and the Greek and Roman Churches have perpetuated the fallacy down to the present hour. Other Established Churches have set up rival claims, and have declared that the ultimatum was reached when they had, as they conceived, "made the

best of both worlds," by an ingenious contrivance for serving God and Mammon at the same time—when, all the while, the simple fact of their isolation, and of their persecution of outsiders, proclaimed their own revolt. Meanwhile other powers, more honest, have also been at work. A Canute, a Cromwell, an Arnold, have, each in his own way, by experiment or hypothesis, sought to clear the way and push the advance. They have saluted the distant towers, and caught the reflex of the splendour; but they have been gathered to their fathers before the plan of the campaign was even sketched, and we, their followers and admirers, still grovel in the trenches.

In surveying the work to be done, it is especially necessary that we take our standpoint on Christian ground, and not on that of the ruling powers. The Church of Christ is not yet called upon to dictate to earthly governments how they shall dispose of the forces at their command; this would, at present, be beyond her province. But as the vital principle which will one day rule the nations, and whose irresistible might is typified by the "rod of iron," must emanate from the Church, the Church's first business lies at home. No segregated society, calling itself a Church, and found in alliance with an earthly government, is in a condition to speak on the subject. Such a society is simply an engine of State, and, when it speaks, it is the earthly power speaking. By its own consenting act it is fettered, blinded, abused, disgraced, and degraded; and the

rickety formula thus kept upon its legs presumes to ignore the very fountain of Christ's strength, and to declare that voluntarism is a failure. It is beneath the dignity of the unpaid to retort by saying that they are placed by the facts of the case in a false position; for let our position be what it may, we must confess that neither Dissenters nor any class of modern Christians have yet given their principles fair-play. But for all this, the men of independent thought have abundant reason to thank God that they are not in a false position as respects Bible tactics; and that when the order shall arrive to "march," they will not find themselves under the cruel necessity of first divesting their limbs of Saul's encumbering armour. Let then the Church of Christ, which is scattered throughout all communities, and which is bound by no visible cordon, first of all discover and recognise the legend of true brotherhood, forswear all "strife and bitter envyings," and then go reverently to the Master's feet to ask His guidance, and to implore the grace of fortitude and fidelity in prospect of the upturnings which are coming on society. Depend upon it, the Church will still have to fight the world, but not, as heretofore, with the world's weapons. The world is too "cunning of fence" to be foiled by its own tools. But also—and here lies our hope—it little dreams of the slowly accumulating volcanic power with which the imprisoned Nazarite shall yet arise, and in a moment lay the temple of Satan in the dust!

## Memoir of the late Rev. T. Lomas, of Leicester.

**T**HE REV. T. LOMAS was born near Pentrich, in the county of Derby, on the 7th December, 1818. "My father," he writes, "was a butty collier, a class now almost if not altogether extinct in mining districts. Persons of his class were a sort of middlemen, coming between the proprietor and the common miner, having absolute power over the latter and over all the workings."

Thomas was the fourth son in a family of nine children. His education was limited to the benefits of a village school, and even these were enjoyed but for a short period. From a child he was fond of reading, and evinced a desire for knowledge. "Having on one occasion," he says, "like Saul, the charge of my father's asses, as I was tending them in the lanes, and absorbed in reading, I suffered them to get upon forbidden ground. The owner of the land coming up at the time was very angry, and was about to imprison the whole in the pinfold; but seeing a book in my hand, he asked to look at it, and observing that it was 'Bunyan's Holy War,' his manner changed from austerity to kindness; he commended me for employing my time so well, and on this account stated that the asses should not be interfered with. When the gentleman left I felt a sense of relief so great as to remind me of the departure of Diabolus from the town of Mansoul."

When a youth his parents came to reside at Swanwick, in the same county, where the writer was then pastor of the Baptist Church. The late Mr. B. Haslam, then superintendent of the Sunday-school, in-

vited him to become a teacher, and showed him much kindness. "Three or four Sabbaths passed away," he writes, "each bringing a different minister into the pulpit, but neither bringing light to my understanding nor comfort to my heart. At length I observed a fresh minister ascending the pulpit stairs. . . . . Mr. Pottenger, the stated minister of the place, for he it was whose presence attracted my attention, took for his text the 28th verse of the 11th chapter of the Gospel of Matthew. The text and the sermon seemed directed exclusively to myself. I felt that my condition was described, that my case was reached, and that the remedy suitable to it was being pointed out. . . . . This was all new to me, and it seemed true as it was beautiful. It led me, I trust, to accept the Saviour's atonement alone, as the ground of my hope of acceptance with God and of eternal life, and at the same time to draw my motives to holiness of life from the Cross of Christ."

On the 5th of November, 1837, I had the pleasure of baptising him, with several other young people, and of receiving him into the Church. His surrender to the service of God was devout and earnest, and having put his hand to the plough he never looked back. Happiness was now found by him in obedience to the commands of Christ, and in loving efforts to do good. Shortly after his baptism he began to assist in prayer-meetings and in conducting village services. It was soon evident that he had talents of a superior order, and that he was destined for a nobler mission than the work of a



collier. In the midst of his daily toil he became a diligent student, and intermeddled with all knowledge. Books were his delight, and study his recreation.

Some of his earliest efforts at composition assumed the form of *poetry*, and several of his pieces now before me possess a mournful interest. They do credit to his talent and taste, considering his age and want of education; and, combined with other things, they convinced the writer that he had gifts for the Christian ministry. We soon found out that he had a strong desire for this work, either at home or in the mission-field. With this end in view the writer was enabled to release him from his ordinary employment, and to render him some help in his studies. Accordingly, in the year 1839, he left his father's house and came to reside with us, that he might go through a course of training for Horton College. Twelve months he remained with us, dividing his time between study and preaching the Gospel in surrounding villages.

In the year 1840 he entered the College at Horton, then under the care of Dr. Acworth and Mr. Clowes. Here I may fairly quote his own words:—"Now I found the unspeakable advantage of having spent a year prosecuting my studies under the roof of my beloved pastor. It secured me a good position in the college, and enabled me, in some departments of study, to join the classes of the second year."

From the beginning of his collegiate course, he kept a private journal, which shows the fine spirit in which he entered upon his work at Horton:—

"August 1, 1840.—I have just entered this seminary. What an important step! Oh that I may have right views in it, and of the Chris-

tian ministry for which I am preparing! I trust I can say from my heart, in the presence of the All-seeing, that I have no other motive in entering this place than His glory and the good of my fellow-men; and that my conduct may be characterised by love to my brethren, diligence in learning, and zeal in Thy cause, is my humble and earnest prayer."

"January 12, 1841.—I wish my conduct here to be in strict accordance with the Bible; that seriousness and cheerfulness (but no levity) may be characteristic of my deportment, and that every manifestation of feeling, both towards my dear brethren and tutors, may be of the most lovely description."

In this state of mind Thomas Lomas became a student of Horton College, and his excellent tutors (who survive him) will bear me out when I say that few young men have acquitted themselves with greater diligence or success. With some of his fellow-students he took an active part in religious services, visiting from house to house, preaching out-of-doors, holding discussions with infidels, and in many other ways seeking the salvation of souls. As a preacher he soon became popular, and several Churches invited him to become their pastor. At the end of his college course, he settled over the Baptist Church at Salendine Nook, near Huddersfield.

This Church has a history of its own among the Yorkshire churches. It is situated among the hills and nooks of the county. The people are a robust and peculiar race. Born and bred on the hill sides of a fine district, with primitive habits and simple tastes, they possess strong minds and a splendid *physique*. In trade, in politics, in religion, they are men of decision and unbending firmness. Their system of theology

was founded upon the writings of Calvin, though some of the pupils went far beyond their teacher; and their terms of communion rigid in the extreme. Almost everyone among their leading men was a theologian, a critic, a disputant, or a preacher. They could crack the hardest nuts in theology, and they had strong teeth with which to crack them. As Baptists, as Nonconformists, as Protestants, they were a race of heroes, men of renown, always in the van for commercial freedom, civil liberty, and religious equality. They gave no quarter to an Arminian; and as for an Open Communionist, they could detect him almost at the distance of a sabbath-day's journey. In the days of Laud or Bonner they would have been crowned with the honours of martyrdom.

Over this Church my young friend was ordained in the year 1844. It was a serious undertaking for a man fresh from college, and without experience. He was a stripling among veterans, but he entered upon his charge under a deep sense of his responsibility to God, and with a firm purpose to do his best for the good of the people. "My mind," he says, "is often depressed at the vastness of the undertaking. Who is sufficient for these things? None but God can help me through. I am often distressed, but not in despair—cast down, but not destroyed, at the thought of my responsibilities. The Lord is giving me tokens for good; I will, therefore, thank God and take courage."

From the first, Mr. Lomas won the hearts of the people, and the congregation increased rapidly. The young especially were charmed with his preaching, and it was a fine sight to see a large congregation listening to the voice of the young preacher, whose thrilling appeals were made the power of God unto salvation. It was a style of preaching which they

had not been accustomed to hear: a pleasant voice, good composition, fervour of spirit, fulness of Gospel truths, argument, exhortation, remonstrance, pathos, and tears. The result was life from the dead; sinners were awakened to a sense of their danger, the bleating of lost sheep was heard on the moors, and the moans of penitents mingled with the noise of machinery. Conversions, baptisms, additions followed; and there was the prospect of the Nook becoming one of the most influential Churches in Yorkshire.

About this time my dear friend was married to Miss E. Haslam, second daughter of the late Mr. B. Haslam, of Swanwick, Derbyshire. It was a union founded upon mutual affection, and supreme love to Christ. Both nature and grace had fitted Mrs. Lomas for the station she was called to occupy and adorn. Devout in spirit, amiable in temper, and ladylike in manners, she was an ornament to her profession, a helpmeet to her husband, and a treasure to her children. Among the sturdy men of Yorkshire, these young people began their married life, and a goodly sight it was to mark the beginning of their domestic happiness.

Joy and sorrow are near companions. My lamented friend found that his sky was not altogether cloudless and serene. Causes were at work in the Church which disturbed the serenity of his mind, and wounded his tender spirit. A few persons suspected a want of sound doctrine in the pulpit, when tried by their own spurious Calvinism, rather than by the teachings of Christ. The charge had not the shadow of a foundation to rest upon, and it was ungenerous on the part of those who made it. For a season he bore the accusation with meekness, but not without sorrow of heart, and at last resigned his post

amid the regrets of an attached people. Most of them have now passed away beyond the prejudices and mistakes of this world; but over the memories of the dead I record the conviction of many still living, that the leaders of the Church did not manifest towards their young pastor the gentleness of Christ, or the "charity which thinketh no evil."

Under these circumstances Mr. Lomas severed his connection with the Church at Salendine Nook, and in the month of October, 1847, he preached his farewell sermons to a crowded and weeping congregation.

As soon as his resignation was made known, several Churches were eager to obtain his services, but he decided in favour of Charles Street, Leicester. This Church was formed in the year 1831, and its history had not been a happy one. Aware of this fact, and feeling the greatness of the work before him, my dear friend entered upon his new sphere of labour in a devout and humble spirit. Thus he writes:—

"Jan. 1, 1848.—To-day I have arrived at Leicester, the scene of my future labours. How important the step, and what consequences are involved both to myself and others! 'I desire to feel sincere and to be so, and to lay myself out for the Lord and His work. Oh that I may be prayerful, industrious, prudent, vigilant, kind and charitable, forgiving and zealous! Oh! Thou who art all-sufficient to them that trust in Thee, help me, bless me, and make me a blessing!' It soon became evident that Charles Street had found a suitable minister. His piety, his preaching, his prudence, his diligence, and pastoral visitation, won the hearts of the people, and in process of time gave him a good position among other churches in the town. Difficulties which appeared serious at first were overcome by what seemed to be an interposition of Providence,

new members were added from time to time, and a tide of prosperity set in, which continued more or less until the sudden close of his ministry. I find the following entry in his journal:—

"April 8, 1869.—Last Lord's-day was one of the happiest in my life. Admitted seven persons to the Church, among whom were \* \* \* The conversion of the former was striking, that of the latter more so. Thus God is prospering us. Oh, to be thankful! May that prosperity continue!" The congregation steadily increased, and in a few years it was found necessary to enlarge the chapel. Moreover, new and commodious rooms were built for the Sunday-school, while the Church grew and multiplied. Strong in the affection of his people, Mr. Lomas pursued his work without ostentation; he was instant in season and out of season—a guide to the young, a companion to the old, and a visitor to the sick. Men perplexed with the cares of business sought his advice; family disputes were submitted to his judgment, and the house of mourning found him a ready companion. He was a *pastor* as well as a *preacher*, and the former even more than the latter won for him the hearts of his people. These labours were not in vain in the Lord, for his usefulness continued to increase both in the town and county, and during his ministry more than 300 persons were added to the Church under his care.

Twenty years of joy and sorrow had passed away in Leicester, when in the month of May, 1868, he lost his beloved wife by death. This was the great trial of his life, from which his spirits never recovered. Two years afterwards the good people of Leicester were startled by the news of his almost sudden death. On the Sunday morning previous he preached upon the subject of the recent mas-

sacre in Greece, from the words "I have found a ransom," and in the afternoon he presided at the Lord's Supper; but he was unable to take the evening service. On the Sunday following, the news flew through the town that the minister of Charles Street was dead, and many hearts were pierced with sorrow that day. The blow was so unexpected, and the loss to his own flock so great, that expressions of regret and sympathy were manifested on every hand. He fell in the prime of his days and in the midst of his usefulness. By his urbanity and gentleness, by his uniform prudence and readiness to do good, by the kindness of his heart and the liberality of his sentiments, by his public spirit and peaceable demeanour, he had won the good opinion of men of all denominations, who received the tidings of his death with genuine sorrow.

His friends will be glad to know that he had peace and hope in death. I have received the following statement from Mrs. Dyson, who was with him in the closing scene:—"I was told he would know me, as he was quite conscious, but would not be able to speak; to my surprise he put out both his hands and clasped mine, saying, 'My oldest friend, my constant friend, my unknown friend, may the love of God rest upon you, and it *will*—it *will*! All is well, I have nothing to do, it is perfect peace. I have trusted, and *can* trust my children to the care of my God, and their mother's God. He will provide. Farewell, dear friend, mine and their mother's friend!' I said, 'Jesus is very precious now.' 'O yes, He is all my hope; all is peace, and love, and light. All is done.'"—Thus died Thomas Lomas.

On the Thursday after his death the funeral took place at the Leicester Cemetery, in the presence of a large concourse of sorrowing friends.

Dr. Haycroft officiated on the occasion. A service was previously held in Charles Street Chapel, which was crowded to its utmost limits. The Rev. J. P. Mursell delivered a manly and affecting address, from which I take the following extract:—"It was only last Sabbath-day week that our friend was in that pulpit, and preached without knowing that it was his last discourse. For his part he could not realise the fact that the Rev. Thomas Lomas was dead. But he was, and they were mourning over the fact. An impressive serenity surrounded the deceased; he was, as they all knew, constantly serene. He (Mr. M.) saw him as late as Friday last, and exchanged a few words with him; but he was as peaceful as the summer evening—he was solemnly serene, and there was no turbulent element about him. Calmly and quietly he resigned himself to the Great King, having no apprehension, and so he remained and fell asleep in Christ."

Having known Mr. Lomas from his youth, and loving him almost as a son, I can bear witness to his great worth and solid learning. He was a man of excellent parts. His mind was well-balanced. He had a sound judgment and clear understanding. Nor was he destitute of imagination, as his writings clearly prove. By hard study he overcame the disadvantages of his early days, and became a well-read man. On almost any subject he could converse with readiness and intelligence. In the words of Mr. Mursell, "he was a most learned man, although he did not boast of his learning. He was nevertheless well-read, and had a profound judgment on all theological subjects. He was very intelligent, but he was always unobtrusive and quiet, and would talk at times in quietude about those great things which concerned the faith. As to his ministerial teaching, he always

adhered to those truths which were apostolic in their origin and eternal in their final issue."

In his preparation for the pulpit he was most industrious and methodical. His manuscript sermons, more or less full, number 3,000. As a *pastor*, he won the hearts of his people. The bleating of a lost sheep, or the moans of a wounded lamb, touched his heart, and soon brought him to the spot. None sought his help or advice in vain; he was the servant and friend of all. Mr. R. Harris, who was for many years a deacon of the Church in Charles Street, writes in these words:—"I have been thinking over the life of our departed friend, and the most striking features to my mind were his humility and uniform kindness of disposition—he never wearied in trying to alleviate sorrow. I believe his advice was sought and obtained by very many in most trying circumstances. A more kind and judicious friend I never knew."

I cannot withhold the testimony of the Rev. T. Hanson, of Burton-on-Trent, who was baptised by Mr. Lomas during his short pastorate at the Nook:—"The Church there during his ministry was favoured with a gracious revival. The congregations quite filled the spacious

chapel, and many were added to the Lord. I often think of those happy days with delight—the like I shall never have again on this side the Jordan. They were indeed to hundreds of us as the days of heaven on earth. We thought of him and loved him more than a man, his very walk in the lanes did us good, and his removal from the Nook was a time of general lamentation. I shall never forget the day when he preached his farewell sermons. It was nearly such a day as we witnessed at his funeral."

Mr. Lomas left seven orphans without adequate provision for their education and support, but, to the honour of Leicester, it must be recorded, that as soon as the facts of the case became known, gentlemen of all denominations, including the mayor and many of the leading men in the town, spontaneously offered their contributions, and a most handsome sum of money has been raised. It was a noble testimony to the worth of my lamented friend, and it adds another to the many good deeds for which the people of Leicester have been distinguished. "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

T. POTTINGER.

---

## The Church at Antioch.

---

**A**S this Church is often referred to in the Inspired Scripture, and moreover attained, undoubtedly, to a prominent and honourable position among the Christian societies, both of apostolic and later times, we will endeavour to condense into a small compass the information which has

come down to us concerning it. The *place* where it was formed first claims our attention. There are two Antiochs referred to in the New Testament. One is called "Antioch in Pisidia," and was a part of Asia Minor. It was there that St. Paul preached the sermon, a sketch of

which is preserved in Acts xiii. 16—41. There also, as was often the case, "the unbelieving Jews" so violently resisted the pious efforts of Paul and his zealous fellow-missionary, Silas, that they were constrained, according to the command of Christ, to "shake off the dust of their feet against them." The other Antioch, and a far more famous one, was *Antioch of Syria*, the one of which we are now to speak. There seems to be no mention of this famous place in the pages of the Old Testament Scriptures; although St. Jerome tried to identify it with Riblah, mentioned by Jeremiah (chap. xxxix. ver. 5) as the headquarters of Nebuchadnezzar when he besieged Palestine, about 500 years before Christ. Modern critics reject the opinion of St. Jerome, but the matter is worth mentioning, because this Riblah has been discovered in our own times, and its situation is exactly that which a military commander would choose as the chief place of his encampment. Dr. Robinson, who visited it in 1852, describes it as "lying on the banks of a mountain stream in the midst of a vast and fertile plain, yielding the most abundant supplies of forage. From this point the roads were open by Aleppo to the Euphrates and by Palmyra to Babylon. . . . by the end of Lebanon and the coast, to Palestine and Egypt." The city of Antioch, like Jerusalem, was "beautiful for situation." It was built on the banks of the noble river Orontes, where "the chain of Lebanon, running northwards, and the chain of Taurus, running eastwards, are brought to an abrupt meeting." The locality is thus vividly described by the Dean of Westminster in his valuable work on "Sinai and Palestine:" "The northern river (of Lebanon) is the Orontes. This alone, of the four rivers, is said to have the aspect, not of a mountain stream,

but of a true river. With this agrees the account of the abundant waters of its source, immediately north of the rise of the Leontes, which seems to have entitled it, amongst all the springs of Syria, to the emphatic name of '*The Spring*.' Worthily of its origin the river rolls on; and, whether in the length of its course, or the volume of its waters, or the rich vegetation of its banks, it is not surprising that, to the Roman world, the Orontes should have appeared as the representative of Syria. Politically, too, as well as by its natural features, it presented the chief point of contact, in latter times, between this corner of Asia and the West. Here, what may be called the turning-point of its course, where its spacious stream is diverted from advancing farther northward by the chain of Amanus, the offshoot of the Taurus range, rose the Greek city of Antioch. Out of a vast square plain, the Orontes issues into a broad valley, opening seawards, but closed in on the north by Amanus, on the south by the rugged hills of the Casian range. These last, with the circuit of vast hills that crown their heights, defended the city on one side, as the Orontes formed a natural moat on the other side in the level valley. All the cities in Palestine must have seemed mere villages or garrison towns in comparison with the size, the strength, and the beauty of this new capital. . . . From Antioch the river pursues its westerly course, and it is in this, its last stage, that the scenery occurs, which—by the wooded cliffs, the numerous windings, and the green spaces by the riverside—has suggested the likeness of the English Wye. Enormous waterwheels, turned by the ample stream; gardens, hedged in, not by the usual fence of stiff prickly-pear, but by plane and oleander, as the river passes by the probable site of Daphne—these are some of the features which distinguish the scenery

of the Orontes from the usual imagery of the East." So pleasant a spot must have been early peopled, and, as men became familiar with civilisation, commerce, and national life, it could not but have appeared to them as marked out by nature and providence as the site of a great city. Nor were they mistaken. About 300 years before Christ, its destiny was accomplished by Seleucus Nicator, one of the generals of Alexander the Great, who founded Antioch there, calling it so in honour of his father, Antiochus. It thus became the capital of the Syrian monarchs, and, in course of time, one of the renowned cities of the world. Seleucus had a passion for city-building. He erected "Antioch in Pisidia," already referred to, and Laodicea, condemned to an ignominious immortality in the epistles to "The Seven Churches of Asia." "He is said to have built, in all, nine Seleucias, sixteen Antiochs, and six Laodiceas. This love of commemorating the members of his family was conspicuous in his works by the Orontes. Besides Seleucia and Antioch, he built, in the immediate neighbourhood, a Laodicea in honour of his mother, and an Assamea in honour of his wife; but by far the most famous of these four cities was the Syrian Antioch." It would be easy to say much concerning "the things which do renown this city;" but, to prevent prolixity, we prefer quoting a condensed account of it from the valuable pages of "Conybeare and Howson's Life of St. Paul":—

"Strabo, in the time of Augustus, describes the place as a Tetrapolis, or union of four cities. The first two were erected by Seleucus Nicator himself . . . . on that wide space of level ground where a few poor habitations still remain by the banks of the Orontes. The river has gradually changed its course and

appearance as the city has decayed. Once it flowed round an island, which, like the island in the Seine, by its thoroughfares and bridges, and its own noble buildings, became part of a magnificent whole. But, in Paris, the Old City is on the island; in Antioch it was the New City, built by the second Seleucus and the third Antiochus. The fourth and last part of the Tetrapolis was built by Antiochus Epiphanes, where Mount Silpius rises abruptly on the south. On one of its craggy summits he placed, in the fervour of his Romanising mania, a temple dedicated to Jupiter Capitolinus, and on another a strong citadel, which dwindled to the Saracen castle of the First Crusade . . . . . Turning now to the period of the Empire, we find that Antioch had memorials of all the great Romans whose names have been mentioned as yet in this biography. When Pompey was defeated by Cæsar, the conqueror's name was perpetuated in this eastern city by an aqueduct and by baths, and by a basilica called Cæsarium. In the reign of Augustus, Agrippa built in all the cities of the empire, and Herod of Judea followed the example to the utmost of his power. Both found employment for their munificence at Antioch. A gay suburb rose under the patronage of the one, and the other contributed a road and a portico. The reign of Tiberius was less remarkable for great architectural works; but the Syrians by the Orontes had to thank him for many improvements and restorations in their city. Even the four years of his successor left behind them the aqueduct and the baths of Caligula. The character of the inhabitants is easily inferred from the influences which presided over the city's growth. Its successive enlargement by the Seleucids proves that their numbers rapidly increased from the first. The population swelled still further

when, instead of the metropolis of the Greek kings of Syria, it became the residence of Roman governors. The mixed multitude received new and important additions in the officials who were connected with the details of provincial administrations. Luxurious Romans were attracted by its beautiful climate. New wants continually multiplied the business of its commerce. Its gardens and houses extended on the north side of the river. Many are the allusions to Antioch, in the history of those times, as a place of singular pleasure and enjoyment. Here and there an elevating thought is associated with its name. Poets have spent their young days at Antioch; great generals have died there; emperors have visited and adorned it. But, for the most part, its population was a worthless rabble of Greeks and Orientals. The frivolous amusements of the theatre were the occupation of their life. Their passion for races, and the ridiculous party-quarrels connected with them, were the patterns of those which afterwards became the disgrace of Byzantium. The Oriental element of superstition and imposture was not less active. The Chaldean astrologers found their most credulous disciples in Antioch. Juvenal traces the superstitions of heathen Rome to Antioch:—

‘In Tiberim defluxit Orontes;’  
‘The Orontes flowed forth into the Tiber.’

Chrysostom complains that even Christians, in his day, were led away by this passion for horoscopes. Jewish impostors like Simon Magus, Elymas the sorcerer, and the sons of Sceva, sufficiently common throughout the East, found their best opportunities here. It is probable that no population has ever been more abandoned than those of Oriental Greek cities under the Roman Empire, and of these cities Antioch was

the greatest and the worst. If we wish to realise the appearance and reality of the complicated heathenism of the first Christian century, we must endeavour to imagine the scene of that suburb: the famous Daphne, with its fountains and groves of bay-trees, its bright buildings, its crowds of licentious votaries, its statue of Apollo—where, under the climate of Syria and the wealthy patronage of Rome, all that was beautiful in nature and in art had created a sanctuary for a perpetual festival of vice.”

It was in this vile place—that seat of Satan—that the religion of Jesus wrought some of its greatest triumphs, and thus, like Hercules strangling serpents in his cradle, gave proof of its power, even in its early years, to extend its victories the wide world over. The *first* Gentile Christian Church was formed at Antioch; and it is worthy of note that not apostles, but certain nameless disciples, were honoured to begin the great work there. “Now they that were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and *Antioch* . . . preaching the Lord Jesus” (Acts xi. 19—21). How true the proverb, “The blood of the martyrs is the seed of the Church!” “The hand of the Lord was with them, and a great number believed, and turned unto the Lord.” When the tidings of these pleasant facts reached the Christians at Jerusalem, they “sent forth Barnabas to Antioch,” to encourage, instruct, and guide the new disciples. We know what he saw, felt, and did there: “Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord . . . . and much people was added to the Lord.” Barnabas soon needed help, amidst the labours and responsibilities of this important and increasing



sphere of labour; and, under Divine direction, he "departed to Tarsus, for to seek Saul."

Barnabas and Saul were probably known to each other before their conversion to Christ. Cyprus, the birthplace of Barnabas, was not far from Tarsus, the birthplace of Saul; perhaps they were educated together at Tarsus; and having been college companions, and having studied Homer and Euclid together, they were privileged to be fellow-labourers in the great work of converting the world to Christ. Barnabas found Saul at Tarsus: "And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people."

Thus was the Church at Antioch favoured with some of the earliest evangelical labours of the Apostle Paul, while for "a whole year" his holy life shone like a light in a dark place.

This Church had reason to be very grateful for the good and gifted ministers whom the Lord had sent among them. "Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul." (Acts xiii. 1). The first and last of these we know well; of the others we only know the names. "Simeon that was called Niger," that is "Simeon the Negro," was probably an African proselyte, and thus early was given an earnest of the time when "Ethiopia shall stretch forth her hands unto God." "Lucius of Cyrene" is probably the disciple mentioned in Romans xvi. 21, as a "kinsman" of St. Paul. In all probability, therefore, he is not the same as Luke the evangelist, "the beloved physician;" though it is re-

markable that, according to Herodotus, "the second-best medical men in the world were those of Cyrene." "Manaen, which had been brought up with Herod the tetrarch," is mentioned only in this verse; and his name is the same as Menahem, a king of Israel, mentioned in 2 Kings xv. 14. He was "the foster-brother" of Herod Antipas, and in his youthful days must often have looked with envy upon the worldly prospects of his princely playmate; but he was wiser, now that Herod was an exile in Gaul, and he an honoured minister of "the gospel of the grace of God." This remarkable passage (Acts xiii. 1, 2) tells us that the Christians at Antioch were favoured to attend the ordination of St. Paul to the first of his missionary journeys; and it was from the same place that the apostle set out on the other two evangelical expeditions which are mentioned in the Acts of the Apostles. If it was properly considered an honour for the Church at Bedford to set apart John Bunyan to the work of the ministry, or for the brethren at Leicester to send Dr. Carey as a missionary to India, what a privilege the Christians at Antioch enjoyed in three times sending forth the great Apostle Paul to convert the nations to Christ! Probably their fame reaches its climax in the fact that "the disciples were called *Christians* first at Antioch." Like such names as "Puritan" and "Methodist," the word was probably first applied in mockery and scorn to the disciples at Antioch; but it is now among the very foremost for fame in the spiritual vocabulary of the world; and though the disciples of Antioch have dwindled down to a mere handful of people, the honoured name of "Christian" is the glory of the foremost of nations, and their watchword in the great conflicts for the supremacy of "God and of His Christ."

# The Trades and Industrial Occupations of the Bible.

BY THE EDITOR.

## VI.—THE WARRIOR.—*Continued from page 584.*

OF the various kinds of weapons employed in attack, *the sword*, both in regard to antiquity and universality, has the pre-eminence. On the sculptures of Nineveh, the Assyrian warriors wear it on the left side, suspended from the waist; and the weapon is straight and short, scarcely exceeding in its size the dimensions of a dagger. The pommel and scabbard are richly decorated—usually with animal forms; and there is no guard for the hand, nor is the hilt separated from the blade by a crosspiece. On the Egyptian monuments we find the same dagger-like sword. Homer, who is to ancient Greek life what the pictured stories of the Tigris and the Nile are to Assyria and Egypt, has given us in the *Iliad* a very complete description of the armoury of the Grecian heroes. They, it would seem, only resorted to the sword when the javelin was lost. The proximity of the combatants to each other is one of the most striking features in the wars of antiquity:

“Then Peneleus and Lycon, hand to hand,  
Engaged in combat; both had missed  
their aim,  
And bootless hurled their weapons:  
then with swords

They met. First Lycon on the  
crested helm  
Dealt a fierce blow, but in his hand  
the blade  
Up to the hilt was shivered; then  
the sword  
Of Peneleus . . . deeply in his throat  
the blade  
Was plunged.” \*

The sword of Agamemnon is thus described:—

“Then o’er his shoulder threw his  
sword; bright flashed  
The golden studs; the silver scab-  
bard shone,  
With golden baldrick fitted.” †

The exact shape of the Roman sword, earlier than the days of Scipio (B. C. 150), is not known; but in his time he describes it as identical with the well-known Spanish weapon. Brass or bronze was the metal of which the arms of all the Eastern nations were made; iron did not supplant it till the fifth century B.C.†

“Æratæque micant peltæ, micat  
æreus ensis.”—*Æn.* vii. 743.

The use of Goliath’s sword by

\* *Iliad*, vi. 385.

† *Iliad*, xi. 29, (Lord Derby’s translation).

‡ M. P. Lacombe.

David (1 Sam. xvii. 51 & xxi. 9) indicates the smallness of the weapon in comparison with the dimensions of its original owner. The sword is in Scripture said to be carried in a sheath (1 Sam. xvii. 51), slung on a girdle resting on the thigh (Ps. xlv. 3). "Girding on the sword" is preparing to make war. The two-edged sword is repeatedly named (Rev. i. 16, ii. 12; Heb. iv. 12). The Word of God is thus described because of its acute and penetrating power; it cuts every way. Aris- tophanes says of Peleus :

" His powerful speech  
Pierced the hearer's soul, and left be-  
hind,  
Deep in his bosom, its keen point  
infixt."

Next in importance to the sword, *the spear* takes its place amongst offensive weapons. It was sometimes large and heavy, as in the case of Goliath and other giants; as found in general use, it graduated down to the size of a mere dart. The spearheads used by the Egyptians varied greatly in their form. The Roman *pilum*—the spear which, according to Montesquieu, subdued the world—was not only used as a missile, and in charging the foe, but to ward off the blows of the Gallic swords. Polybius says that it notched the hostile blades to such an extent that they were changed into mere *strigiles* (skin-scrapers), such as were used in the baths. The *pike* was the most formidable arm in early mediæval fighting. The Swiss and Germans were preeminently skilful in handling it; and for this reason, the foot-soldiers of

those nations were long esteemed the best in Europe. The French infantry never took kindly to the pike, probably in consequence of their deficiency in strength and stature. Gustavus Adolphus dispensed with its use, and gave to his infantry the command—"Fire at fifteen paces."

Both for the purposes of the battle and the chase, *the bow* is found to have been universally employed by the ancients. Ishmael was famous for his archery, (Gen. xxi. 20). Esau takes the wild animals with his arrows, while his less athletic brother dresses the tame kids of the homestead (Gen. xxvii. 9). It was not beneath the care of Jonathan, though a king's son, to be held in estimation for his exploits with the bow (2 Sam. i. 22); and on the slopes of Gilboa, he, his father, and his brethren became victims to the Philistine archers. The tribe of Benjamin was distinguished by the extraordinary skill of its marksmen, who could sling and discharge arrows from the bow either with the right hand or the left (1 Chron. xii. 2); but Reuben, Gad, Manasseh, and Ephraim also had their bowmen (1 Chron. v. 18). To some specific act of cowardice, as well as to the general facts connected with their desertion from the standard of the Lion-tribe, there is a memorable reference in Ps. lxxviii. 9 :—"The children of Ephraim, being armed, and carrying bows, turned back in the day of battle." The metal bow, called in our version "the bow of steel," but which was actually made of copper or bronze, is spoken of on account of its great strength. The early use of

poisoned arrows we gather from Job vi. 4—"The arrows of the Almighty are within me, the poison whereof drinketh up my spirit;" and the words of Ps. cxx. 4, "Sharp arrows of the mighty, with coals of juniper," have been taken to refer to the practice of attaching combustibles to the arrowhead. "The fiery darts of the wicked" (Eph. vi. 16). The Greek and Roman poets make frequent allusions to the poisoned arrow, but in the realm of poetry there is no rendering of the text referred to (Job vi. 4), so pathetic as that in which Cowper describes his wounds, received from the arrows of the Lord :

"I was a stricken deer that left the herd  
Long since. With many an arrow  
deep infix'd  
My panting side was charged, when  
I withdrew,  
To seek a tranquil death in distant  
shades.  
There I was found by one, who had  
himself  
Been hurt by the archers. In his  
side he bore,  
And on his hands and feet, the cruel  
scars."

The Egyptian bow was about five feet in length, and the arrows varied from twenty-two to thirty-four inches. As with the old English archers, the custom in war was to draw to the ear, and let the shaft fly in the line of the eye. The bowstring was so strong that it was frequently used to ensnare a captive.† Creçy, Poitiers, and Agincourt were won by the archers. In the reign of Ed-

ward IV. it was enacted that every Englishman, whatever his station (the clergy and judges only excepted), should own a bow his own height, and keep it ready for use, and provide for his sons' practising the art from the age of seven. Latimer, in one of his homely sermons, says: "In my time my poor father was as delighted to teach me to shoot as to learn any other thing; and so I think other men did their children. He taught me how to draw, how to lay my body and my bow, and not to draw with strength of arm, as other nations do, but with strength of body. I had my bow bought me, according to my age and strength; as I increased in them, so my bows were made bigger and bigger, for men shall never shoot well except they be brought up to it. It is a goodly art, a wholesome kind of exercise, and much commended as physic." The range of the heavy old English shaft is said to have been as much as two hundred and forty yards. Drayton writes that an English archer at Agincourt,

"Shooting at a French twelve score  
away,  
Quite through the body stuck him  
to a tree."

Shakspeare says: "A good archer would clap in the clout at twelve score, and carry a fore hand-shaft a fourteen and a fourteen-and-a-half."‡ The crossbow was interdicted by the Second Council of Lateran, in the year 1139, as too murderous a weapon to be employed by Christians, yet at Creçy

\* *The Task*, book iii.

† Wilkinson's *Ancient Egypt*, vol. ii. p. 351.

‡ *Henry IV.*, Act iii. Scene 2.

the French army had 6,000 Genoese crossbowmen. This age of Arm-strongs and mitrailleuses has far surpassed the punctilios of Pope Innocent II. and his bishops.

The *sling* is first mentioned in Judges xx. 16, where it is said of seven hundred Benjamites, that with the left hand "every one could sling stones at a hair, and not miss." Originally the shepherd's weapon, as we find from the history of David, it became in later years a recognised force in the army (2 Kings iii. 25). Some of the Greek writers affect contempt for this weapon; but the Ten Thousand, when exposed to the Persian missiles, were glad to adopt it, and found the advantage of the Rhodian bullets, in their superiority of range over the stones of the enemy. It is worthy of notice that the Greek slingers were familiar with one of the strong points of modern artillery—the greater speed and accuracy of conical over spherical shot. Surely insult was never more effectively added to injury than when these witty rogues, giving every bullet its billet, inscribed them with such messages as *ΔΕΞΑΙ*—"Take that." In the Thracian war Philip of Macedon lost his right eye from such a missile. Aster of Amphipolis offered his services to the king, saying that he could bring down birds in their most rapid flight. "When I make war upon starlings," said the monarch, "I will take you into my service." This was a costly repartee, for from the walls of Methone the unerring marksman let fly a dart, bearing the inscription, "To Philip's right eye." The missile was sent back with the reply, "If Philip takes

the city, he will hang up Aster." The king lost his eye, the archer his head; but Philip never liked to hear the word "Cyclops" or "eye." Latimer's opinion, that men never shoot well unless they are brought up to it, was held in the Balearic Isles, where no child was allowed to eat his breakfast until he had first brought it to the ground with his sling.

In our review of the defensive weapons mentioned in Scripture, we assign the first place to *the helmet*, on account of the prominence of its appearance, the important service it rendered, and the spiritual instruction derived from it. The first mention of this piece of armour is found in 1 Samuel xvii. 5. This chapter contains a more complete inventory of military furniture than any other in the Sacred Volume. Beyond the statement (2 Chron. xxvii. 14), that Uzziah furnished all his host with helmets, we have no actual representation of a Hebrew warrior wearing this protection to the head. The Assyrians and Egyptians wore them with an abundance of decoration. Homer's heroes are also great in the helmet: "Hector of the gleaming helm" (*Iliad*, vi. 137). Agamemnon and Menelaus "were fearful with the horsehair plume that nodded o'er the brow" (*Il.* xi. 42, iii. 390); while Diomedes and Ulysses have

"a leathern headpiece placed  
Without or peak, or plume, a simple  
casque,  
Such as is worn by youths to guard  
their head."\*

---

\* *Iliad*, x. 287 (Lord Derby).

In the memorable description of "the whole armour of God" (Eph. vi. 17), the apostle says, "Take the helmet of salvation;" in 1 Thess. v. 8: "And for an helmet, the hope of salvation." Both of these passages are derived from Isaiah lix. 17, in which the Captain of Salvation is clad with His panoply: "A helmet of salvation upon His head." All eyes of the serried hosts were wont to fasten on the nodding plumes of the *Dux Imperator*, the leader of the fight. The army of Christ all recognise Him as the Saviour, and the hope of salvation exalts their heads in the fiercest conflicts of earth.

The literature of the shield, fully discussed, would fill a volume. Two kinds are clearly distinguished in the Bible—the *tzinnah*, or large shield, which covered the whole body of the warrior (Ps. v. 12): "For Thou, Lord, wilt bless the righteous; with favour wilt Thou compass him as with a shield"—that is, he shall be completely protected from head to foot by the Divine favour. The *mâgên*, or buckler, was the small shield used for close conflict. The materials of which they were composed varied with different countries, and their artistic excellence became at length proud achievements of skill and tokens of wealth. All nations have borne the shield on the left arm. This simple fact throws light on one of the most penetrating of the proverbs of Solomon: "A wise man's heart is at his right hand; but a fool's at his left." The wise look always at their weakest side; the foolish trust in their defences, and rejoice in their strength. The Greeks, like the Hebrews, had two

words for the shield. It is of the *Thyrsos*, the large doorlike shield, the apostle speaks (Eph. vi. 16): "Above all, taking the shield of faith"—that is, covering all beside. The armoury of David, where there hung "a thousand bucklers, all shields of mighty men," had no defence like this; and he who knows its worth will say, of all expedients in the world, as David did of Saul's armour: "I cannot go with these, for I have not proved them."

The *breastplate*, or cuirass, originally intended for the protection of the heart, gradually altered its dimensions, until it became a coat of mail. It would weary our readers to enter on the description of all the varieties of chain and platecoat-armour, with the minute precautions of *epaulieres*, *brassarts*, *coudieres*, &c., whose nomenclature—always French—points to the protracted wars of the 13th, 14th, and 15th centuries, when as much effort was made to enclose men in metal, as naval architects now expend on the construction of invulnerable ships. We gladly turn from the carnal weapons to those which are spiritual: "The breastplate of righteousness" (Eph. vi. 14); "The breastplate of faith and love" (1 Thess. v. 8). There is no confusion in the application of these graces to different purposes; for, although the material helmet can never be a shield, nor the coat of mail serve for a spear, it is not so with spiritual things, which have a capacity of interchange and a diversity of use unknown in the limited regions of the seen and temporal. Always on his heart the grace-clad soldier of the Cross will wear

the Righteousness of Christ—always he will feel that the war he wages is just and holy—often he will rejoice that faith and love guard the vital warmth and nerve him for the fray. The *girdle* and the *shoes* complete the harness of Paul's warrior: the former is truth, which binds up all, and braces the frame for service; the feet clad with the sandals of the Gospel of Peace are ready for all roads and all weathers.

WHEREFORE TAKE UNTO YOU THE  
WHOLE ARMOUR OF GOD, THAT YE  
MAY BE ABLE TO WITHSTAND IN  
THE EVIL DAY; AND HAVING DONE  
ALL, TO STAND.

"For the devil will be sure to hit the least part that he finds unarmed: if it be the eye, he will dart in at that casement, by the presentation of one lewd object or another; if it be the ear,

he will force that door open by bad counsel; if the tongue, that shall be made a world of mischief."\*

"When the soul is surrounded with enemies on all hands, so that there is no way of escape, Faith flies above them, and carries up the soul to take refuge in Christ, where it is safe; it sets a soul in Christ, and there it looks down on all temptations, as at the bottom of the rock, breaking themselves into foam. When the floods of temptation rise and gather, so great and many that the soul is even ready to be swallowed up, then by Faith it says, 'Lord Jesus, Thou art my strength; I look to Thee for deliverance; now appear for my help.' And thus it overcomes the guilt of sin; that is answered by His blood, and the power of sin is conquered by His Spirit; and afflictions that arise are nothing to these. His love and gracious presence make them sweet and easy."†

\* Spencer.

† Leighton.

## Christ's Overtures of Mercy Rejected.

BY BABOO BHAGYADHOR MULLIK,

*Inspector of Mission Vernacular Schools, Jessore, Bengal.\**

"As a hen gathereth her chickens beneath her wings, in like manner  
How often have I also wished to gather your children, but ye were not  
willing!"  
Luke xiii. 34 (Bengali Version).

"YE were not willing, but I was  
willing"—this is a very fearful word. Gunga flows on, but the  
thirsty do not advance towards her;  
what a sorrowful thought! Those  
whose disobedience and unwillingness

\* It has frequently struck me of late, that could I find time to translate one of the discourses of this native brother, and have it published in England, it would give the friends of our Mission there a better notion of the hold which Christianity has taken upon some of our brethren in India than the fullest reports we could write. The present is a very ordinary specimen of Bhagyadhor's discourses. His duties are very heavy. He has to visit from ten to fifteen of our mission-schools every week, and give instruction in each; and, besides, to gather the teachers together for instruction privately. Still he preaches on an average twice every three weeks, and writes out his sermons in Bengali (*in extenso*). It has been peculiarly pleasing to watch the gradual expansion of his mind.—R. J. E., Jessore.

were the cause of this expression—the Jews—Jesus addresses weeping, and very sorrowfully in this wail, under the name of Jerusalem. What might be His reason for this? Towards those people Our Lord had a particular intention. As a normal school is established with a view to preparing teachers, and to multiplying schools and learning in the land, so Our Lord's intention was that, having well-established the Jews in His religion, He should through them teach it to all tribes and conditions of men. With this view He bore much, and was patient with them, and did much for them. His particular hope was towards them, and He helped them in particular. Hence He sorrowed exceedingly. The pupil for whom we have laboured but a day or two is but in small degree a source of sorrow to us if he suddenly leave the school and become wicked. But over the defection of those for whom we have laboured much, we grieve exceedingly. Or when upon a sick man we have spent much medicine and thought, without being able to remove his sickness, we grieve much. Think for a moment—if a minister come once in a way to some place, and give a good sermon, as Mr. Greaves or Mr. Vaughan has occasionally done in the Church of England in Jessore, and afterwards, at Calcutta, he hears that the Europeans of Jessore have become very wicked, he does not grieve very much over that, for he has never exerted himself much for the Europeans here. But the missionaries, who have left father, mother, brother, friend, and, coming to this country, have long been in charge of a church, and, for the Christians of this country, have written books, and preached and taught, without seeing aught of spiritual life or thought in the people—do not such labourers exclaim, with sadness: "Alas! those for

whom I forsook father, mother, and all my dear ones, and for the love of whom, despising the dangers of the boundless ocean, I came to this far-off land—whom Satan would have carried captive to destruction, but whom I sought to lead to heaven—even them has Satan wrested from my hand. Alas! why did I come to this country? Had I remained in my own land, and taught the people there the religion of Jesus, should not I have been able to prepare many more for the kingdom of heaven?" Many such sorrowful reflections must arise in their minds. They say, like Isaiah, "Who hath believed our report?" Thus, those who have spent their lives in vain for the welfare of others, are bowed down with sorrow. I say all this to show that by so much as we labour for any object fruitlessly, by so much do we grieve over it.

It was so also with Our Lord. What had He not done for the Jews? When He saw all the world veiled in sin, then, for the welfare of all, He chose one man. It was His design that his descendants should be the teachers and the examples of all mankind, and should make them vessels of salvation. Did He find at that time any holy men for this great work—such as Paul, or Peter, or others? Not so; but Abraham, a gross idolater and a child of idolaters, even him He chose. Was he a devoted worshipper of God? We hear nothing of any holiness of his at that time. Of him, when called, we have no such record as we have from the lips of God regarding Noah: "Thee only have I found at this time holy and righteous." Did, then, God love him because he was an idolater? Far from it. Abraham was indeed devoid of all recommendation to God's special favour; but He had, by His Spirit, purified him, and made him holy and devoted to God, so that at the last he was ready, at God's command, to offer up



even his only son! Abraham had eventually many sons, but of them all only Isaac was chosen. Isaac had two sons, and the younger was chosen. He, anon, had twelve sons, who in time were counted as Israel. They did not like the name Jew; for Israel means "*A victor with God*," whilst Jew was a term of reproach, applied to them in anger by their enemies. Be that as it may, the descendants of these twelve sojourned, by the command of God, in Egypt, and in course of time they multiplied exceedingly. But even then they had not honour nor glory; they laboured like slaves without pay, and not a day passed without their being beaten or maltreated. How great their shame—an Ethiopian was their master, and flogged them! Having fallen into this condition, they called upon God, and He wonderfully delivered them. Upon all the land He brought up frogs, mosquitoes, lice, hail, and darkness. But in Goshen there were none of these. Wherever you go in the Egyptians' land, there are the heaps of rotting frogs, and from the stench, sickness of many kinds are produced; but turn into Goshen, and not one of these portents will you find there. In all Egypt the people are enveloped in thick darkness; no one can see another's face—all are in danger. But go into Goshen, where God's people dwell, and there is not a trace of the darkness to be found! Everything is clearly seen, and *there* the people are in no perplexity. At last He brought out that race in a manner such as no eye had ever seen or heard of—in a way that had never even been imagined in the most fabulous story. He divided the Red Sea, and marvellously brought them through it to the other side. Then, in the wilderness by which they came to the expected country, He caused them to dwell for forty years. During this long period their sandals did

not wear out, nor did their clothes fail them. There is no want of food; they are fed with *heavenly food*—with manna which angels eat.

But why did He cause them to bear such hardships? The reason was this—that the people, when they thought of their former desperate condition, might remember with gratitude their Deliverer. Thus He again and again reminds them that *He* had brought them out of the land of Egypt, out of the house of bondage. Nevertheless they were not grateful. They received the law, and from every danger—from scorpions and other poisonous reptiles, and from beasts of prey that dwelt in the wilderness—they were delivered; and at length they got to dwell in peace in their own land. Six years they sow and reap, one year they rest; in forty-nine years they have rested seven, and yet they have no lack of food. But, though thus largely helped, what is their conduct? The prophets, who speak to them in God's name, they destroy, and they are devoted to adultery and many other gross sins.

They would not take shelter under His wing, and be subject to Him, but rather, in every way they showed a rebellious spirit. Did not this cause the Lord's sorrow? We cannot doubt that it did. He said, "How often would I have gathered you, &c., but ye would not!"

From all this did not the Lord become hopeless? Even now will He place his reliance upon them? Our Lord spoke a parable in this beautiful parable (Luke xx. 9—13): "I will send my beloved Son, they will come to themselves when they see Him," &c.

Accordingly the Lord God sent His Son. When the Son also had come amongst that rebellious people, seeking their welfare—seeking that by any means they might obtain salvation, and to lead them again to

love God—did they hear Him? He came into His own possession, but His own household received Him not. When we contemplate the land of the Jews, what do we see? When the Lord has somewhere done some wonderful work, then a few wicked persons come together, and say to one another, "Brother, that fellow has done such a wonderful thing as no one else ever did; what shall we do? We must make away with Him. Come, let us do so, for see, the world is going after Him." Such is what is being said: all are against Him. Again, were they pleased with His works amongst them? Never. Yet He never did what was bad, or in the least degree faulty. They found fault with Him for doing good! If He ate little, they said, "He is a child of poor parents; He does not know what good living is." If He ate well, they said, "Why, this fellow is a glutton and a wine-bibber." If He had not eaten with the poor, they would have said, "He is a proud fellow." Again, when He ate with the poor, they said, "He is a friend of publicans and sinners." He was found fault with for restoring a man's withered hand, simply because He did it on the Sabbath. Verily, they could not bear His good works because of their evil eye. He did good, and it was bad in their sight; had He done evil, that too would have been bad. As a certain missionary, who, having learnt the language of the educated natives of this country, was sent amongst agriculturists, and they did not understand him; having at length acquired their language, he was again transferred to work amongst the educated, who now could not understand him. Again he was sent to people of another tongue, and could not make himself understood; as soon as he had learnt their language, he was sent back to his former field, but had meanwhile forgotten the language

there used. At last he said, "I must remain dumb, for no one can understand me." Had Our Lord remained dumb, the people would perhaps have been well-pleased.

Again, even among His followers, we see diversity of opinion in one family. One is devoted to the Lord, another to the things of the world. There are Martha and Mary. The two sisters were, each in her own way, worshippers of the Christ; but Martha's mind was occupied with worldly matters, whilst Mary's was fully devoted to the Lord. When this Mary, leaving earthly things, was serving Him and listening to His teaching, Martha thought that a drawback to their work. Her way was, "Let us serve the Lord a little, and let our household work go on to the full." With this opinion, she complained of her sister to the Lord—"Lord, let her go, that she help me in my household duties." But the Lord replied, "Mary has given her mind to the right thing." Now also do we see this kind of people. The husband wishes to give four rupees (eight shillings) for a good work; the wife says, "Why spend so much? Give eight annas (one shilling). Are we so much obliged to the Lord? Rather, if you buy silver ornaments, it will be more useful in the end." But she forgets that, in the end, the Lord alone will be able to help. Many people think, should *they* die, what will become of their children? Then they pay in their money to the Family Fund, but to the Lord they give not a pice. They do not place their dependence upon the Lord, but upon the Family Fund. They know not that the children of the righteous will never have to beg. Think not that I condemn the paying towards the Family Fund. Rather, it is the right thing to do—better than being improvident. I am only speaking now of those who give all to that fund, and nothing to the

Lord. Then, as now, there were those who, though they were called disciples, did not give all their heart to Him: of such Martha is an example.

Now, as we read this account of Christ weeping over Jerusalem, we may be apt to think that it is only over the Jews that He thus lovingly laments; but it is not so. Concerning us also His lamentation is the same. As a tender mother, He says every moment, "Children, shelter yourselves under My protecting wing, where ye shall remain unhurt. I am willing!" We, on the contrary, reply, "Under Thy wing there is nought but sorrow—we will not take shelter there. For us there is Satan, we will be sheltered in him; at last, if we die, we die!" Chiefly now does the Lord say to the obstinate Christians of Bengal: "Come *ye* under My wing, every boy and every girl, young men and maidens, old men and matrons—come, see how safe is the shelter I offer. Although on all hands people

call you wicked, still do ye come but once, and see what a peaceful refuge is this. Once ensconced here, no one will dare to call you wicked again; Satan will no more lay hold upon you. Drink but one draught of the river of My peace, and ye shall be satisfied!"

But the Christians of Bengal and her idolaters say, proudly: "We are civilised. We have learning and civilisation in our land; why should we take refuge under Thy wing?" Out upon that life! Out upon that knowledge wherein Christ is not found! Oh that they would think thus, and, thinking, go straightway humbly to seek for refuge under His sheltering wing! Let *us* also say, "Lord, if it be Thy wish to shelter me beneath Thy wing, then lay hold upon me, and be Thy wish fulfilled!" Oh that each one's desire may be, "Lord, that I may find refuge under Thy wing;" and that this desire be gratified, Amen!

---

## A Holy Life the Most Impressive Sermon.

---

**H**OW instructive are the words of the wealthy Shunammite woman to her husband respecting the prophet Elisha! That prophet of the Lord had lived several times under her roof. "There was a day that Elisha passed to Shunem, where was a woman of rank; and she constrained him to eat bread. And so it was, that as oft as he passed by, he turned in thither to eat bread." And what was the impression produced upon this distinguished lady and her husband by this intercourse?—"She

said unto her husband, *Behold now, I perceive that this is an holy man of God who passeth by us continually.*" (2 Kings iv. 8-10.) It does not seem that Elisha had been at any special pains to produce this impression. He had not courted observation. He had not paraded his godliness in this household. The sounding of trumpets before his good deeds was an abhorrence to his heart. The soul of the ostentatious Pharisee and the soul of Elisha were wide as the poles asunder. The prophet

simply *lived* for several days under this roof, and his life told its own tale; he lived here as he lived elsewhere. His course was the natural outcome of the grace of God in his soul; his habits were simple, natural, and unaffected. But his most ordinary actions were elevated by the Divine principles which governed his whole life. Though in the world, he was manifestly not of it; his daily intercourse with the unseen and the eternal raised him above the vulgar level of ungodly men. The powers of the world to come had permeated his whole soul, and given a sublimity to his entire character. The hours that he spent alone with God, in solemn but blessed communion; his familiarity with the awful tokens of the Divine presence, the terrors of judgment, and the still small voice of mercy;—these, insensibly to himself, and without any effort, made his face shine, and rendered his whole life radiant with the reflected splendour of heaven. There was but a thin veil between him and the spiritual world, and oftentimes that veil seemed to be lifted, so that he could peer into the wonderful vision of the great future, and listen to the mysterious voices of the realms of light. The result was,—a conviction in the minds of all who came into contact with him, deep in exact proportion to the frequency and intimacy of the contact: “Behold now, we perceive that this is an holy man of God who passeth by us continually”!

The persons in whom this conviction was formed *could* not resist its force; had they tried to do so, they must have failed. Moral forces are mightier than the thundering avalanche or the rushing cataract. They may fail to convert, but they cannot fail to convince. This Shunammite woman and her husband could no more doubt that Elisha was a holy man of God, than they could doubt that the sun shone, or the clouds poured down rain.

The Master said to His disciples, “Ye are the light of the world. A city that is set on an hill cannot” (mark that word *cannot*) “be hid. Neither do men light a lamp and put it under the bushel, but on the lamp-stand; and it shines to all that are in the house. Thus let your light shine before men, that they may see your good works, and glorify your Father who is in heaven.” (Matt. v. 14-16.) Very instructive is this brief parable! Light shines naturally, noiselessly, and continually. It is its nature to shine. If it did not shine it would not be light. And so it is with the grace of God in a man’s soul. It will shine forth in the daily life, in holy words and deeds, in a Christlike consecration to the Divine glory and the salvation of souls. Without parade, without ostentation, like the light of heaven’s sun, it will still shine. It is said of the witness of the orbs of the firmament: “Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard.” (Psalm xix. 2, 3.) So it may be said of the influence of a holy consistent Christian life—its voice is *never* silent. It speaks in the consciences of beholders day and night. Wherever a man of God goes, the quiet but impressive eloquence of his gracious living is heard. The testimony needs no learned translator that it may be understood, but every man’s conscience reads the interpretation, and says, “Behold now, I perceive that this is an holy man of God who passeth by us continually.”

The light of the world will enlighten others in proportion to its own brilliancy. The brighter any luminary, the wider the area of its influence. A feeble taper will only make darkness visible, but a strong light reaches a great way. Thus the more grace we have in our own hearts, the more gracious will be our

influence over others. He who is full of the light of heaven will be the means of irradiating many souls. Our practical testimony for Christ will be forcible in proportion as the Spirit which was in Him dwells in us. If a holy life be a perpetual Hallelujah to God, the sweetness and attractiveness of the Hallelujah will be in proportion to the degree of our holiness. If the light be in us, it will be sure to shine upon others; and the more we are ourselves filled with the light, the more wide-reaching will be our power for good. He who is much with Christ will readily be recognised as belonging to Him.

A young minister, just called to the charge of a church, became a boarder in the family of one of his members, in which there were several sons and daughters, of whom only one professed religion. A few months passed, and this young pastor was

made happy by one of these sons and a daughter requesting to unite with the Church. In giving her relation of conversion to Christ, the daughter remarked: "We had struggled against our convictions for a long time, until we grew hard-hearted indeed; and when our pastor came, we resolved to watch his conversation and conduct, to find something inconsistent, and thus prove that religion was only a pretence. But his heavenly conversation, his purity of life, and his zeal and affectionate earnestness in labouring for souls, won our hearts, *till we forgot to watch him by being compelled to look into ourselves.*" Not long after, the remaining members of the family came forward as believers in Christ, and that young pastor's first-fruits were gathered from the field of home.

JOHN STOCK.

Devonport.

---

## Short Notes.

---

THE RITUAL COMMISSION has just completed its fourth and final report, and seldom has so ludicrous a medley been presented to the public by men selected for their ability. To those outside the pale of the Church, it affords an amusing commentary on the Act of Uniformity, which ejected the Two Thousand to prevent discord. To the members of the Establishment, it cannot fail to be a source of regret, as a lamentable index of the dissension which rages within its circle, in spite of the uniformity which King, Lords, and Commons combined to establish two centuries ago. While those who have sepa-

rated from the Church are upbraided with the diversity of sects among them, as compared with the unity of the Established Church, we will venture to affirm that if the representatives of these "sectarian" bodies could be brought together to define their differences, there would be found far more agreement among them than has been exhibited in the Ritual Commission. The report is signed by twenty-seven commissioners. It is comprised in half a page, while the dissents from it occupy no fewer than twenty-one pages. All the commissioners dissent once, sixteen of them protest

twice, three of them three times; two enter a separate protest five times, and Mr. Perry, of Brighton renown, adds eight pages of elaborate dissent from the most minute recommendations. To make confusion worse confounded, the final decision of the commissioners is found in some cases to be at variance with their previous finding. The alterations they have proposed are confined to matters of very inferior importance. Permission is to be given to curtail the morning and evening prayers on weekdays, and a special note declares that only the *red letter* days are to be observed throughout the year. The three services which are used on Sunday mornings may be separated, but the bishops are supposed to be already invested with authority to make this alteration. In administering the Communion, the clergyman is to be at liberty to say the words of administration to each group kneeling at the rails, instead of repeating them to each communicant; and in the baptism of babes one sponsor is to be sufficient, and the parents are allowed to be sponsors for their own children.

The main object which led to the appointment of the Commission was the abuse of the "Ornaments Rubric," of which the Ritualists have taken advantage, to assimilate the services of the English Church to those of Rome, and accustom Englishmen, and more particularly Englishwomen, to the Romish ritual, preparatory to the reconciliation of England with Rome. But the commissioners have proposed no alteration of it, and while it remains unmodified, and forms the legal rule on the subject, the progress of Ritualism, which becomes daily more and more apparent, will not only receive no check, but will acquire an additional impulse from this abortive attempt to restrain it. Again, the

Burial Ritual, which forbids the funeral office to be read over the unbaptised, the excommunicate, and the self-murderers, is to be retained; but the minister is to be at liberty to read an abbreviated service, subject to the control of the ordinary. This attempt at a compromise will neither please the rigid Churchman nor the liberal Dissenter. This service, when thus mutilated, will still treat the child of a Baptist—who, following the rule of St. Augustine and the early Fathers, makes belief to take precedence of baptism—as if he were excommunicated as a notorious evil liver or a suicide. The matter, however, is not worth a thought. In the next session Parliament will dispose of it by passing the Burial Bill. But the keenest controversy among the commissioners was that which arose about the continued use of the Athanasian Creed. Nothing is so tenacious of life as religious prejudice, and this truth was fully exemplified on the present occasion. In the seventieth year of the nineteenth century, in an age far advanced in religious liberality, in enlightenment and civilisation, a body of men, pre-eminent in station, in learning, and in talent, resolved to continue the use of a creed which embodies the persecuting bigotry of the fourth or fifth century. The commissioners endeavoured to palliate this proceeding by adding an explanatory note, to the effect that "the condemnations in this confession are to be no otherwise understood than as a solemn warning of the peril of those who willfully reject the Catholic faith;" to which Mr. Walpole very pertinently objected, that a congregation should not be required to profess the articles of their faith in language which obviously, and in a natural sense, meant something different from the interpretation put on it. But the strongest of the anomalies presented to the

public is that the report is signed by twenty-seven commissioners, the majority of whom, seventeen in number, protested against it. Contrary to national usage, the minority overruled the majority. This proceeding provoked the indignant remonstrance of the most eminent men in the conclave. The Archbishop of Canterbury echoed the wish of his predecessor, Tillotson, "that we were rid of it." The Bishop of St. Davids strongly disapproved of the explanatory note, and affirmed that the Church, in compelling the use of the creed, "has exercised a usurped authority in an uncharitable and mischievous way." Dean Stanley demolished both creed and note, recording sixteen reasons against the former, and eleven against the latter. Such is the result of this commission after three years of incubation ! It has done vastly more harm than good. By carefully avoiding a decision on those vital questions which are tearing the Church to pieces, and for the settlement of which it was constituted, it has put the solution of them farther off than ever.

**THE POPE AND ROME.**—The progress of events at Rome, which at any other period would have produced a profound sensation through Europe, has been thrown into the shade by the more momentous events of the war ; but they are not the less solemn and critical. On the 18th of July the Pope gained the summit of his ambition by the proclamation of the dogma of Infallibility. Before three months had expired he will have been stripped of the last vestige of the temporal power which it is the boast of Roman Catholics that the Holy See has enjoyed for fifteen hundred years. The withdrawal of the French troops left him face to face with the King of Italy, whom he had excommuni-

cated ; the establishment of a republic in Paris released the King from all his engagements with the Emperor. The coercion of France having ceased, the repugnance which the Romans felt to ecclesiastical sovereignty had full room for development, and their impatience to be united with Italy became more intense and practical. The spirit of insurrection spread through the districts yet left to the Pope, and the country was threatened with anarchy. A large Italian force, under General Bixio, was ordered to march towards Rome, and, on entering the Papal territory, was welcomed with enthusiasm. The Papal troops were, of course, without the power to offer any resistance, even if they had possessed the inclination, although the foreign Zouaves threaten to fight. Victor Emmanuel is, therefore, in a position to dictate his own terms, and is said to have offered his Holiness the Leonine City—or that part of Rome which lies on the right bank of the Tiber, and includes the Church of St. Peter, the Palace of the Vatican, and the Castle of St. Angelo—the recognition of the Papal debt, an ample revenue with stipends for the cardinals and for the officers of his household, and a reservation of titular sovereignty, with full power to receive and depute ambassadors. The Pope is understood to have rejected them with scorn, and to have again repeated the stereotyped *non possumus*. But he must either accept them, or retire to some foreign asylum. In either case his temporal power must be considered at an end, for there is no sovereign in Europe either in a position, or possessed of the inclination, to restore it by force of arms—neither is it the interest of any Power to attempt it.

The more ardent Ultramontanes comfort themselves by the assurance that, as the successor of St. Peter,

who inherits the promise that the gates of hell shall not prevail against his spiritual throne, has recovered himself from greater emergencies, so he will be able to surmount the present crisis; but there is nothing in the aspect of European politics to favour these hopes. To all appearances the temporal power is irrecoverably lost. The authority of the Pope will hereafter be limited to the exercise of his ecclesiastical functions; and, although some English Protestants are disposed to argue that this will indefinitely augment their vigour, the general opinion is that the loss of that power will be a great blow to Roman Catholicism. On such a question the opinion of the members of that community are more important than that of its opponents. The Pope himself and his Ultramontane adherents have really asserted that his position as a temporal prince, surrounded by a splendid court, and ruling obedient subjects, was essential to his ecclesiastical supremacy. The world will take them at their word, and the faith of millions in their creed will inevitably be shaken by the disavowance which has been so earnestly deprecated. It is impossible that the Pope, cooped up in a palace and a museum, while the capital, the name of which possesses a magic influence, is in the hands of an unfriendly Power, can expect to exercise the same authority throughout the Catholic empire he once enjoyed—least of all when he has outraged the feelings and alienated the minds of the most eminent prelates in the hierarchy by his assumption of divine honours.

**PROGRESS OF CHRISTIANITY AMONG THE ABORIGINAL RACES IN INDIA.**—On a former occasion we alluded to the more favourable reception of Christian truth by the non-Aryan tribes of India, as they

are now designated—ten millions in number—that is, the aboriginal races, as compared with the Buddhist, the Hindoo, and the Mahomedan population; and the reader will be prepared to welcome the following notices on the subject which have been recently received. Of the missions among these primitive races, those of the Americans and the Germans have been blessed with the greatest amount of success. The Baptist American Mission Report last published, states that the number of churches among the Karens—almost, if not altogether, self-supporting—is 276, and of native preachers 335; the baptisms of the last year amounted to 629, and the total number of communicants throughout the community had reached 14,400. In Southern India, in the hitherto barren field of the Teloo-goo province, the missionaries last year baptized 628 converts, but it is not stated whether this remarkable success was among the Hindoo or the aboriginal population. The German missionaries have been most successful with the Coles in Chota Nagpore. Pastor Gossner's four missionaries began the work in 1844, but met with no success for six years, when four men, who had learned of Jesus through the Hindi New Testament, visited the mission-house, and embraced Christianity. In 1868 the mission was rent by a schism, when the English Propagation Society stepped forward with great alacrity, took the dissident missionaries on its establishment, and obtained more than 7,000 converts without any missionary labours or pecuniary contributions. Down to this period the number of adults baptized had been 11,100. Since the schism the two bodies have added 2,000 to the number. The recent census gives the population in the two divisions of the country at 780,000, and, as Christianity is in a great



measure self-propagating among these tribes, there is reason to hope that the whole body of Coles, who have resisted the encroachments of Hindooism for twenty-five centuries, will, before the end of the present century, form a noble Christian community. Similar hopes may confidently be entertained of the kindred race of Sonthals, among whom the Baptist Missionary Society has an energetic but feebly-supported missionary agency. It ought to be invigorated in proportion to its importance and the expanding prospects of its success, and we trust it may not be considered out of place to suggest the inquiry, whether it would not be more in accordance with the original design of the Society, to devote more attention to the promotion of Christian truth and civilization among the Sonthals than among the Norwegians.

POLYGAMY IN INDIA, though confined to the higher classes, who can afford it, is the bane of society, and the ruin of domestic peace; but as it is fully sanctioned by the ecclesiastical code both of Hindoos and Mahomedans, and is, moreover, more or less in vogue in every province, the British Government has prudently abstained from interfering with it. The polygamy of the Koolins, which is confined to the province of Bengal, has a distinct type of its own. The great solicitude of every Hindoo father is to have a son to perform his funeral rites, to offer the funeral cake, and to secure the repose of his soul. If his first marriage is barren, he takes a second wife, and seeks happiness beyond the grave at the cost of his comfort in the present life. The polygamy of the Koolin is of a different character. From the most mercenary motives he marries, not two, but twenty wives, and instances have been known of his marrying a

hundred. In his case the obligations of society are reversed; instead of his wives being a burden to him, he is a perpetual burden on their families. The rank of the Koolin Brahmin, though utterly unknown to the Shastras, has gradually risen to the highest position in the social circle of Bengal. The Koolins form a needy aristocracy of birth, perpetuated by the registers of the family genealogists, and it is not in any measure affected by the subordinate and sometimes menial position which many of them occupy in the households of opulent Brahmins. An alliance with a family of Koolin rank is one of the most ambitious distinctions to which a Brahmin, whatever his wealth, can aspire. The calendar of their families may be considered the "Almanac de Gotha" of Bengal. They are enabled, therefore, to dictate their own terms, and they require a large premium for condescending to accept a wife from an inferior grade. The wife continues, generally, to reside at the house of her parents, where she is occasionally visited by her husband in his rounds, when he demands and receives a liberal hospitality. The Koolin Brahmin thus lives by his marriages, which he multiplies for his own benefit, quartering himself in succession on the families he has honoured with his alliance. Native society has long reprobated this system of atrocious immorality, and entreated Government to provide a remedy for it; but a feeling of reluctance to interfere in the social relations of life has restrained its hand. The difficulty which has staggered the Legislature has now, however, been overcome by the Courts. The latest papers from India announce that the relatives of one of the wives of a Koolin Brahmin sued him for her support, and the judge decreed that he was bound to make a suitable provision for her. It was in vain

that he pleaded the impossibility of his supporting six wives at six homesteads; he must maintain her or go to gaol. The remedy which has thus, in a happy moment, been discovered promises to check this profligate practice, and eventually to eradicate it. To escape the fines

inflicted by the Court, the Koolin must take his bevy of wives to live with him; and, however harmonious may be the household of Brigham Young with his six dozen wives, a Hindoo knows but too well that even half-a-dozen under the same roof would be worse than purgatory.

## "Beasts at Ephesus."

ST. PAUL uses the above words in his noble argument, addressed to the Church at Corinth, in defence of the doctrine of the Resurrection of the Dead. The well-known question in which the words occur is as follows:—"If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not?" (1 Cor. xv. 32). A few moments may, perhaps, be profitably spent in trying to ascertain in what sense the Apostle employs these remarkable words.

1. Does St. Paul allude to an historical fact—to an event which actually happened to him? The supposition is just within the bounds of possibility. We know from the Acts of the Apostles that St. Paul visited Ephesus more than once; and the 19th chapter contains intimations that he was at least once in circumstances of personal danger there. When "Demetrius the silversmith" had stirred up the rage of the people against the Christian missionaries, "The whole city (we are told in verse 29) was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the

theatre." Why into "the theatre?" For one reason—because it was the custom of the ancient Greeks and Romans to hold many of their public meetings in their amphitheatres, which were very capacious buildings; and we know that the one at Ephesus was remarkable for its size and splendour. "It is said to be the largest known of any that have remained to us of antiquity." Another writer says: "Of the site of the theatre (amphitheatre), the scene of the tumult raised by Demetrius, there can be no doubt, its ruins being a wreck of immense grandeur. I think it must have been larger than the one at Miletus, and that exceeds any I have elsewhere seen. . . . Its form alone can now be spoken of, for every seat is removed, and the proscenium is a heap of ruins." As in these ancient theatres dreadful fights often took place between men and wild beasts for the amusement of the populace, it is possible that the enraged Ephesians cast St. Paul "ad leones,"—to the lions; but that the Apostle, like the Hebrew prophet, was miraculously delivered from harm. This is the opinion of many commentators—Luther and Calvin being among them. That some of the

early Christians had literally to "fight with beasts," as a punishment for their piety, is evident from such a fact as the following, recorded by Eusebius in his "Ecclesiastical History":—

"The proconsul, observing Polycarp filled with confidence and joy, and his countenance brightened with grace, was astonished, and sent a herald to proclaim, in the middle of the stadium, 'Polycarp confesses that he is a Christian!' When this was declared by the herald, all the multitude, Gentile and Jews, dwelling at Smyrna, cried out: 'This is that teacher of Asia, the father of the Christians, the destroyer of our gods—he that teaches multitudes not to sacrifice, not to worship.' Saying this, they cried out, and asked Philip, the Asiarch, to let a lion upon Polycarp." If an objector had said to Luther or Calvin, "This literal interpretation of the passage is not very credible, and that for two reasons: first, because it was illegal to expose a Roman citizen (and Paul was such) to a death of that cruel kind; and, secondly, if the event had occurred, the Acts of the Apostles would scarcely have been silent concerning it:" to the former objection Luther could have replied by quoting the Apostle's words concerning the ill-treatment he and Silas received from the magistrates at Philippi, "They have beaten us uncondemned, being Romans;" and to the latter objection, Luther might have answered: "The Apostle was exposed to death at least four times from shipwreck, and yet the Acts of the Apostles are silent concerning three out of the four of those severe calamities." There is, therefore, no insuperable objection to a *literal* interpretation of the words, "I fought with beasts at Ephesus." If so, and before he knew that a miracle of mercy would be wrought for his rescue, we can easily imagine that

the faith of the Apostle would be strengthened by the noble truths so well expressed by him in his letter to the Philippian Church: "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself."

2. Some interpreters, not willing to receive the words literally, read them hypothetically, and render them thus: "If, *according to the intention of men*, I fought with beasts at Ephesus," &c. As if St. Paul meant to say: "The enraged Ephesians fully intended to have me torn to pieces by the wild beasts; and my Christian friends, seeing their murderous rage, earnestly entreated me not to adventure myself into the theatre. But I had no fear in that great peril, being sustained by faith in the risen and exalted Redeemer."

3. But we prefer to understand the words in a *figurative* sense, and as referring to the fierce wild-beast-like fury of his human foes at Ephesus, the most malignant expressions of which probably remain unrecorded. Tertullian, an early Father of the Church, took this view of the passage—hence his words: "Depugnavit ad bestias Ephesi, illas scilicet bestias Asiaticæ pressuræ"—"We fought with beasts at Ephesus, namely, the beasts of the Asian persecution." The expression is a natural one. Pompey uses it in reference to his foes: "We fight with such beasts." St. Luke uses it of Paul himself, while he was yet Saul of Tarsus: "Breathing out (like a fierce wild beast) threatenings and slaughter." In all probability St. Ignatius understood the phrase in this figurative sense, for he applies it to himself, as a description of the persecution to which he was ex-

posed: "From Syria to Rome I *fight with beasts* through land and sea, having been bound to ten leopards—that is, a band of soldiers." Whatever the exact meaning of the words, their *moral* is not difficult to understand—namely, that in all our spiritual conflicts we can be well

sustained by faith in the sublime doctrines of "the Resurrection of the Body and the Life Everlasting." *He* saith to us, at whose girdle hangs the keys of the sepulchre and Hades, "Be thou faithful unto death, and I will give thee a crown of life!"

---

## Extracts.

---

### EVANGELICAL LIBERTY.

Out of Christ we are slaves, the best of us all are slaves. In Christ, the meanest of all is a free man and a king. By the spirit of Christ in sanctification we are made kings, to rule over our lusts in some measure—not kings to be freed altogether from them, but kings to strive against them. It is a liberty to fight, and in fighting to overcome at last. When the Israelites had a promise that God would give their enemies into their hands, the meaning was, not that He would give them without fighting a blow, but "I will give them into your hands." You shall fight, and in fighting be of good comfort, in fighting you shall overcome. So this liberty of sanctification—it is not a liberty that we should have no combat with our corruptions, but a gracious liberty to keep them under, till, by subduing them by little and little, we get a perfect victory. What greater encouragement can a man have to fight against his enemy than when he is sure of the victory before he fights—of final victory? SIBBES.

---

### FAITH AND PRAYER.

Wheresoever faith is, there is prayer. Prayer is the messenger, the ambassador of faith—the flame of faith. Where faith is kindled within, it flames

out in prayer. Prayer sheweth that there is nothing at home, for that we would not go abroad. Faith is a grace that goeth out of itself. It hath the greatest humility that can be, and is always seated in a humble soul that despaireth of itself, and is emptied of itself; and therefore the first expression of faith out of itself must be to the fountain of help and fountain of strength and comfort together, and therefore sends forth prayer. Prayer and faith are all one, prayer being nothing but faith digested in words and conceptions. Faith prevails, so prayer prevails, and according to the measure of faith, so are the degrees of the spirit of prayer. Little faith, little prayer; and great faith, great measure of prayer. And as faith groweth, so the spirit of prayer and supplication groweth; they increase and decrease in a proportion. SIBBES.

---

### SERMON-PROOF.

There is much in a custom of fruitless hearing to stupefy and make hard, to make men sermon-proof; and the hearing of the most excellent, hardens most, both against them, and against all others that are their inferiors; for being accustomed to hear the most moving strains unmoved, makes them scorn and easily beat back that which is less pressing. A largely-endued and very

spiritual minister is either one of the highest blessings or heaviest curses that can come upon a people. Even ministers themselves may grow hard by custom of speaking of divine things without divine affection. Hence it is that so few formal dead ministers are converted. They have been speaking so often of heaven and hell, and of Jesus Christ, and feeling nothing of them, that the words have lost their power, and they are grown hard as the skin of Leviathan. LEIGHTON.

### THE HOLY SOUL.

The holy soul is the love of God, the joy of angels; her eyes dare look upon the glorious Judge whom she knows to be her Saviour. Her heart is courageous; she dares stand the thunder; and when guilty minds creep into corners, she is confident in Him that He will defend her. She challengeth the whole world to accuse her of injustice, and fears not the subornation of false witnesses, because she knows the testimony of her own conscience. Her language is free and beld, without the guiltiness of broken stops. Her forehead is clear and smooth, as the brow of Heaven. Her knees are ever bent to the throne of grace; her feet travelling toward Jerusalem; her hands weaving the web of righteousness. Good men bless her; good angels guard her; the Son of God doth kiss her; and when all the world shall be turned to a burning pile, she shall be brought safe to the mountain of joy, and set in a throne of blessedness for ever.

THOMAS ADAMS.

### INNOCENCY.

Make you the picture of Innocency, and hang it in your houses, but especially draw it in the table of your hearts. Let it be a virgin, fair and lovely, without any spot of wrong to blemish her beauty. Let her garments be white as snow, and yet not so white as her conscience. Let the tears of compassion drop from her eyes, and an

angel holding a bottle to catch them. Let her weep, not so much for her own afflictions, as for the wickedness of her afflictors. Let the ways be milk where she sets her foot, and let not the earth complain of her pressure. Let the sun offer her his beams, and the clouds their rain; the ground her fruits, every creature his virtue. Let the poor bless her—yea, let her very enemies be forced to praise her. Let the world be summoned to accuse her of wrong, and let none be found to witness it. Let Peace lie in her lap, and Integrity between her breasts. Let Religion kiss her lips, and all laws reverence her; Patience possess her heart, and Humility sit in her eyes. Let all Christians make her the precedent of their lives, and study the doctrine that her mouth teacheth. Let the angels of heaven be her guardians, and the mercy of God a shield of defence unto her. Let her tread upon injury, and stamp the devil and violence under her feet. Let her greatest adversaries, Oppression and Hypocrisy, fly from her presence. Let Rapine, Malice, Extortion, Depopulation, Fraud, and Wrong, be as far removed from her as hell is from heaven. Let the hand of Mercy dry her eyes, and wipe away her tears. Let those glorious spirits lift her up to the place of rest. Let heaven add to her beauty, immortality set her in a throne of joy, and eternity crown her with glory; whither may all her children follow her, through the blood and merits of that innocent Lamb, Jesus Christ. THOMAS ADAMS.

### VARIETY OF GIFTS IN CHRISTIANS.

Every man hath received some gift, no man all gifts; and this, rightly considered, would keep all in a more even temper; as in Nature nothing is altogether useless, so nothing is self-sufficient. This, duly considered, would keep the meanest from repining and discontent, even him that hath the lowest rank in most respects; yet something he hath received, that is not only a good to himself, but, rightly improved, may be so to others likewise.

And this will curb the loftiness of the most advanced, and teach them not only to see some differences in themselves, and some gifts in far meaner persons which they want; but, besides the simple discovery of this, it will put them upon the use of what is in lower persons, not only to stoop to the acknowledgment, but even withal the participation and benefit of it; not to trample upon all that is below them, but to take it up, and use things useful though lying at their feet. Some flowers and herbs that grow very low are of a very fragrant smell and healthful use. Thou that carriest it

so high lovest much by it. Many poor Christians, whom thou despisest to make use of, may have that in them which might be very useful for thee, though thou overlookest it and treadest on it. St. Paul acknowledgeth that he was comforted by the coming of Titus, though far inferior to him. Sometimes a very mean illiterate Christian may speak more profitably and comfortably, even to a knowing learned man, than multitudes of his own best thoughts can do, especially in a time of weakness and darkness.

LEIGHTON.

## Reviews.

*Rome and the Council in the Nineteenth Century.* By FELIX BUNGENER. Translated from the French. Edinburgh: T. & T. Clark, George Street.

THE readers of the BAPTIST MAGAZINE have been thoroughly informed of the progress of the Council of 1870 by an able contributor, who has from month to month enriched our pages with his kind and seasonable papers. In the occupation of the "Eternal City" by the troops of Victor Emanuel, we have reached the firstfruits of the absurd and blasphemous declaration of Infallibility. Talleyrand would have designated the whole affair as a *blunder*, worse than a crime. Not a few continental divines foresaw that the imbecility of Pius IX. was steering the ship of the Church into quicksands more dangerous than the dreaded doctrines of Garibaldi and Mazzini. The protests of the more enlightened German and French bishops have, however, proved unavailing; and after the dogma comes the deluge—so far as the temporal power is concerned. We are

not, however, sure that the ecclesiastical power of Rome will be greatly curtailed by the loss of its civil prestige. Disestablishment is so great a boon to any ecclesiastical system, that it would not surprise us if, in spite of its accumulated errors, even the Romish Church should derive some advantage from the surrender of the sword—*Nous verrons*.

M. Bungener's book is full of illustrations of the incurable corruption, both in doctrine and practice, of the Papal system. As an example of the pretensions of the present occupant of the Chair of St. Peter, he says:—

"An archbishop of Paris was murdered in 1857. This is what the Pope wrote to one of that archbishop's relations:—'There is great comfort, both for you and for ourselves, in the firm hope that the deceased prelate has entered into the heavenly kingdom; for, throughout his life, he manifested a peculiar veneration for ourselves and for the apostolic see. He was distinguished by his piety, his zeal, &c.'"

In controverting the claim of the

Popes to be successors of St. Peter, and in dispute of the statement that this apostle was ever a bishop of Rome, he writes as follows:—

“During five-and-twenty years, so we are told, St. Peter was bishop at Rome. We will not raise objections for one year, or two, or four; but, however the calculations be made, it is not two, or four, or ten years that are wanting; the difficulty is to find one during which St. Peter was at Rome.

“According to tradition, his death took place, like that of St. Paul, towards the year 64 or 66. Now, the Book of the Acts shows him to have been at Jerusalem till 51 or 52; fourteen or fifteen years only remain, consequently, to be accounted for. Were these fourteen or fifteen years spent at Rome? In 57 or 58 St. Paul writes the Epistle to the Romans. It is the longest of his epistles, but it does not contain a word about St. Peter—not one allusion to his labours or his presence at Rome. In 62 or 63 St. Paul himself is at Rome. He writes from thence several epistles, and still there is nothing about St. Peter! A short time before his death, he writes again from Rome to his disciple Timothy. He speaks to him of his solitariness and his sufferings. All have forsaken him, except one; this must be Peter, no doubt. No; it is someone else, What was Peter doing?—where was he? In prison! But in that case it becomes doubly incredible that Paul should not mention him. To speak at length of his own sufferings, and not to have a word to say about those of his colleague, not even to name him, and to say or suffer it to be believed that he (Paul) is at that time the only one who is preparing to die for the Gospel—this could only be cunning reticence, and detestable falsehood. No, no; St. Peter was not at Rome—St. Peter had never been there. What would be the value of tradition, even if it were clear, in the presence of facts so distinct, so formally adverse? If the whole history of St. Paul had been manufactured expressly as a weapon to be used against the Popes, it is not easy to see how it could have been made more embarrassing for them, and more destructive.”

Luther could scarcely have been more severe on Tetzels trade in pardons than M. Bungener is in the following extract on modern indulgences:—

“Indulgences are no longer, it is true, sold openly in the marketplace, as they were in 1517. This does not mean, however, that they are not sold at all, for there are a thousand ways of selling them. But let us pass on. Sold, or not sold, it is of the quantity that we wish to speak now. If the sixteenth century scandalised us by the sale, the sixteenth century, in its turn, would be scandalised at the prodigality with which they are now dispensed. If you are unwilling to pay for them, they are given to you, thrown to you, without stint or measure, by the handful. What is the cause of this increasing prodigality, depreciating the most splendid pardons, and miserably abusing the omnipotence by which they are bestowed? How is it that men, not otherwise devoid of ability, should be totally devoid of that most vulgar kind of prudence—the prudence of the merchant who keeps up the value of his wares? Why? Because the fault here is followed by its punishment. It would not be right, after once sanctioning such a system, to retain the power of applying it partially, prudently, and moderately. The Gospel which you have outraged avenges itself by condemning you to outrage and disfigure it ever more and more. The great market must continually lower its prices—its prices in money, in coin of all kinds, in prayers, in penances. A wild spirit of competition is necessarily established between the various places of sale. The Pope cannot award indulgences to one congregation, to one chapel, without twenty congregations and chapels asking for the same favour. It is necessary to give to those that had nothing, and to double, treble, and then multiply tenfold, the privileges of those that had something. A prince, when asked to give, may plead the necessities of his budget. But how refuse in this case? The treasury is always equally rich, and equally full. A sheet of paper and a signature—which is not even that of the Pope—

are all the expenditure required. The old system of jubilees was wise by comparison; but all that was offered to you on these extraordinary occasions, recurring at intervals of five-and-twenty, or fifty, or even, to begin with, a hundred years, is now offered daily, and without interruption. Formerly a plenary indulgence was only to be purchased at the price of long and painful penances; now, one of those associations, to which we have already referred, offers it to you nine times a year, at the price of a confession and a communion. Others, we are told, offer it for even less; and nothing, moreover, prevents you from belonging to several. Can you not effect an insurance against fire or hail with more than one company? The companies we speak of are not the least eager to give to their prospectuses all the attractions invented by the modern spirit of trade. There are books with which the indulgence is given as an inducement to purchasers; there are articles that have been blessed, to which an indulgence is similarly attached; you may buy, at your convenience, a quarter, half a quarter, or the twentieth part of a mass, to be said on some future day at a privileged altar; if you buy the whole mass, you have the right to share the indulgence with your friends, living or dead. All this is advertised in the newspapers, published from the pulpit, posted on the church-doors, and that at Paris as well as Rome, and such practices are becoming more and more the daily bread of Romanism."

*Christian Work on the Battlefield; being Incidents of the Labours of the United States' Christian Commission, with an Historical Essay on the Influence of Christianity in alleviating the Horrors of War.* London: Hodder & Stoughton, Paternoster Row.

The *Annals of the United States' Christian Commission*, by the Rev. Lemuel Moss, and *Incidents of the United States' Christian Commission*, by the Rev. Edward P. Smith, are the

two volumes from which the work before us has been compiled. The English editor has wisely decided that the bulky American volumes had much in them that would be wanting in interest to his own countrymen, while they contain many facts, connected with the work of the Christian Commission, which could not fail to encourage similar works of mercy and of self-denial. Five thousand delegates from the Churches of the United States—a majority of them ministers of the Gospel—went to the battlefields of the South, armed only with spiritual weapons, and attended by ammunition-waggons laden with the materials for the comfort of the wounded. This large contingent was not the least heroic of the forces summoned to the sharp conflicts of the last American civil war.

The origin of the modern philanthropic efforts on behalf of the wounded in war, dates from the memorable efforts of some of our own countrymen and countrywomen to mitigate the distresses endured by the army in the Crimea.

It is hard for us, while writing, to realise the fact that fifteen years have passed away since the Alma, Balaclava, and Inkerman were household words in England. It is a melancholy consideration that, in spite of all the religious light which the civilised nations of the world possess, those fifteen years have been crowded with wars, which, for their causelessness—as to any ground of moral principle—for their ferocity and appalling cruelties, find nothing to surpass them in the darkest ages of the remotest past. The baptism of blood has cursed scientific invention, and ingenuity follows the conscription, summoned at the bidding of the principalities and powers of this world. The alleviation of the horrors of war, indicated in the title of this book, must be an admitted fact. Given—two hundred thousand sufferers *hors-de-combat* in the continental battles of the last month—it is an alleviation that a few thousands have found sympathy and lint, and have gladdened at the sight of the red cross *brassart* which adorned the arm of a helpful friend. Given—a quarter of a million of pounds sterling,



mayhap half a million, to the sick and wounded, by English liberality; given—thousands of tracts, and Testaments, price twopence, such as we heartily rejoice to find prevalent among the captive and the maimed; given—the noble, personal, unpaid toil of English doctors, clerics, and members of the Legislature: behind all, over all, rises the inquiry—When will the honest conviction of all right-minded men, in an outspoken voice, denounce the carnival of hell, and tell the world that war is the concatenation of all crimes? In the name of all that is sacred, let us refrain from talking of *alleviating* war! We have seen conflagrations at midnight which the very waters poured on them seemed to feed. It is so with this hell-fire, that scorches, blasts, and wastes the vintage and the cornfield. Your lint and love will put 50 per cent. of the wounded on their feet again, and even your heroic *red cross* will seem to give the moral sanction of the good, kind, and wise to the furtherance of the fray.

Let us away with it, and arise in pitiless denunciation of the whole art and craft of battle, as a thing to be no more heard of! The poets, the painters, the penmen of the past have all whetted the sword. Music—heavenborn music—even has been baptized in blood, and the ancient proneness of the sons of Adam to deeds of violence wellnigh calls for another deluge to obliterate the race.

There must be no longer a concession made by Christian men to the pomp and circumstance of war. We are followers of Him whose advent was to inaugurate "Peace on earth;" of the only King who never wore a sword—who would not, when He might, summon legions of angels to His rescue—and who requires in all His subjects the self-surrender of which He is the perfect type.

Returning to the book before us:—We do not undervalue the laborious, the blessed work of those who prosecute enterprises of mercy on the battlefield. The tokens of their success are indubitable—the instances of the power of Divine truth over the hearts of men in this little volume are most encouraging. But we look in vain

for the conscientious united protest of the five thousand delegates against the abomination of war, and sigh as we think of its incalculable progeny of woes. There is that in human blood which hardens the heart of its beholder; step by step he becomes inured to the spectacle of what would have been once intolerable, and talks with complacency of the most frightful of scenes. "Scatter Thou the men, O Lord, that delight in war!"

*Education of the Heart.* By Mrs. ELLIS. Hodder and Stoughton, Paternoster Row.

THE Authoress of "The Women of England" has earned the right to be listened to on the subject of education. She gives, in the present volume, some valuable directions for the early moral training of children. We entirely agree with Mrs. Ellis, that the "Education of the Heart" should be as persistently and systematically carried on as the cultivation of the intellect. Parents and teachers will find much useful advice in this book.

*Iphigene.* By ALEXANDER LAUDER. Hodder and Stoughton, Paternoster Row.

AN attempt—we cannot say a successful one—to versify the story of Jephthah's daughter.

The metre is defective, and the following cannot be called rhymes:—Irony and Humility—Step and Yet—Fled and Gilead—Mêlée and Victory.

There are several obvious plagiarisms from Shakespeare, Tennyson, and others. The author has not by any means a keen sense of congruity; the language of Jephthah, which might be appropriate in the mouth of Marmion or Robin Hood, sounds singularly unsuitable from the lips of an old Israelite. Such expressions as "What ho, there!" "I wis," and the charge to his disheartened and nearly defeated soldiers, "Now, *merry* men, to do or die!" strike us as very unfit for the occasions. And after eulogising his

deceased wife, the exclamation, "Faugh! 'tis many years sithence she died," would certainly make us doubt whether she had quitted the world in the odour of sanctity; also we consider the word "pooh" particularly inadequate in connection with "Hell's hot lambent sea."

*St. Paul's Epistle to the Romans*; with Notes. By C. J. VAUGHAN, D.D., Master of the Temple. Third edition, revised and enlarged. London: Macmillan & Co. 1870.

*Lessons of the Cross and Passion.* 1869.

*Christ Satisfying the Instincts of Humanity.* By C. J. VAUGHAN, D.D. Macmillan. 1870.

IN the first of these publications, Dr. Vaughan has revised and enlarged his valuable notes on the Romans. The Greek text—which aims to produce the *ipsissima verba* of the Apostle, as gathered from a comparison of MSS.—has been furnished by Canon Westcott. His notes contain a careful examination of each separate word and phrase of importance, and a short succinct statement of the design and argument of each paragraph. Dr. Vaughan does not burden his pages with a host of conflicting opinions, but simply states his own view of the text, with the reasons which have led him to adopt it. And in this he has done wisely, and saved his readers much fruitless bewilderment. Equally do we approve his method of interpretation by comparing Scripture with Scripture. The meaning of each doubtful word or sentence he decides by reference to other places (in the New Testament and Septuagint) where it occurs, and by the production of parallel passages. One of the most noticeable features of the notes is the force which Dr. Vaughan assigns to the article, and the different meaning which must in consequence be attached to words as they are with or without it—especially such words as *δικαιοσύνη* in Rom. i. 17, iii. 21, and *νόμος* in ii. 12,

23, 25, iii. 20, 31, and other well-known places. On the whole, we concur in Dr. Vaughan's view, though it is only fair to say that authorities are strongly divided on the matter. Winer, Meyer, De Wette, and Alford differ from Dr. Vaughan; Middleton, Lightfoot, and others of equal weight agree with him.

The other works we have named are sermons. "The Lessons of the Cross and Passion" (consisting of six lectures, delivered in Hereford Cathedral during the week before Easter, 1869) are a series of thoughtful and reverent meditations on themes suggested by the great events of Our Lord's sacrificial death.

"Christ and Human Instincts" contains eight lectures recently delivered in the Temple Church, intending to set forth Christ as (consciously or unconsciously) *the desire of all nations*. There are in man instincts—often indeed suppressed, misdirected, and perverted, but never utterly destroyed—of truth, reverence, perfection, liberty, courage, sympathy, sacrifice, and unity. These Christ alone can satisfy. And it is the aim of these lectures to show, on the one hand, how and under what conditions the instincts operate; and, on the other, how and by what means Christ responds to them. The argument is wrought out with clearness of thought and beauty of illustration. Words so pure, noble, and manly as these cannot fail to be appreciated.

*Religious Life in Germany during the Wars of Independence*; in a series of Historical and Biographical Sketches. By WILLIAM BAUR, Minister of the Anschar Chapel, Hamburg. Translated with the sanction of the Author. In two volumes. London: Strahan & Co., 56, Ludgate Hill.

THE publication of this work, at the very time of the Franco-Germanic war, is sure to command attention. The volumes are worthy of study, at any time, for the light they throw on one of the most momentous epochs of European history; but they possess a

still deeper interest, from the connection of the events they relate with those now transpiring on the Continent. Without a knowledge of the facts here recorded, it is impossible to understand the patriotic unity of the Germans, their military skill and prowess, their determined perseverance, and their burning enthusiasm against France.

The wars of independence, in common with almost all other wars of that period, were waged against Napoleon, the greatest of military despots. Such was his policy that it was impossible to preserve a neutral attitude towards him. Those who were not actively hostile were either his victims or his tools. The misfortunes of Germany were largely owing to the neutrality of Prussia, and the still more dishonourable alliance formed by Frederick William III. There was, however, for some time previously, a religious declension, assuming in some cases the form of indifference, and in others that of philosophical atheism, to which our author rightly attributes the national disasters. And it is the main design of his volumes to show that religion and patriotism revived together—that with a more profound and living faith in God came a nobler love of country, and magnanimous efforts to defend and exalt it. During the progress of these wars, the workings of God's righteous government are plainly discerned. We have in these volumes a most graphic delineation of the men by whom this change was brought about, their mental and spiritual development, and the ways in which they infused into their country a new and nobler life. History is never more effective than when written in biographical sketches, and in this instance the portraits are selected from such opposite spheres of life, that readers of every class must be interested. Nothing can be more exquisitely charming than the view we obtain of the royal family, and its connections in the time of deepest trial. The keen intellectual culture, the childlike piety, the pure domestic affection, the active philanthropy, and the unflinching fortitude of Queen Louisa, present a combination of vir-

tues truly sublime. And not less striking is the character of the Princess William. We have dwelt on the details of their lives with delight, and feel ourselves made wiser and better by a demonstration of the worth of the Gospel, so touching and powerful as is here given. The lives of Stein, the statesman; “the most powerful adversary of Napoleon;” of Fichte, Arndt, and Schleiermacher, the philosophic and religious teachers, are of a very different class, but in some respects more deeply interesting. The mental progress of Fichte and Schleiermacher are clearly traced, and the characteristic excellences and defects of their teaching faithfully shown. Those who have known these great names only by repute may acquire in these pages an intelligent appreciation of them—an advantage of which many will doubtless avail themselves. Different, again, are the lives of Count Stolberg, of Claudius, and Stilling the poet—of Perthes the bookseller, of Boisserée the artist, and various others; but they are all portrayed with admirable skill, and win one's earnest attention. To acquaint ourselves with such characters is a pleasure that we would not willingly forego.

The chief fault of the book is its onesided and exaggerated patriotism—an inordinate Germanic esteem, which, on every ground, the author should strive to modify. The religious tone is healthy and vigorous—evangelical in the best sense. The translation is graceful, and our thanks are due to the accomplished lady to whom we are indebted for it. We trust that the hopes which led her to undertake the task will be amply realised.

*Miscellanies*; from the Oxford Sermons and other Writings of JOHN HENRY NEWMAN, D.D. London: Strahan & Co., Ludgate Hill. 1870.

No man has played a more prominent part in the ecclesiastical history of England during the present century than John Henry Newman. He and Keble were the soul of the Tractarian

movement, and invested it with the fascination of genius and poetry. It is natural that there should be a deep interest felt in such a man, and an anxiety to know more about him and his writings. These "Miscellanies" have doubtless been published to meet a general desire, and are selected with admirable skill. The extracts, some of which extend to fourteen or fifteen pages, are mostly taken from the Oxford Sermons. They are divided into three parts—historical, moral, and practical and doctrinal—and constitute a really valuable collection. Widely as we differ from Dr. Newman's ecclesiastical position, we have always felt the charm of his sermons. The earlier volumes, at any rate, deal very little in the assertion of High Church teaching, but mostly with truths of universal interest—truths which all Christians acknowledge, but which few of us have fully realised. And the same remark holds good of this volume. It contains the greater part of the sermons on the Greatness and Little-ness of Human Life, the Immortality of the Soul, Warfare the Condition of Victory, A Particular Providence, &c. The striking way in which these truths are handled, the light thrown upon them, and the power they thus exercise over the conscience, cannot fail to attract attention, and to stimulate us to aim at the life which they demand.

*A Letter to Churchmen and to Dissenters, from R. G. Peter, M.A., Rector of Cavendish, and late Fellow and Tutor of Jesus College, Cambridge.* Cambridge: Deighton, Bell, and Co. London: Bell and Daldy.

A PLEA for comprehension, kindly expressed and ingeniously argued. According to Mr. Peter, the Episcopal Church is the temple; the Nonconformists are the synagogue. We do honour to the writer's kindness of feeling; we thankfully and respectfully decline the subordination to which he invites us in the heterogeneous associations of the Church by law established.

*The Alpine Missionary.* By the Rev. MATT. LELIÈVRE. 66, Paternoster Row.

THE biography of Jean Louis Rostan, a Wesleyan missionary, translated from the French by the Rev. A. J. French, B.A. M. Rostan was one of Felix Neff's most esteemed converts, and an earnest and indefatigable worker for the cause of Christ, in France, Switzerland, and the Channel Isles.

We cannot agree with him on all points—for instance, that sanctification can be instantaneous and entire—but we can heartily admire the devotion and self-sacrifice that distinguished him.

*Christ in the Pentateuch.* By H. H. BOURN. London: S. W. Partridge.

THE Christology of the Old Testament Scriptures is their vital principle. Every help to the elucidation of the truth, that "the testimony of Jesus is the spirit of prophecy," is welcome to devout and thoughtful Christians. There is much that is helpful in this direction in Mr. Bourn's book, and we therefore commend it to the attention of our readers.

*War: Its Causes, Consequences, and Cure.* A Sermon preached by Rev. J. W. TODD, F.G.S. London: Morley, Forest Hill. Price twopence.

AN energetic and seasonable protest against the iniquity of war. It is to be hoped that all our pulpits will give a like manly, determined, and uncompromising testimony to the truth.

*Kingsdown Lodge.* By E. J. WORBOISE. Marlborough and Co., Ave Maria Lane.

WE welcome a new edition of one of Miss Worboise's best stories. We can conscientiously recommend this as an admirable book for young girls.

*Our God.* By OCTAVIUS WINSLOW, D.D. J. Shaw & Co., 48, Paternoster Row.

DR. WINSLOW describes this work as "a series of studies designed to unfold some of the perfections of our God." The writings of this author are too well known to require commendation; he has given us in this book a valuable addition to the Christian library.

*A Book of Common Prayer, containing Liturgies for Morning and Evening Service.* By W. MIALL. London: Elliot Stock.

THIS appears to us a wretched performance. The poorest of extemporary utterances to which we have ever listened—and they have been not a few—have far surpassed it, in reference alike to the scope of the petitions, and the language in which they are embodied. We hope there is no congregation consigned to such a vehicle for their devotions.

*Holiness through Faith.* By R. PEAR-SALL SMITH. Morgan and Chase, 38, Ludgate Hill.

THE author writes with a firm conviction that it is possible to attain perfect holiness in this life. Even to those Christians whose experience does not lead them to adopt these views, the subject is of such deep importance, that it is worthy of their most earnest consideration.

*Eden and other Poems.* By WASHINGTON MOON. Hatchards, Piccadilly.

MR. MOON seems equally at ease in attacking a dean and in wooing the muse. His poems are as remarkable for their spirit of devotion and tenderness, as for their purity and correctness. Of the minor poems we particularly admire, "The Heart's Trust," "Who shall Roll Away the Stone?" and "Why Weepest Thou?"

## Intelligence.

### MINISTERIAL CHANGES.

The Rev. Thomas Burgess has resigned the pastorate of the Baptist Church, West Drayton.

The Rev. J. Field has resigned the pastorate of Bartholomew-street Chapel, Exeter, after a six years' ministry there.

The Rev. T. Cocker, of Lantwit Major, Glamorganshire, has accepted the unanimous invitation of the Church at Lydbrook.

The Rev. W. C. H. Anson, late of the Baptist Chapel, Irwell-terrace, Rawtenstall, has accepted the unanimous invitation of the Church at the Old Meeting, Cottenham, Cambs.

The Rev. Shem Evans has given notice that he will retire in November next from the pastorate of the Baptist Church at Arnsby, Rugby, feeling not adequate,

through the infirmities of age, for the labours due, and the claims of surrounding villages.

The Rev. S. Nash, who resigned the pastorate, through failing health, of the Baptist Church, Neatishead, Norfolk, has sufficiently recovered to enter upon similar duties. He is open to an invitation to a village pastorate, or as an evangelist in a southern or western district. Address, Stantonbury, Stony Stratford, Bucks.

The Rev. John Green, of Stogumber, Somerset, has been compelled, through a long and severe illness, to resign his pastorate, and to leave the ministry, to the deep regret of himself and an attached people.

The Rev. Thomas Horton, of Devonport, has, from age and long affliction, been compelled to resign his charge at Hope Chapel, in that town. Our brother has been over

fifty years in the ministry, and more than forty-nine of them in Devonport.

The Rev. Isaac Lord, of Birmingham, finding the work of the pastorate beyond his strength, after repeated interruptions, has felt it to be his duty to resign the pastorate of Christ Church.

The Rev. E. Davies, after years of faithful ministry in connection with the Baptist Church, Paulton, Somerset, has resigned his charge of that Church, and accepted the pastorate of the Church at Presteign.

The Rev. J. Deane has concluded his pastorate at Stradbroke, Suffolk, and has gone to labour in the neighbourhood of Newcastle, under the auspices of the Baptist Union.

The Rev. J. Jackson Goadby, of Leicester, has accepted the unanimous invitation of the Church at Windmill-street, Gravesend.

The Rev. A. T. Osborne has resigned the pastorate of the Baptist Church meeting at Stoke-green, Ipswich.

Mr. J. Curtis has resigned the pastorate of the Baptist Church, Brixham, Devon.

The Rev. G. H. Davies, late of Trowbridge, having accepted a most cordial and unanimous invitation to the pastorate of the Baptist Church at Abingdon, lately under the pastoral care of the Rev. W. T. Rosevere, commenced his labours on the 4th of September, with encouraging prospects of success.

The Rev. F. J. Benskin, of the Metropolitan Tabernacle College, London, has accepted the unanimous invitation of the Church at Princes Risborough, Bucks.

Mr. Thomas Pipe, of the Metropolitan Tabernacle College, has accepted the unanimous invitation of the Church at Howard Street, North Shields.

The Rev. A. Wylie, M.A., has resigned his connection with the Baptist Church, Leigh, near Manchester, having accepted the pastorate of the Baptist Church in Whitchurch and Ichfield, Salop.

The Rev. C. Short, M.A., has resigned the pastorate of the Baptist Chapel, Townhead Street, Sheffield, in consequence of a change in his views on the subject of baptism.

The Rev. T. Phillips has accepted the cordial and unanimous invitation to the pastorate of the Baptist Church, Stogumber.

## MISCELLANEOUS.

**DEATH OF THE REV. ANDREW LESLIE, OF CALCUTTA.**—Death has carried off the Rev. Andrew Leslie at the age of seventy-two. He landed in India in 1824. For nearly half a century Mr. Leslie has been known as the ablest preacher among the Baptists in India, and as one of their most zealous missionaries. To the fervid spirit of his country he added the grace of a masterly English style and the ability of an elegant scholarship. When stationed at Monghyr, some forty years ago, he was the first to induce the late Sir Henry Havelock, then a lieutenant, to care for the spiritual welfare of English soldiers. For some years Mr. Leslie has been unable to fill the pulpit of the Circular-road Chapel, of which he was long the minister. Fifteen years ago his ministrations were attended by Protestants of all sects.—*Friend of India.*

**ANDOVER.**—On the 11th of August a handsome testimonial was presented to the Rev. F. Wills, on the occasion of his retiring from the pastorate, in consequence of enfeebled health, after thirty-five years spent in ministerial labour. Mr. Parsons, of Abbott's Ann, occupied the chair, and the Rev. J. T. Duncan gave an address.

**ILFORD.**—On the 23rd of August the Rev. J. Fleming Houstoun was recognised as pastor of the Old Baptist Church at Ilford. The Revs. Arch. G. Brown, T. Kendall, D. Taylor, R. R. Finch, and J. Blake, took part in the service.

## RECENT DEATH.

REV. W. HARDWICK.

He was born at Swinton, in Yorkshire, March 9th, 1801. Brought up among the Primitive Methodists, he became, while yet a young man, an itinerant minister in that connection, labouring for fifteen years with untiring devotion and energy. In 1838 he joined the Baptist denomination, and, after preaching for three years at Brooke in Norfolk, and for the same length of time at Kilham in Yorkshire, he was ordained pastor of the Church at Malton in 1844. He continued in this position for six years, and then removed to Uppingham, and afterwards to Gretton in Northamptonshire. During the fourteen years he spent in this place, his ministry was greatly valued, and very useful; while he

commanded the respect of all about him by the purity and consistency of his Christian character. Failing health compelled him to resign his charge about six years ago, and he returned to Malton, to live there in comparative retirement. His last illness was a lingering one, beginning last Christmas, and terminating in his decease on the 28th of July. He enjoyed throughout a calm peace and steadfast hope, resting on the finished work of

Christ. He had lived very near to God in health, not seldom spending hours at a time in prayer. He had been a diligent student of Scripture, and had delighted to ponder and to proclaim the Gospel of the grace of God. That Gospel was his stay and his joy in his last hours, and in the faith of it he passed peacefully away, to join the company of those who "have washed their robes, and made them white in the blood of the Lamb."

## Correspondence.

*To the Editor of the BAPTIST MAGAZINE.*

### THE GOSPEL FOR ROME.

DEAR SIR,—I have been labouring in the Gospel in Italy, as many of your readers are aware, during the past seven years, in Bologna, Modena, and the adjacent districts, where three churches have been formed, and several other meetings for preaching have been gathered. Within the last two years between seventy and eighty converts have been baptized on the profession of their faith. Large quantities of tracts and portions of Scripture have also been distributed, and many towns and villages visited, both by myself and my Italian colleagues.

Rome is at length open. The Pope has become the subject of the King he excommunicated. The constitutional laws of Italy are now in force in the ex-Papal metropolis. The seat of government will soon be transferred. The free press will commence its campaign against Popery, and

even Christianity itself. Thousands of exiles will return from banishment, and thousands of political prisoners from the galleys—all animated by sentiments of the bitterest hostility to Roman Catholicism. I purpose proceeding to Rome with two native fellow-labourers as soon as the necessary supplies are placed in my hands. My desire is fully to preach the Gospel of the grace of God to the inhabitants of Rome, in the hope that in the ancient city a Church may once more be gathered to the purity and simplicity of the truth as it is in Jesus. I am an evangelist. I shall take no pastorate, but preach the Gospel. "A great door and effectual is open." I appeal for immediate assistance, and believe that the Lord will stir up the hearts of His people to further this great work.

I am, yours faithfully,

JAMES WALL.

[The Editor of the "BAPTIST MAGAZINE" will thankfully receive contributions for Mr. Wall; all such sums received before the 25th instant will be acknowledged in our next issue.]

# THE MISSIONARY HERALD.

---

## Decease of Missionaries.

**I**T is with the deepest regret that we have to record the decease of two missionary brethren—one in advanced years, the Rev. Andrew Leslie, of Calcutta; the other in the prime of life, the Rev. R. F. Laughton, of Chefoo, China. The one has been engaged in the Lord's service for nearly half-a-century, and had lived to witness the great changes that have passed over the people of India; the other, when just well furnished to "fight the good fight" with the powers of evil in China, has been called by the Leader of the Lord's hosts to lay down his weapons, and to enter on the rest of God. In a future number we hope to give our readers a sketch of the lives of both these honoured men; meanwhile we lay before them the following Resolutions, prepared under the direction of the Committee, on learning the tidings of their decease:—

"In recording the decease of their venerable friend and missionary, the Rev. A. Leslie, of Calcutta, the Committee desire to express their high estimation of his character, and their gratitude to God for his long and devoted service in the cause of the Lord Jesus Christ. It was at the close of the year 1823 that Mr. Leslie left England for India, commended to the grace of God by some of the fathers of the Mission; he arrived at his destination in the month of May, 1824. After brief intercourse with the eminent men of Serampore, he commenced his missionary life at Monghyr, with a diligence and zeal that were quickly followed by numerous additions to the Church, both native and European. The villages, the districts around Monghyr, the hill-tribes of Bhaugulpore and Rajmahal, heard the Gospel from his lips—until, in 1841, after seventeen years of exhausting toil, he was compelled, by fever caught in the Sonthal jungles, to seek restoration of health in England. On his return to Calcutta, in December, 1842, he was at once sought for by the Church in Circular Road to become their pastor. Months of deliberation followed, and in June, 1843, he finally resolved to accept the post recently vacated by the eminent Yates. Into



that office he threw all his energies, attracting, by the power and ability of his ministry, men of every rank. To English and natives alike he testified the love of God, and many were brought to the knowledge of Christ. At length, worn by incessant toil, he retired from the office and from work in the year 1865; and, after more than five years of great suffering and debility, was called to his reward on the 24th of July, 1870. He lived a noble and consecrated life, making large personal sacrifices in the service of his Master, and has been gathered into the garner of the Lord as a shock of corn fully ripe.

“To his estimable widow, and surviving son and daughter, the Committee beg to offer their deepest sympathy, and commend them to Him who is the strength and support of His saints.”

THE REV. R. F. LAUGHTON.

“The Committee have heard with the most unfeigned regret of the decease of their highly-valued missionary, the Rev. R. F. Laughton, of Chefoo, China, on the 21st of June last, in the prime of life and maturity of his powers. After a due course of preparation, under the Rev. T. T. Gough, of Clipston, he arrived in China in March, 1863. For seven years only had he been occupied in the Lord’s service; but during that brief course he had gained the warm attachment of all, the love of his native brethren, and a reputation for unselfishness and devotedness seldom surpassed. He possessed talents which in any other field would have won distinction; but he gave all his energies, both of soul and body, to the evangelization of heathen China. God smiled on his efforts, and many are rejoicing in the truths that he proclaimed. The interest and attention shown by the natives during the progress of his disease, the sincere sorrow they manifested at his death, and their voluntary assemblage at his grave, testify to the impression which his labours had produced. The Committee cannot but mourn over the loss the Mission has sustained in his early removal, and pray the more earnestly the Lord of the harvest to thrust forth more labourers into the harvest. With his widow the Committee desire to express their profoundest sympathy. They trust that she may be supported by the Divine Hand under the trying circumstances in which she has to encounter this sorrowful bereavement; that the Everlasting Arms may sustain her; and that she may be possessed of strength to bring up in the nurture and admonition of the Lord the infant children left to her care.”

## The Quarterly Meeting of the Committee at Cambridge.

WE can at present only briefly indicate the nature of the important business which occupied the attention of the very large body of brethren which filled the area of St. Andrew's Street Chapel on Tuesday, the 20th ult. It will ere long be our duty to lay fully before the Churches the reasons for the decisions arrived at, and earnestly to invite them to aid the Committee in fulfilling the engagements on which they have entered, trusting to the devout spirit and oft-tried liberality of their friends.

The first subject of discussion was an appeal from the Jamaica Baptist Missionary Society to assist the Churches in Jamaica with men and money, to extend the Gospel in those parts of the island which are still destitute of the ministrations of the servants of Christ. The present aspect of things, both temporal and spiritual, is in the highest degree encouraging, and our brethren urgently press upon us the necessity of aid, that they may reap the fields now "white for the harvest." In the discussion, the Committee were glad to receive the information which the Rev. T. Lea, of Lucea, was able to give, and to listen to his fervent appeals for aid. The result was the following Resolution :—

"That the appeal laid before the Committee by the missionary brethren of Jamaica be printed, and circulated among the Churches, with an earnest recommendation liberally to aid the Jamaica Churches by a special fund for four years, in order to secure the objects contemplated by the Jamaica Missionary Society."

Hayti next occupied attention. The valuable and interesting report of Mr. Lea was the basis of the discussion. As our readers are aware, since the lamented deaths of the Rev. W. H. Webley and the Rev. W. Baumann, the mission has practically been in abeyance. The revolutionary anarchy of the last two years has interrupted all missionary labour, scattered the Christian Churches that have been founded, and caused the death of multitudes by disease and starvation, among whom there were some members of the Church in Jacmel. A stable government has at length been formed, and several circumstances encourage the hope of a deeper interest in the message of peace, and a more rapid spread of Divine truth than at any former time. Although the funds of the Society are not equal to the immediate recommencement of the mission, it was felt that it is a field which must not be abandoned; nor can

the few sheep in the wilderness be left without care. It was therefore resolved :—

“ That the Mission in Hayti be recommenced, as soon as, in the judgment of the Committee, circumstances will allow.”

The kind offer of a friend to devote £80 a year towards the support of four brethren in Norway, provided the Society would furnish another £80, was then considered. A large blessing from God has attended the labours of Mr. Hubert ; and as it appears that Divine Providence is opening the way for yet greater things, it was resolved :—

“ That, as soon as suitable agents present themselves for the extension of evangelistic work in Norway, the generous offer of Mr. Kirtland's friend be accepted.”

The question of rendering assistance to the preaching of the Gospel in Italy was also discussed ; but was laid aside, chiefly on the ground that the funds of the Society would not allow such an enlargement of its obligations. Indeed, the limitation of our funds is the only hindrance in the way of entering on the inviting fields of labour which God on every hand is opening to His servants. It may be that many of our friends will consider this, and be prompted to furnish the means that are necessary for this end. They may, by their speedy and liberal gifts, enable the Committee, without delay, to carry out the resolutions to which they have come. We are happy to say that about £500 have already been promised towards the work in Jamaica, and we are not without hope that other friends will think of Hayti, Norway, and Italy in a like generous way, so that there may be no further hesitation in giving God's Word to the people perishing for lack of knowledge.

Another topic occupied a brief attention—the gratuitous circulation of the MISSIONARY HERALD among the members of the Society. This question was, however, referred to the ordinary meeting of the Committee, when the details of the measure could be better dealt with.

The very pleasant but prolonged labours of the morning were followed by a crowded missionary meeting in the Guildhall in the evening. The Treasurer occupied the chair, and a series of instructive, animating, and eloquent addresses closed the day. The speakers were the Treasurer, Dr. Price of Aberdare, the Rev. J. C. Pike, Secretary of the General Baptist Missionary Society, the Rev. T. R. Stevenson of Luton, and the Rev. T. W. Handford of Bolton.

One other important subject received the consideration of the Committee at Cambridge—the appointment of an Association Secretary, whose duty it will be to superintend and supply efficient deputations to the Churches, and to attend to the more systematic working of the various Auxiliaries. This necessary work the Committee have invited the Rev. C. Bailhache of Islington to undertake.

The Committee are greatly indebted to the Rev. W. Robinson, and the friends who aided him, for the comfort, convenience, and completeness of the arrangements made for their accommodation.

### Decease of Mrs. Martin.

IT will be a source of great grief to a large circle of our friends, to learn the decease of the gentle and devoted wife of the Rev. Thomas Martin, of Serampore. In the early years of her missionary life, until disease laid her aside, she was among the foremost in every “work of faith and labour of love.” The love of Christ was the mould in which her character had been formed, and it animated her in her days of health, as it sustained her in the long and wearying sickness which at length has brought her to the grave. Her husband has lost a helpmeet in his missionary labours, the mission an earnest worker, and her connections a loving and attached friend. We give, in the words of her bereaved husband, whom we commend to the sympathy and prayers of our readers, the following brief account of the end. He writes on the 6th August:—

“It has pleased God to remove from me my precious wife! About a fortnight ago she had another of those terrible attacks of bleeding from the lungs, to which she had been subject for the last seven years; but she seemed to have recovered somewhat from its effects, and was not apprehending anything serious. A little before one o’clock, however, on Wednesday night, the 4th instant, another attack of more violence than usual came on. It seemed as though a bloodvessel had burst, for she was almost suffocated. The bleeding lasted about five minutes, and, when it

ceased, I laid her head down gently upon the pillow, and in two minutes more her gentle spirit had passed away without a sigh or a groan! Our dear little girl was asleep, and I was alone. Mr. Trafford came as soon as I could send for him, and stayed with me until the morning. Many friends from Calcutta and Serampore came to her funeral, to pay their last tribute of respect. The remains of my dear wife lie beside the former Mrs. Trafford, in the burial-ground where the precious dust of ‘Carey, Marshman, and Ward,’ and that of many other good missionaries and their wives, repose;

and I feel that that spot is more hallowed now than ever! There sleeps one who was a true wife and a true Christian. For several years past she had not been able to do much active work, but she had the genuine sympathy of a missionary, and took the deepest interest in all that concerned the welfare of India. How patiently she bore her long exhausting affliction!—what strong faith in her Saviour, and holy resignation to the will of God! My heart is filled with sorrow; but her memory will be sweet to me. In all my cares and difficulties, how lovingly she sympathized with me and sustained me! Her holy life, her gentle and loving spirit, her faith and patience, made her beloved and esteemed

by all who knew her. The last few weeks she thought much about the dear children; they were ever upon her heart before God. May her God be their God, and may she live again in their hearts! The funeral was large. Our dear Mr. Wenger read appropriate portions of Scripture, and prayed before the corpse was removed from the house, and dear Mr. Trafford performed the same service at the grave. My dear wife had been a great sufferer for many years, but she is now free from suffering and pain—for ever with the Lord, whom she loved and served on earth! She is not dead, but sleepeth. May I too be ready for the Master's call, that I may enter into His glory!"

## The Native Evangelist, Seetul Das.

BY THE REV. JOSIAH PARSONS, OF DELHI.

**WE** give, in all its brevity, the following interesting notice of a tour performed by a native evangelist of Delhi. May the number of such men be multiplied by the grace of God!—

"I have just had an interview with, and received a report from, SEETUL DAS, the only man in connection with our mission in Delhi who devotes the *whole* of his time to preaching the Gospel, and is *altogether* unpaid for so doing. Take a good map of Upper India, and follow me, while I give you his route during his last itinerant tour; and then compare it with a similar tour in England, and present it to your zealous itinerant preachers, to provoke them to emulation. *Route*:—Delhi to Bagput, up the Eastern Jumna Canal, Bagput to Baroute, Baroute to Sirdhana, Sirdhana to Moozuffernuggur, Moozuffernuggur to Deobund, Deobund to Saharunpore, Saharunpore to Roorkee, Roorkee to

Hurdwar, remaining eight days at the great Mela; crossed the Ganges to Nujeebabad, thence to Bijnaour, on to Amroha, then to Dhunowra; thence to Gurmucktesur, thence to Pureschutgurh, on to Meerut, thence by Happer and Gaziabad to Delhi. Time occupied in tour, *nine weeks*; expenses, *nil*. Took no money, and expended none. Lived on the people to whom he preached. Got sufficient food, though he ate but once a day, and also got a present of a *black blanket*, his only clothing by day and night. His account of his preaching experiences is artlessly simple and charmingly interesting. Some details when I write again. Pray for Seetul Das!"

## State of Brittany during the War.

WE have received from Mr. Bouhon an interesting communication, which throws much light on the movements that are going on in districts somewhat remote from the seat of war. It would seem that our brother himself cannot escape from service, but must, in some capacity, take a share in the national defence. His letter will enable our readers more distinctly to realise the burdens and sorrows which have befallen France, and lead them, we trust, to earnest prayer on her behalf. She truly needs a "Second Reformation" to bring her people to the knowledge of Christ Jesus. The letter is dated St. Brieuc, September 9:—

"The work has received blows, so far as the number of regular and former attendants at meetings is concerned; but this war brings here, the chief town in the Côtes du Nord, several young men and others belonging to different localities around, and which

I have visited. We have seen, in a very short space of time, some few of our friends depart for the battlefield, and lately again for Paris; and those who are still here daily expect their summons.

### GOING TO THE WAR.

"Yesterday, again, a young corporal—who belongs to the 70th Regiment of the Line, and to whom, in present circumstances, is given the duty of drilling seventy-five men daily—came in at our family-worship hour, just to rest amongst us, and say that on the morrow he might be on his way to the capital! Another incident occasioned by the war: the youths of Guingamp, St. Brieuc, and surrounding districts, who in time of peace would only have

drawn next year, simply came to the chief town *en masse*, to be examined by the army-surgeons; in three weeks they have been drilled, clothed, and armed, and they are ready to leave at a moment's notice. Among them several are well-known to me—young and intelligent Breton workmen from Guingamp, whom I see now often, and to whom detached Gospels and tracts have been very acceptable.

### REFUGEES.

"We have been applied to, also, by the families of some of our young school-pupils, for a refuge during the war: the wife of a captain of infantry, now in a fort near Paris; an aged gentleman, and his wife and daughter (relations of mine on my dear father's

side). The latter unfortunate group had the preference; so that, after having lodged six Breton soldiers for two or three days running, I have been enabled to receive under the roof of the mission-house my own father's twin-brother, seventy years of age,

and his family—in all four persons—who have come from the department of Yonne, on the Paris and Lyons Railway. I had offered shelter to my father, mother, and sister, but they were not able to come; and now have the Prussians quartered on them, besides French and Prussian wounded to attend to, at Charleville, close to the

fortress of Mézières, a few leagues from Sedan, where the awful battle of the 1st of September was fought. My own brother, an architect in Paris, and several cousins and uncles, are in the Mobile and sedentary National Guard, locked-up in the capital, and awaiting the terrible struggle.

#### THE CONSCRIPTION.

“A worthy medical man, residing opposite to our house—and who some little time ago was saying to me, ‘Dear sir, the only thing that could save France would be another Reformation by a new Luther’—is done-up, owing to his having to examine all the conscripts, who are rapidly forming into regiments for the war. Yesterday, 1,500 young men, belonging to St. Brieuc and neighbouring localities, from twenty to twenty-five years of age, left for Paris; 1,500 more are ready, belonging to the 70th Regiment of the Line. To-day those citizens who are aged from twenty-five to thirty years will begin to be drilled and clothed and armed. In a few days it will be the turn of the Garde Nationale Sédentaire (or Local Service Civic Guards). The law calling out the latter class is in force for citizens from

thirty-five to forty years of age. You see, then, that I am taken. But then, as ‘a minister of the Gospel,’ I believe the authorities will let me off, provided I act as ‘accountant’ or *infirmier*. The new prefect of the Côtes du Nord is an advocate whom I have met before to-day, and to whom I intend referring in case of any difficulty. Still I must beg your advice and approval, in case I have to accompany the civic guard of St. Brieuc. I will, if called out, and subject to your approval, ask to be employed as *infirmier*—for, as a Christian, I do not feel myself at liberty to use murderous weapons; and, as under the first French Republic, I have little doubt Anabaptists (as we are called) will be employed, as they can be, not to do harm, but to help the wounded and sick in case of need.

#### HELP RENDERED.

“I am thankful to say that our little St. Brieuc congregation has remitted to me, to be sent to the ‘Comité Evangélique Auxiliaire des Soldats Blessés et Malades’ in Paris, the sum of about 100 francs; and a large parcel, containing mattresses, sheets, lint, cloth, cotton, &c.—in all weighing sixty-eight pounds.

“The congregation has also manifested the hope that, notwithstanding the war, our meetings would be continued; and in consequence they have assured me of their co-operation if I will renew renting our meeting-rooms, which I have done.

## THE OLD FARMER AND HIS WILL.

"At Collinée, near Moncontour, the aged farmer, whom I have mentioned before, called me, by his notary, a week ago, so that, with three other witnesses, I might attend whilst he dictated his will. Therein he expounds his faith, confiding only in Jesus Christ, who lived and died for him, and states also how he is to be buried—by myself, or another Protestant minister from Rennes, or Morlaix, or Brest. The notary remarked, when the deed was duly executed, that he must henceforth expect priestly perse-

cution and interference; but he begged of those present not to allow his expressed will to be annulled by violence on the priests' part. I am sure, for my part, that those gentlemen who are Republicans will not need to be asked twice; besides which, they highly esteem our worthy friend. The funeral cloth is to be turned into clothes, and a sum of money is named, all on behalf of some poor orphans in that large village. Thanks be to God, who giveth us always the victory, through Jesus Christ our Lord!

## THE MISSIONARY ARRESTED AS A SPY.

"As I was about to leave Collinée, the gendarmes were sent after me by their commander, to ascertain who I was, as the bigots and others about had said that I was a Prussian spy. I gave my name, quality, and address;

then Mr. Lemonie, the farmer, came up and said he would answer for me, body and soul! Thereon only did the gendarmes let me go; but already I was a prisoner in the hotel, the peasants staring.

## THE COMFORTER EVERYWHERE.

"In St. Brieuc, an aged woman—in whose wretched cottage I have regularly read and expounded the Gospel through the winter, before fifteen or eighteen neighbours, and whose soul drank in the Living Word—has been removed to the hospital. Previous to her departure I visited her again, and

she remarked that if her friends could now only see her on Thursdays and Sundays for one hour, no one could hinder God's Spirit from comforting her always—no walls being proof against His power to visit a faithful soul.

## THE EVANGELIST IN SPAIN.

"I have heard lately from Eg. Grana. He has been residing for eight or nine months in Xeres, Spain. He is sorry to have left us as he did; but he says his circumstances were such that his mind grew excited and troubled. He never ceased to be a Christian, and he now enjoys communion with God as when he was received amongst God's people. He reports some remark-

able facts. He keeps a school of forty-two pupils—evangelizes in Spanish among fifty-four people, who congregate to hear him in a room which he has hired at his own cost. Thirty Spaniards have asked to be baptized. The Jesuits opposed his work; and one evening he was assailed, and one of his arms was broken owing to a blow from a stick."



## Visits to Prisoners.

BY THE REV. C. CARTER, OF KANDY.

**A**S no class of men is beyond the reach of the mercy of God in Christ Jesus our Lord, the missionary will not omit to preach to outcasts and criminals the everlasting Gospel. This Mr. Carter has done in visiting the [prisons of Kandy. The following interesting narrative gives some of the results :—

“There were three prisoners here—a Buddhist priest, and two other Sin-galese men—condemned to death for the murder of a Buddhist priest. One of the men, on finding that his guilt was proved, confessed, and asserted that he alone was guilty, and that the other two had nothing whatever to do with the matter. He said he found the deceased talking to his wife, and pursued him, and without intending to kill him, struck a blow which proved fatal. This statement, however, was shown to be false, and two or three days before his execution he had another story to tell—that he struck de-

ceased a blow which would have done him no serious harm, and that then two other persons, who were among the witnesses for the prosecution, seized him, and without any consent of his (the prisoner's) killed him with a bill-hook. The other two prisoners have been respited until further inquiry. It is not improbable that they may be proved innocent, and the two witnesses guilty. Falsehood and perjury are terribly prevalent here. People under the influence of fear, malice, or for a bribe, do not hesitate to swear and give any amount of evidence against the lives of their fellows.

### THE HIGH PRIEST.

“I have frequently visited all three prisoners. The priest is the high-priest of a temple. He said, the first time I visited him, he had often seen me years ago, and had spoken with me in public; that he was well acquainted with Christianity, had satisfied himself and made up his mind on the subject, and did not wish now to speak about it. He had lived in Buddhism, and had no time now to turn to another religion, and seek salvation in some new way. He had many things to settle about his lands and other possessions, and when he had done that he should lay aside his priestly robes,

and would let me know if he wished to think further of Christianity. He very calmly and politely declined to enter upon the subject then, and I could only mention to him a few things which I should like to have talked with him about, and which I desired him to think of. The other two prisoners, who were in other cells, said they should indeed be glad to adopt any way which would save their souls, and they listened patiently whilst the way of salvation through the atonement of Christ was made known to them. They assented to what was said, and very readily promised to pray to

the God I had spoken of, and seek His pardoning mercy. On visiting them again, I found them sitting in the verandah, opposite to their cell-doors, and the priest standing in the doorway of his cell. I addressed myself to the priest in the presence of the others, and in the presence of some

other persons who were standing about. This was a disadvantage; but if I had asked him to go into the cell, and he had complied, my motives would have been misunderstood, and it would have been thought it was merely to persuade him to come over to our religion.

#### A DISCUSSION.

"He quietly urged various objections to Christianity. Amongst the rest, he said: 'You affirm that Christianity is the only true religion. Now, there are many other religions in the world, each of which is believed by many myriads of persons; are they all to suffer eternal punishment because they have not embraced Christianity?' To which I replied to this effect: 'That whatever persons there were of those religions who were sorry for sin, and wished to be good and to do good, they would be saved—not, however, through their religion, nor through their goodness or merit, but through the only Saviour appointed by the Governor of the World. God would forgive them, and confer eternal life and happiness upon them, through the atonement of Christ, though they did not happen to be acquainted with it in this life.' To this he made no reply; he perceived that the charge of injustice which he was about to bring had been forestalled. He proceeded then to argue that 'Pardon to the guilty would be a moral wrong on the part of the Governor who conferred it, and that therefore it was impossible. The pardoned crimi-

nal, perceiving that no suffering was inflicted upon him for his crimes, would be emboldened to sin more and more. What would be the consequence if all the prisoners in the gaol were set at liberty as soon as they chose to ask for pardon? No matter what may be the name of the religion, the only thing possible is that we should receive the result and reward of our deeds. And, further, Christianity condemns to *everlasting* punishment, but Buddhism is more just, and teaches that persons will be released after they have suffered due punishment.' A man sitting near remarked that he had been a Christian, but was now a good Buddhist, and meant to remain so. The other two condemned prisoners also took part against Christianity, interspersing jocular remarks, though I begged them to leave the conversation to me and the priest. When I left the priest and came to speak to them, they said they did not see the use of believing in Christianity, for they had been praying, as I told them, for the pardon of their sins; but they were not aware that they were any better for it, or that their sins were pardoned.

#### MORE HOPEFUL.

"On my next visit I found the priest in his cell, and more disposed to listen. He said he had been reading some por-

tion of the New Testament again, and wished to ask me about the divinity of the Father, Son, and Holy Spirit. He

acknowledged that Buddhism had certainly taught what was not true about the world, and I urged him to renounce all trust in it, and to rely upon the sacrifice of Christ. I warned him against delay, and that he need not wait until his affairs were settled, nor until he had cast off his yellow robe, that he might pray to God to guide him aright in the matter of religion, and—since he affirmed his innocence—to rescue him from the gallows. He said he was doing so, and was contin-

ually praying to the Governor and Guardian of the World, the Great Brahma, to make manifest the great injustice which had been done in his condemnation. He said he had not known the Great Brahma by the name of Jehovah, but doubtless it was the same person. The other prisoners, too, seemed more serious, and said they were seeking the salvation of their souls, which was their only hope, having none for this life.

#### CHANGES.

"I visited them two days before the day fixed for the execution, and found the priest had learned that he was respited. His tone had somewhat changed towards Christianity; and on the danger of being ashamed of or denying Christ being pointed out, he said he could not profess adherence to the teaching of Christianity because he was not yet convinced of its truth. He still maintained the doctrine of merit and de-

merit, and that it would be very unseemly in him to revile or slight the religion of which he had so long been a teacher. The other prisoners professed their firm attachment to Christianity, and that they were seeking salvation in the way I had pointed out to them. The Searcher of Hearts alone knows how far this profession was sincere.

#### THE END.

"In the case of the one who asserts his innocence, it was mere bold assertion without the slightest trace of feeling. The other man seemed more subdued, but there was little evidence that the truth had reached the seat of his affections, until the last two days previous to his execution, when he seemed truly humble, avowed his utter renunciation of Buddhism, and his trust in Christ alone. Two of our friends went to see him on the morning of the execution, and found him in a very devout and earnest state

of mind. They met him again at the gallows, spoke a few words to him, offered a short prayer, and, advising him to keep his heart and hope fixed upon Christ, left him. We learned afterwards that he seemed to be engaged in prayer up to the last moment. One cannot but indulge the confident hope that the poor debased and dark man, turning thus at the last, and feeling after a Saviour if haply he might find one, was assuredly welcomed by Him who granted the prayer of the dying thief!"

## A Trophy of Love.

**T**HE native pastor at Makewitte, in the island of Ceylon, relates the following striking case of conversion, in his annual report:—

“Although to appearance there is not much prosperity in the work connected with the extension of the kingdom of Christ, still we have cause to rejoice in the remarkable conversion of a sinner—by the grace of God—a very old man, who was one of those who went to see the first landing of the English in this island, in the year 1796. He lives in a house standing in the garden adjoining the Oggalboda Baptist Chapel. He was once a great

enemy to God, and manifested that enmity by threatening, with a billhook in his hand, to kill those who went to clear the jungle for a site for building the present chapel. Now, by the grace of God, his enmity is gone, and he is a devout and consistent believer in the Lord Jesus. He and three others, who were hitherto careless nominal Christians, but since manifested real love to Jesus, were baptized and received into the Church in this year.”

## Missionary Notes.

**SOUTH COLINGAH, CALCUTTA.**—Goolzar Shah intimates to us that his duties at Simla will oblige him to resign the pastorate of the Native Church, which office he has held for eighteen years. The Church has for a time, owing to his long absences, been in a rather declining state, but lately three young men have been baptized, and a new vigour has begun to appear. He hopes that the Church will continue to be self-sustaining. The work at Simla has been much blessed of God.

**NINGPO, CHINA.**—The dreadful slaughter at Tientsin has created great uneasiness and fear for the safety of Europeans in Chefoo and Ningpo, and at all the outports where Europeans reside. Mr. Baeschlin informs us that when rumours were rife in Ningpo that the missionaries were stealing children, the chief mandarin published placards, enjoining the people to be quiet, and declaring that the authorities would carefully investigate the matter. Both Mr. and Mrs. Baeschlin are making progress in the language. He is preparing a meeting-place on his premises, and hopes in a month or two to commence his public ministry in it.

**INAGUA, BAHAMAS.**—Mr. Littlewood continues his self-denying efforts to preserve the people of these islands in the ways of God. He complains much of the interference of the Bishop, by whom every effort is made to induce the people to accept confirmation and baptism at his hands. The moral results are far from being satisfactory, while the churches are unsettled, and divisions occasioned, most harmful to their piety.

**TRINIDAD.**—The Rev. W. H. Gamble writes that he has visited San Fernando, and some of the stations in that district. At the Third Company a sacramental service was held, when the chapel was crowded with communicants. At the early morning prayer-meeting seventy persons were present. Eight persons

were about to be baptized. Mr. Gamble is anxious to remove the small debt which still remains on the chapel in San Fernando; he will be glad to receive contributions from any friends.

JACMEL, HAYTI.—In the absence of a missionary, M. Voltaire preaches on the Lord's-day, and attends to the wants of the Church, so far as his daily occupations will allow. Madame Cajoue, her husband, and son, are all frequently engaged in reading the Scriptures in the homes of the people. She also visits various places in the interior for the same object. She has furnished an interesting journal of a journey taken for this purpose.

SAVANNA-LA-MAR, JAMAICA.—The native pastor, the Rev. W. Burke, reports that in the two churches under his care there are 500 members. Forty-six persons were baptized last year. Although there is much in the moral state of the population to depress and give anxiety, yet his labours are rendered successful by the blessing of God. The repairs of the chapels and mission premises occasion much anxiety, £450 being required. At least £150 are urgently needed to make up the local contributions, and Mr. Burke requests the assistance which our friends may be able to render.

SALTER'S HILL.—The Rev. W. Dendy writes that he has never known so many calls in Jamaica for the extension of our Mission as at the present time, and that in a quiet way, and without any unnatural excitement. At Salter's Hill, on the 21st of August, he had a very large congregation, to witness the reception into the Church of twenty-one persons, recently baptized. He expects to baptize about eighteen persons at Maldon, his other station. He mentions that the Rev. J. Reid, of Montego Bay, is very ill, and lies in a dangerous state.

MOUNT CAREY.—The Rev. E. Hewett reports that on the 1st of August he had the pleasure of baptizing seventy persons at the Great River Bridge, in the presence of at least three thousand spectators. It was an interesting and solemn service. Hopeful indications are apparent in all the churches; the chapels are crowded on Sabbath-days, and there is quite a spirit for hearing the preaching of the Gospel in all the mountain districts. The Sunday-schools and inquirers' classes are well attended.

MOUNT PETO.—The new chapel was opened on the 2nd of August. At least a thousand persons were present. The day was commenced with a debt of £52; before the close of the services this amount was collected. It is many years since so noble a collection was made in Jamaica at one or two services. This congregation is under the charge of the Rev. C. Randall.

---

## Home Proceedings.

THE missionary meetings of September have been somewhat numerous, and we are happy to learn that in most cases they have been, through God's blessing, very encouraging and successful. The Revs. W. A. Hobbs and J. Stent completed their gratifying tour in Worcestershire, and during the rest of

the month Mr. Hobbs, having as his colleague the Rev. F. Trestrail, visited the Churches in the counties of Durham and Northumberland. The Rev. James Smith has been fully occupied in West Norfolk, at Portsea and its neighbourhood, in Leicestershire, and at Birmingham. The Rev. E. G. Gange joined Mr. Smith at Portsea. The Rev. Thomas Lea has visited the East Riding, having as his colleagues the Revs. T. Pottenger and J. Lewitt. He has also been at work in Somersetshire, with the Rev. J. H. Anderson. Suffolk has been visited by the Rev. W. G. Lewis; and the Rev. J. G. Gregson has represented the Society among the united Churches in Huntingdonshire.

A very encouraging missionary meeting was held in the month of August, in the island of Jersey, at which the Rev. J. H. Anderson gave a very interesting and soul-stirring address. Sermons were preached on the previous Sunday by Mr. Anderson and the Rev. J. Dymond.

**DEPARTURE OF DR. WILLIAM BROWN.**—A prayer-meeting was held in the Baptist Chapel, Aberchirder, Banffshire, on Sunday, August 28, in connection with the departure for China of Dr. William Brown. The Rev. Wm. Tulloch, of Edinburgh, presided, and after preliminary devotional exercises, and reading Isaiah xlix. 1—12 and Matt. x. 1—8, called upon Dr. Brown to say a few words about his special work as a medical missionary, and his future field of labour. This having been done, Mr. Tulloch prayed for him, and addressed to him words of counsel and encouragement, founded on Matt. x. 7, 8. In conclusion, Mr. Brown, deacon of the Church, was called upon to offer prayer on behalf of his son. Dr. Brown bade farewell to the Committee on the 6th September, and sailed for Chefoo, from Liverpool, on Thursday the 8th.—The Rev. J. Clark, with Mrs. Clark and their two daughters, also sailed for Jamaica on the 10th ult.

## Contributions.

*From August 19th to September 18th, 1870.*

*W. & O. denotes that the Contribution is for Widows and Orphans; N.P. for Native Preachers; T. for Translations; S. for Schools.*

ANNUAL SUBSCRIPTIONS.			For Bombay Chapel Fund.			HAMPSHIRE.		
	£	s. d.		£	s. d.		£	s. d.
Harcourt, Rev. C. H.,			Dawson, the late Rev. J.,			Fleet .....	1	11 6
Gosport .....	0	10 0	of Bingley, per Rev. J.			Sunday-school Union of		
Harcourt, Mr C. H. ....	1	0 0	C. Forth .....	0	10 0	Southern District of		
Jones, Mr C. ....	2	2 0				Southern Association,		
						for Ram Canto, Dacca	4	10 0
						Do., for Duro, W. Africa	4	10 0
DONATIONS.			LONDON AND MIDDLESEX.			LANCASHIRE.		
Buxton, Lady, for Rev.			Bloomsbury .....	23	0 0			
J. Clark, Jamaica ...	10	0 0	Brentford, Park Chapel	1	0 0	Liverpool, Pembroke Ch.	50	0 0
Cropper, Mr J., Liver-			Kentish Town, Ferdinand					
pool, for Ditto .....	20	0 0	Place .....	1	16 5			
Do., for Rev. D. J. East,						NORFOLK.		
Jamaica .....	15	0 0				Norfolk, on account, by		
Houghton, Mr John,						Mr. J. J. Colman,		
Liverpool .....	25	0 0				Treasurer .....	140	13 5
Knight, Mr W., Tewkes-						Yarmouth, St. George's		
bury .....	10	0 0				Denes .....	32	10 2
Knight, Mr W., Jun., do.	5	0 0						
Smith, Mrs. R. ....	1	0 0						
			ESSEX.					
			Barking, Queen's Road...	2	0 0			
			GLOUCESTERSHIRE.					
			Avening .....	2	6 6			
			Eastington, Nupend Chapel					
			Sunday-school .....	3	4 9			

NORTHAMPTONSHIRE.			OXFORDSHIRE.			SCOTLAND.		
	£	s. d.		£	s. d.		£	s. d.
Northampton .....	10	0 0	Caversham, Amersham			Aberdeen, Crown Terrace	8	5 9
			Hall .....	5	5 0	Do., for W & O .....	1	10 0
Particulars omitted last month.						Do., George Street ...	5	12 8
Bugbrook .....	11	7 6	SUFFOLK.			Aberchirder .....	4	0 6
Milton .....	20	7 0	Ipswich, Burlington Ch.	0	15 0	Fortrose .....	0	9 1
Northampton, Princes			Do., for N P .....	0	18 2	Fraserburgh .....	0	2 6
Street .....	16	18 4				Grantown .....	4	0 0
			WORCESTERSHIRE.			Peterhead .....	1	5 0
	48	12 10	Astwood Bank .....	24	10 0	JAMAICA EDUCATION FUND.		
Less expenses .....	1	10 9	Cook Hill .....	0	18 0	Trustees of Taylor's		
	47	2 1	Evesham .....	10	0 0	Fund .....	200	0 0
			Worcester .....	25	19 8			

## ACKNOWLEDGMENTS.

*The Thanks of the Committee are presented to the following Friends:—*

Metropolitan Tabernacle Home and Foreign Missionary Working Society, per Mrs. Evans, for a Box of Clothing, for *Mr. Pegg, Turk's Island*.  
 Friends at Yarmouth, per Rev. S. Vincent, for a Box of Useful and Fancy Articles, for *Mr. Littlewood, Bahamas*.  
 Mare Street, Hackney, and Ann's Place Sunday-school Missionary Working Society, per Mrs.

Hubbard, for a Box of Clothing, Toys, &c., for *Mr. Saker, West Africa*.  
 Mrs. Risdon, Pershore, for a Parcel of Clothing, for *Ditto*.  
 Mrs. Coombes, Frome, for a Box of Clothing, for *Mrs. Hutchings, Jamaica*, and for *Mrs. Kerry, of Italy*.

## FOREIGN LETTERS RECEIVED.

AMERICA—  
 BOSTON, Chapin, C. N., Aug. 22.

AUSTRALIA—  
 QUEENSLAND, Brisbane, Kingsford, J., July 9, 11.

AFRICA—  
 CAMEROONS, Pinnock, F., July 8, 20; Saker, A., June 25, July 27; Smith, R., June 25, July 8, 11; Thomson, Q. W., June 25, July 25.

ASIA—  
 INDIA, Alipore, Pearce, G., July 9, 22; Aug. 13.  
 Barisal, Jordan, C., July 20.  
 Benares, Etherington, W., July 24;  
 Heinig, H., July 28, Aug. 10.  
 Calcutta, Lewis, C. B., July 2, 9, 16, 19, 23, Aug. 5; Leslie, M., Aug. 6.  
 Dinapore, Brice, W., July 24; Davis, H. A.  
 Dacca, Bion, R., July 5, 18; McKenna, A., July 8; Supper, F., & Mrs., June 21, July 6.  
 Monohyr, Campagnac, J. A., June 17, July 2; Lawrence, J., June 17, July 12.  
 Mussoorie, Parsons, J., June 24.  
 Patna, Broadway, D. F., July 20.  
 Serampore, Martin, T., Aug. 6; Trafford, J., July 2, August 1, 6.

CHINA—  
 Chafoo, Richard, T., June 24, July 7.  
 COLOMBO, Waldoock, F. D., June 2.  
 " Kandy, Carter, C., July 4.

EUROPE—  
 FRANCE, St. Brieu, Bouhon, V. E., Aug. 1.

NORWAY, Bergen, Hubert, G., Sept. 5.  
 Langesund, Hubert, G., July 28; Wiberg, A., July 28.  
 Stavanger, Hubert, G., Sept. 9.  
 Stockholm, Wiberg, A., Sept. 12.

WEST INDIES—  
 BAHAMAS, Nassau, Davey, J., July 23; Littlewood, W., July 11.

HAYTI, Jacmel, Cajou, L., Aug. 6, 12.

TRINIDAD, Gamble, W. H., July 8.

JAMAICA, Calabar, East, D. J., Aug. 22.  
 Falmouth, Kingdon, J., July 7.  
 Four Paths, P. O., Claydon, H. E., July 21.  
 Jericho, Clarke, J., July 20.  
 Kettering, Fray, E., Aug. 22.  
 Kingston, Smith, R., July 9.  
 Montego Bay, Dendy, W., August 6;  
 Henderson, J. E., July 5.  
 Morant Bay, Teall, W., July 5.  
 Mount Carey, Hewitt, E., Aug. 6.  
 Saker's Hill, Dendy, W., Aug. 13.  
 St. Ann's Bay, Millard, B., July 23.  
 Savanna-la-Mar, Burke, W., Aug. 22.  
 Spanish Town, Claydon, H. E., Aug. 8;  
 Phillippo, J. M., July 21, August 22;  
 Porter, W. H., July 20.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Joseph Tritton, Esq., Treasurer; by Edward Bean Underhill, LL.D., Secretary, at the Mission House, Castle Street, Holborn, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John MacAndrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, Twells, and Co's, 54, Lombard Street, to the account of the Treasurer.

THE  
BAPTIST MAGAZINE.

---

NOVEMBER, 1870.

---

*Collapse of the Temporal Power of the Pope.*

---

THE temporal power of the Holy Father has burnt down into the socket and expired. The oldest sovereignty in Europe, after weathering the storms of a thousand years, is extinct. The flag of Italy has displaced the banner of the Keys, and the Pope is confined to the Vatican and a garden. This momentous event, which at any other period would have agitated the Continent, passes unheeded in the great convulsion which bewilders every court, and absorbs the attention of the European world. It creates no excitement in Protestant or Catholic countries, and appears to be simply an episode in the drama of the year. The French troops quitted the Roman territory to defend their own, and an Italian army, to prevent any republican demonstration, which would have been fraught with extreme danger, moved in and occupied Rome. The Italian Ministry took the wise precaution of sending an army of sufficient strength, to overcome all possible resistance on the part of the Pontifical force, and it entered Rome simultaneously at five of its gates. The Papal Zouaves at first resolved to contest every inch of ground, but were constrained to retire to the Castle of St. Angelo, -where—by the command of the Pope, as it is said, who perceived that all opposition was useless—they laid down their arms, but not without an exhibition of studied arrogance. Of this heterogeneous body, the foreigners were sent to Civita Vecchia, to embark for their respective countries; the brigands who had been embodied were remitted to gaols, to await the inves-



tigation of their crimes; while the Romans, said to have amounted to 5,000, were disbanded, amidst the reproaches of their fellow-soldiers, for their poltroonery. On the first intelligence of the determination of the Pope's soldiery to hold out against the Italian army, there was a general and painful anxiety throughout Europe that in the approaching conflict some of the venerable edifices of the city might be injured, and its inestimable treasures of art destroyed; but all these apprehensions have been averted by the peaceful occupation of the city. It passed from the hands of the Sovereign Pontiff into the hands of the King of Italy, without any detriment to those glorious museums and galleries which attract pilgrims from all parts of the civilised world.

The Italian army was greeted with acclamations as it moved through the Pontifical territories, and was received in the Eternal City with enthusiasm, as the liberator of the country from the intolerable yoke of a government of priests. In every direction there was a loud demand for annexation to the kingdom of Italy; but it was deemed advisable that public opinion on this important subject should be distinctly expressed and recorded, to avoid any imputation that the annexation was the result of conquest. It was therefore determined to

take the sense of the population—some 800,000 in number—by the modern device of a *plébiscite*, which is only another name for universal suffrage. Arrangements were accordingly made for taking the votes in the city of Rome. It was agreed that they should be given in bodies, in accordance with the occupations and professions of the citizens; and Sunday, the 2nd of October—which a twelvemonth before had been distinguished by the Pontifical Mass and the gorgeous ceremonial of All Souls' Day, was selected for the occasion of deciding on the future status of the Sovereign Pontiff. Twelve separate bureaux—in our more simple Anglo-Saxon vocabulary denominated polling-booths—were established in various parts of the city, each with its tent and urn. The residents in the Leonine City, beyond the Tiber, where the Pope was domesticated, took the lead in the suffrage, and voted against the continuance of his temporal power by a large majority. Next to them came the jewellers, one of the wealthiest and most important fraternities in Rome; then followed the cabinetmakers, the hatmakers, the printers, the college of notaries and lawyers, the members of the university, the physicians, the sculptors, the painters, and the cultivators of the art of music

each under his special banner—that of the goldsmiths being conspicuous for its magnificence. The voting terminated at half-past six, when the procession began: it was preceded by bands of music and torchbearers; then came the flag of the bureau, and in succession two municipal officers, dressed in their antiquated costume, bearing the urns, which they conveyed up the grand flight of steps to the Capitol, where ancient Rome embraced her heroes twenty centuries ago. There—in the chamber occupied by the Senator of Rome—the urns were emptied, and the votes counted. The number of votes in favour of annexation to the kingdom of Italy, from the entire population of the Papal territories, was 133,681 to 1,507 dissidents. Some of the Roman nobles gave in their adhesion to the transfer, but there appears to be little doubt that the great majority of the distinguished families which have been ennobled and enriched by the Holy See were opposed to proceedings which deprived them of the dignity and influence they enjoyed at the Papal Court. Of the wishes of the people, however, there can be no doubt. The vote was all but unanimous, and it was a deliberate and solemn renunciation of the civil authority of the Pope by his own subjects, as soon as they were

at liberty to declare their opinions.

Meanwhile, the King of Italy addressed a letter to the Pope, apologising for the measures he had adopted, and stating that he had acted under the pressure of circumstances he could not control. The letter was written in language of the most servile devotion to the Holy See, and, viewed in connection with the occupation of Rome, has been the subject of much adverse comment; but it appears to be forgotten that Victor Emmanuel, with all those qualities which have gained the attachment of his subjects, is the slave of an abject superstition, scarcely surpassed by the Queen of Spain herself. If it had depended on his individual will, the temporal power would, in all probability, never have been touched. But he is a constitutional monarch, bound to act in accordance with the wishes of the Italian Parliament, and the Ministers who enjoy its confidence. The extinction of the temporal power is, therefore, the act, not less of the Estates of Italy than of the Roman population. The completion of the *plébiscite* was followed up by a proclamation, incorporating the Roman territory with the kingdom of Italy, but reserving to the Pope all the inviolability of his personal prerogatives as a sovereign, and all his dignities. The laws of

Italy are to be introduced generally into the city and country, and there will be the liberty of the press and liberty of conscience, and the sale of Bibles within sight of the Vatican, and the Protestant Church will now be removed from beyond the walls of Rome to some spot within the sacred enclosure. General la Marmora has been appointed Governor of Rome and of the Roman territory, and will possibly occupy the Quirinal. What arrangements may be made respecting the future position of the Pope must depend on the resolution of the Italian Parliament about to assemble, which will doubtless proclaim Rome to be the capital of united and regenerated Italy. And it is most sincerely to be hoped that its proceedings will be regulated, not by any recollection of the oft-repeated and irritating "*Non possumus*," but by a generous consideration for His Holiness, and for the altered position in which he is placed, and will thus avert the possibility of a reaction throughout Europe.

These extraordinary events have aroused the indignation of the Roman Catholics in England and Belgium. The Archbishop of Malines, the most devoted to the interests of the Papacy of the ultramontane party, unites with his prelates and clergy in denouncing the usurpation of the

sacred and inalienable rights of the Holy See. The English Catholics, headed by the Duke of Norfolk, are preparing a solemn protest. Archbishop Manning has endeavoured to arouse public indignation at the outrage to which the Pope has been subjected. Cardinal Cullen has just issued one of his truculent pastorals. "Rome," he says, "is in possession of usurping marauders, in whose hands ruin and desolation may be its fate; or it is the prey of dangerous criminals let loose from gaol, under whose sway the lives and property of peaceful citizens are in perpetual jeopardy, and pillage and assassination remain unpunished." He reprobates, in language of more than ecclesiastical acrimony, the cold indifference with which the princes of Europe have looked on this unparalleled outrage, and threatens them with the great catastrophes which are in store for them. Cardinal Antonelli, the Papal Secretary, has addressed a communication to the foreign Courts, protesting, in the name of His Holiness, against "this unworthy and sacrilegious spoliation of the dominions of the Holy See." He declares that "such usurpation is null and invalid." But the conclusion of his protest is simply a request that the Government he addresses "will be pleased to take into its earnest

consideration the interests of the Supreme Head of the Catholic Church, now and henceforward placed in such circumstances, that he is unable to exercise his spiritual authority with that full liberty and entire independence which are indispensable for it." The Pope has likewise issued a circular to the Cardinals, in which he invokes on his adversaries "the wrath of the living and allseeing God, out of whose hands there is no escape." "No sane mind," he says, "can fail to see and acknowledge that our sovereign and uncontrolled power, of which we were in the enjoyment, over the public post, in the receipt and despatch of letters, being taken away from us, and forasmuch as we are unable to trust the Government which has usurped that power to itself, we are wholly destitute of the means of transacting the affairs which the Vicar of JESUS CHRIST, and the Common Father of the Faithful, to whom his children have recourse from all quarters of the globe, ought to manage and deal with." Is it not a descent from the sublime to the ridiculous, when "the loss of that liberty which is indispensably necessary for us, the shepherd over the whole house of Israel, to govern the Church and guard its interests," is simply the loss of a separate postbag? Had St. Peter a mail of his own?

The present and past condition of the Pope affords another striking example of the vanity of human wishes, and the mutability of human affairs. During the longest pontificate on record,—the mythical reign of St. Peter excepted—it has been his earnest aim to obtain a recognition of the lofty prerogative of absolute and personal infallibility, independent of any association with a Council, and to bequeath this jewel to his successors in the pontifical throne *in sæcula sæculorum*. His ambition has been gratified. In an Œcumenical Council of patriarchs and prelates from the remotest parts of the world, in the most august ecclesiastical conclave which has been assembled since the establishment of the Papacy, the dogma was voted by a majority, and his triumph was complete. In less than three months his throne is subverted, his temporal power is extinct, his territories are annexed to the hated kingdom of Italy; he is restricted to the occupation of the Vatican, and dependent on the eleemosynary donations of the King he has excommunicated, and is issuing a pastoral in which he announces that he is no longer in a position to govern the Church of which he is the infallible ruler.

The indifference of the European Powers to an event which fills every ultramontane mind with horror, may be attributed mainly

to the great convulsion which is recasting the prospects and the destinies of the Continent. But we must not forget that for many months the Pope has been estranging the most enlightened statesmen and the most liberal and influential prelates, by the arrogance and folly of his proceedings in denouncing the progress of science and knowledge, and all the improvements of modern civilization, asserting an exclusive control over public morals, and claiming the prerogative of Divinity. It must also be borne in mind that the annexation of Rome to Italy, in accordance with the aspirations of the entire Peninsula, had for the last ten years been considered by the politicians of Europe—the Roman curia excepted—as a question only of time, which would be consummated on the first favourable opportunity. The ultramontanes consider it the greatest of calamities, and they are not to be reproached when they resent the indifference of Europe to their affliction. Doubtless we should feel and act in the same manner in the same circumstances. But it is difficult to see from what quarter they can expect relief. After the abrupt and startling changes which have been presented to our view in the last thirty years in Europe, in America, and in Asia, with “express”

speed, it would be an act of temerity to assert that the restoration of the temporal power is impossible; but of all prospects it appears the most forlorn. For the first time, after many centuries of disunion, the various principalities of the Peninsula, which regarded each other as “foreigners,” though not as “strangers,” have been amalgamated under one constitutional government. Nothing remained to complete the consolidation of Italy but the incorporation of the isolated Roman territory and the Eternal City, and this has now been accomplished amidst the exultation of the Romans as well as of the Italians. What right has any foreign Power to insist on dismembering the united kingdom of Italy, and depriving it of the capital? The attempt would involve a war with Italy, and what Power is disposed to enter on such a crusade for such a purpose? Of the five great Powers of Europe only two are Catholic. Austria has been driven out of Italy, and is not likely again to enter it with an armed force—least of all to assist the Pope, who has denounced her liberal domestic policy. France is prostrate under the foot of Prussia, and a long period will elapse before she can recover her former position, or be prepared to go to war with Italy in the cause of the Pope.

The leadership of Europe is in Protestant hands; and the dictator, Count Bismark, is not likely to listen to the wailings of ultramontaniam. There is none to come to the rescue. The Roman Catholics are correct in believing that if there be any quarter from which help could come, it would have been from France. It was the Republican Government of Paris, in 1848, which rescued the Pope from danger, and established the French Protectorate, which Napoleon, under the dictation of public opinion, was compelled to continue; and there can be little doubt that if France had been victorious in the present conflict, the throne of the Pope would not have been subverted. Devout Roman Catholics ascribe his misfortunes to the withdrawal of his troops from the protection of the Holy See, and there are, doubtless, some Protestants ready to assert that they are a just retribution for having so long upheld it, and that it is through the special interposition of Providence that France should be powerless just at the crisis when her intervention would be most valuable for the interests of the Papacy, and when she would be most eager to offer it. To all present appearance, therefore, the loss of the temporal power is irrevocable; and although the Pope has declared, with the voice of infallibility, that the enjoyment of it is essential to the exercise of his spiritual authority, he will doubtless be able to discover some plausible reason for abandoning this opinion.

M.

---

## Protestant Strasburg, and the Anabaptists of the Vosges Mountains.

---

THE statue of the Gallic Strasburg may be fair to view—faultless in design, and chiselled of unspotted marble. Harmony may pervade every flowing line and every swelling fold. Her worshippers may deck her with garlands of *immortelles*, and encircle her pedestal with

censers of fragrance. But, after all, the homage rendered her is that which despots pay to captive beauty, and the *immortelles* are not more perishable than the vows of her *soi-disant* priests.

What aspect, meanwhile, has she borne towards dissevered Germany during the 190 years of

her exile? Not that, surely, of a pillar of salt, for she still bears a charmed life—nor hardly that of Andromeda chained to the rock; for even should she be restored in permanence to the Fatherland, the identity of both parties is marred, and their reciprocal relations must henceforward rest on the basis of modern military tactics.

For, in fact, neither Strasburg nor Venice, nor, perhaps, even Rome itself, can again become the independent strongholds of a form of faith—strong in their own strength, and self-contained as an ironclad turret-ship. And though it cannot be asserted that the age of free cities (as cities once were free) has entirely passed away—for Lubeck and Bremen are still free—yet, as regards Strasburg herself, the proposition seems environed with difficulties. The position of the city, commercial, geographical, and strategic, alike enforce the inference that if she is again to become nominally German, it must be by an alliance more potent and practicable than the action of a free city of mediæval times.

And yet it seems a most righteous thing that Strasburg—which, for nearly two centuries, has, in spite of herself, been made a seat of the Beast—should again have an opportunity of asserting her freedom of thought, and of summoning back to memory's view the earthquake which shook the kingdom of darkness. Some will call this sentimental. Then let the course of passing events be viewed as bearing upon France, the depredator; and if we are forbidden to regard the escape of the victim

as a judgment on the oppressing nation, we may at least view it as a rebuke to the Papacy, which has so systematically bewitched and poisoned the heart of France.

None but those who have steeped themselves in the history of the Lutheran Reformation and of the Thirty Years' War can appreciate the intensity of that interest which Germans are now concentrating on the disputed provinces of Alsace and Lorraine. They remember that throughout that long struggle, extending over two centuries, when Germany was torn with factions, the object of France was steady and uniform—to foment the quarrel, and to enlarge her own borders. They know also that Strasburg stood alone, like another Eddystone among the breakers, long after the circumjacent territory was overrun by the enemy. And they know, too, that if the principles for which Strasburg fought had taken wider root, Germany had long ere now been a great united people, including Sweden and the whole line of the Baltic provinces.

The principal contending parties on German soil were the Spanish and French, or purely Papist—the Imperialists, the Lutherans, and the Reformed. The sentiments of these last-mentioned, which were Zuinglian and Calvinistic rather than Lutheran, early found refuge in the cities of the Upper Rhine—such as Constance, Berne, Basle, Strasburg, &c. In opposition to the Lutheran tendency of committing all religious support to the Princes, they rather favoured the popular institutions of the New Testament; and, as a consequence,

they became less implicated in the persecutions to which the Anabaptists have ever been subjected where Lutheranism prevails. The countrypeople around shared the feeling of their central cities ; and though we hear so much talk just now about the Frenchness of the Vosges district, a very different view of the matter descends to us through the pages of history. When, in 1552, Metz, Toul, Hagenuau, and Weissemburg were abandoned to the French, and Strasburg was threatened, the historian Wolfgang Menzel informs us, that "the people, far from countenancing the treachery of their rulers, everywhere gave vent to their hatred against the French, who were warned by their ally, the Swiss Confederation, not to attack the city of Strasburg." (Vol. ii. p. 268.)

Strasburg, indeed, held out for more than a century longer. The Protestants in the villages, meanwhile, so we are told, were expatriated ; yet it is singular that, only ten years ago, "*Les Anabaptistes des Vosges*" was the title of an historical and descriptive sketch of their descendants, by Alfred Michiels (Paris, 1860).

There they still exist, and their principles are known and respected. The French Convention of 1793, aware of their repugnance to bearing arms, decreed that they should be permitted to act only as pioneers and carters ; and Napoleon subsequently sanctioned the measure. At a conference held at Strasburg in 1557 (in the reign of our Queen Mary), the Anabaptists of Alsace, Cleves, Prussia, Belgium, and Holstein were represented by fifty pastors ; on which memorable occasion one of the said deputed pastors exhibited to the assembly the frightful cicatrices which eleven different torturings had left upon his body.

To the Anabaptists of the Vosges, therefore, though they still speak the German language, it may be a matter of comparative indifference whether they belong to France or Prussia ; for a people which refuse to fight can hardly be thought to retain much nationality of any sort. What the inhabitants of Strasburg itself think about it, the reports from the seat of war are revealing day by day.

---

## Christian Names.

---

IN what does a Christian name consist ? Is a name necessarily Christian because it has been previously borne by Christian men and women ? There seems to be some confusion on this point. Take all the Greek

and Roman names which the Apostle Paul has chronicled in the various salutations to and from the early Churches : are these all, *ipso facto*, Christian names ?—that is to say, has the Christianity of their owners



redeemed them from heathenism, while the great mass of old-world titles—including the heroes of the *Iliad*, the *Odyssey*, and the *Æneid*—are to be rejected as infamous, with the exception of *Æneas*, because that name happens to be found in the ninth chapter of the *Acts*?

Then, again—if a converted heathen, like *Ignatius*, acquire the sobriquet of *Theophorus* (meaning the god-bearer), which of the two, *Ignatius* or *Theophorus*, is to be regarded as the Christian name? Or suppose, on the other hand, that plain *Harry* and *William*, forgetful of the respect due to their natural parents, should consent to be anabaptized into *Father Ignatius* and *Brother Cyprian*—are *Harry* and *William* thereby anathematised? On the conversion of a group of *Red Indians*, one of their chiefs, heretofore known as “*Bear’s Heart*,” shall be christened *Bernard*, which means (so the glossarists tell us, though the fact may be quite unknown to the officiating priest) the same thing; his formidable brother, “*Blue Hawk*,” shall henceforth answer to the name of *Richard*, which means “*powerful*”; while his squaw, renowned for a hundred miles along the big river as “*Whip-the-Waves*,” shall be designated *Dorcas*, which means “*wild roe*,” or having roe’s eyes; and, the ceremony over, we shall then be informed that they have all three adopted Christian names: whereas the new names have nothing Christian about them, if by Christian we are to understand epithets carrying in their construction some doctrinal sentiment.

In fact, the appellatives coming under the last-mentioned category—such as *Christopher*, *Deodatus*, *Theophilus*, *Victor-Emmanuel*, *Theodosius*, *Theodorick*, or *Christmas* (we are here thinking of *Christmas Evans*)—are extremely limited in number; and though some few absurd English

specimens may be added from the Puritan nomenclature of the seventeenth century, such would not now be accepted as names at all; neither would they meet the requirements of society, in number or in variety. Furthermore, it may be averred that the compound forms, including some of those just cited, as well as others from the Old Testament (such as *Elnathan*, *Daniel*, and the like), into which the name of the Deity is incorporated, are not specifically Christian in a New Testament sense. It seems, therefore, to come to this—that the distinction which some fastidious people have set up between Christian and non-Christian names is one which cannot be maintained—that it has its origin in mere cant; and that *Flora*, *Dido*, *Diana*, *Hector*, and *Ulysses* are just as worthy of canonisation as *Matthew*, *Mark*, *Luke*, and *John*.

Dismissing this part of the subject, we would like to say a word in defence of the Puritans, touching their alleged practice, referred to above, of giving Scripture phrases as names to their children. Like other sarcasms levelled against them by fiction-writers, more or less modern, the charge, though having a basis of truth, was so sweeping as to overshoot itself. But first let us hear what *Mr. Stanford* has to say about it when describing *Mr. George Newton’s Church* at *Taunton* :—

“It is now time to . . . direct our thoughts to the social life of the first Nonconformists. You will there find that, of many grotesque things imputed to them, some were the pure inventions of festive malice, and that others lose their look of absurdity when truly understood. You expect to see the immortal oddities of *Hudibras* start up before you; you expect to meet half-gloomy, half-comic wonders at every step of your inquiry. At the very beginning you expect, at least, to find that *George Newton’s people* have outlandish

names—such as *Kill-sin* Pimple, or *Weep-not* Billings—for all the historians, from Hume to Macaulay, have told you that this was the fashion. They all appear to have been mistaken. It may be allowed that names remotely like these, because formed out of a religious dialect, were occasionally given by the settlers in Massachusetts to their children, and that a very few might also have been given to children in England. It must be asserted, however, that where they were in use they were always imposed in infancy, and never selected by the parties themselves. Please to remember, that if such names were worn by the men and women of the Protectorate, they had been conferred upon them at the font in the reign of the British Solomon. We have ample evidence that the habit was occasional then, but it really seems to have declined at the time of which we are writing. If existent anywhere, it surely might have been expected in the place where those charged with adopting it had their stronghold; but not one such name is to be found in the copious Taunton Registry of that date, and not one in all the numerous parochial registers of the same era, which the present writer has examined.”—*Joseph Alleine, his Companions and Times*, p. 121.

Further proof of what Mr. Stanford here asserts may be drawn from Quaker annals. The followers of George Fox were, to say the least, as thoughtful as any other class, and as likely to have derived their early convictions from Puritan fathers and mothers. But those Puritan fathers and mothers had not given them the grotesque names in which Royalist historians and novelists revel. Joseph Besse, in his history of the first forty years of Quakerism, chronicles about 17,280 sufferers. You may look up and down the weary columns of his *Index nominum*, and, with some half-dozen exceptions, see hardly any among the men but honest Henry, Thomas, George, and Co., and among the women simple Susan, Mary, or Elizabeth: just

such a list, in short, as modern times would furnish, with this further exception—that, in those days, people were content with a single name, instead of the two, three, or more, which are just now in vogue. The half-dozen which strike the eye as peculiar are Temperance Hignell, Provided Southwick, Mercy Chase, Shunamite Pack, and Faith Sturges; and these are, literally, all that a pretty close scrutiny can detect in that long long list of martyrs for conscience' sake. We do, indeed, find among them scattered instances of such classic or aristocratic names as Maximilian, Sebastian, Honora, Marmaduke, Lucretia, Cassandra, Peregrine, Ursula, Barbara, Polyxena, Lionel, and Reginald; but as for the ridiculous inventions fathered upon them by Hume and Dr. King, such appear, as Mr. Stanford has observed, to have already gone out of date. Had the practice really been prevalent, it would not have escaped the notice of that able satirist Dr. John Earle (afterwards Bishop of Salisbury), the author of “*Microcosmography*.” In his character of “A she precise hypocrite,” he says: “She rails at other women by the names of Jezebel and Dalilah, and calls her own daughters Rebecca and Abigail, and not Anne, but Hannah.” And this is the hardest thing that the microcosmic doctor could find to say about the baptismal names of the Nonconformists of 1640. A great deal has been made of “Praise God Barbone,” principally arising from the fact of his occupying so conspicuous a station as that of Speaker to one of Cromwell's Parliaments. But, to make the matter worse, the Royalists tampered also with his surname, and Barbone became Barebones. In its legitimate form, it is evidently either the Italian epithet Barbone, signifying greybeard; or it may be the abbreviation of Barbabona, or handsome beard,

as Barbarossa stands for red-beard. [See *Godwin's Commonwealth* on the spelling of this name.] When Sir John Danvers, of Culworth, named his three daughters Temperance, Justice, and Prudence, he was but adopting a practice in use to the present day; for do we not still rejoice in attributing all the virtues to the ladies?—and does not the sisterhood still survive among us of Grace, Constance, Honour, Charity, Philadelphia, and the like?

But some odd names there undoubtedly were—granted; and another thing must be granted, too: that if the whole tribe of them were ferreted out, they would occupy a wonderfully small space. We shall here recite a few of undoubted authenticity:—Praise God Barbone, Speaker of the "Little Parliament," in 1653; Hate Evil Nutter, a New

England elder, and a great persecutor of the Quakers in that colony in 1662 (*Besse's Sufferings*, ii. 228); Gracious Franklyn, the master of Heytesbury Hospital; Mirth Wafferer, clerk (*Lords' Journals*, iv. 250); Consolation Fox, a captain in Fairfax's army (*Lords' Journals*); Sir Faithful Fortescue, another officer in the Parliament's service, who proved very unfaithful at the Battle of Edgehill; Increase Mather, a New England divine; Accepted Frewin, Vice-Chancellor of Oxford in 1628, and eventually Archbishop of York; Offspring Blackhall, Bishop of Exeter; Faithful Teate, one of the ministers appointed to preach in Salisbury Close; Farewell Perry, a Marlborough rector; Hope Long, in the list of Wilts gentry, 1679.—*Requiescant omnes in pace!*

---

## The Tongue: its Moralities and Immoralities.

---

"THE tongue is a fire," says an inspired authority, and his dictum is not to be disputed. A fire; but, then a fire is a beneficent as well as a maleficent agent. What should we do without it? It cooks our food, it warms us in winter, it generates our steam—it performs for us a thousand offices conducive to our subsistence or comfort. It is true it occasionally burns our fingers, destroys our houses, consumes valuable property, and explodes immense quantities of gunpowder for purposes of extermination and havoc. This, however, is not the use, but the abuse of it. This is what man *can* do with it in his folly or his wickedness—not what he *should* do with it

in the legitimate employment of its capabilities.

So of the tongue: it is a fire. But it is a fire that may be kindled from heaven as well as from hell, though it is of this latter alone that James takes notice. What fervours have been kindled in human hearts by the tones and accents of human eloquence! How have the base and the mean, and the vile and the malignant, in this way been scorched, and set on fire, and utterly consumed; so that the world has been all the purer and happier for the conflagration! Because fire dissolves human flesh, and lays waste houses, or palaces, or cities, you would not, therefore, quench every spark, and

lay the whole world under an interdict never again to awaken it from its slumbers. As little would you think of condemning the whole world to silence, because the foolish, or the insane, or the malicious have made an ill use of a power intended only for purposes of utility and beneficence.

Man is a talking animal. Dumbness in him is a defect and a privation; the normal condition of all inferior natures, it is abnormal in him, sinking him below his proper level. We can scarcely avoid a suspicion of monstrosity when we hear articulate sounds proceeding from the mouths of inferior animals. How much more pleasing is the song of the lark than the chatter of the magpie; and who would not prefer the whistling of the blackbird to the solemn and pompous utterances of the parrot? Even the bray of a donkey must be more agreeable than his rhetoric, and the hyena only needs to add speech to his laughter to become perfectly horrible. But it is a curious thing that, in this respect, men never seem to be naturally imitated. Even monkeys and gorillas, amongst whom some philosophers are so shrewd in recognising their great-great-grandfathers and mothers, never carry their imitations beyond our grins and grimaces; our words they either utterly despise or despair of acquiring.

Men were made to talk. The practice is an actual necessary of life to them. Many live altogether by it; all live by it, more or less. Shut many a man's mouth as to speech, and you have shut it as to food. He must talk to live. It clothes his back, fills his stomach, builds his house, supports his family, carries him about the world by horse or steam. A few dumb people can live in a community of talkers, but they must be dependent on the latter every day; and were the race to become

speechless, it is doubtful whether they could maintain their subsistence for any length of time. Empty heads, with flippant tongues inside them, may need to be told that "speech is silvern, but silence is golden;" but wiser men will not fail to see that silence would have left the world in poverty and darkness, while speech has given us those words which are to be desired more than gold and fine gold, and which are to be prized more than thousands of gold and silver.

Writing is but speech prepared for the eye. Were there no intelligent articulate sounds, there would be no symbols to express those sounds, so that writing would be an impossibility. Thus man would be without language. He would, therefore, be no longer man. Deprived of "discourse of reason," the race would become extinct; an erect brute would take our place on earth—a brute all the more shocking and repulsive, because wearing a form intended for a higher creation, while deprived of every faculty that could give worth or meaning to that form.

Good nature leads men to talk a great deal. Much silence is *prima facie* evidence of sullenness; and you always suspect a man of being a caitiff if he is very slow in opening his mouth. Mr. Carlyle is the *eloquent* apostle of reticence, and the *garrulous* denouncer of loquacious speech. But, let him say what he likes about the divinity of silence, he has not one jot of faith in it himself. No man living has bothered his own generation with lectures so long and so lugubrious, albeit that the subject-matter of them has been so often a tirade against his own craft. One cannot help suspecting that he must be an inveterate talker, although he evidently believes that very few persons but himself can wag their tongues without making fools of themselves. Had he acted consis-

tently with his own teaching, no man would ever have heard his voice in private or in public, much less have possessed those tomes from his pen which are the glory of many a library, and which have extracted so much money out of my own pocket for one. Mr. Carlyle evidently wants all the talk to himself. Could he get a mute world to listen to him in admiring silence, all the "infinitudes" and "eternities" would be well occupied in such a way. So ravished is he with his own wisdom, that he would have all men close their ears to every other teacher; and at the same time close their mouths, except in admiration, that they might listen to him without interruption and without pause.

No man has a right to make himself disagreeable. Yet, if anyone wishes to do so, there are two ways in which he may thoroughly succeed—either by not talking at all, or else by always talking big. The former forfeits for a man the rights of a social being, relegating him to solitude, or the society of mutes and apes. If he will not talk, he has no right to expect to be talked to. But for the vulgar uses of eating and drinking, he might as well have been born without a mouth. Whoever refuses to employ his organs of speech for the instruction or enjoyment of others, is unjust if he expects others to employ theirs on his behalf. Even on such language as is bestowed on dumb animals, he has no claim, while he refuses to exercise that which is proper to himself. Without the pale of humanity, he is at the same time without the pale of creation—a solemn sullen thing, to be shunned and avoided both by man and beast. A philosophy which would reduce human beings to apes is not unworthy of that which would derive them from the same illustrious parentage.

People, however, may talk, and

yet talk very disagreeably. Anxious to avoid commonplace, some persons are always attempting the extraordinary. They never say good morning, or good evening, or ask you how you do, or make any remark on the weather, but launch out at once into some question of politics, or history, or religion, or whatever happens at the time to have the highest place in their airy skulls. These become the dreariest bores you ever meet with in your intercourse with men. Supporting what they deem a stately intellectual march on the stilts of grandiloquent verbiage, they render their presence a horror to the simple and a nuisance to the sensible, giving occasion to all to wonder whether they ever suspect themselves to be the fools they are!

But there are others who do not go to this extent, and yet proceed very far in the same direction. Some people are so very *sensible* that they must *always* be very sensible. I have no idea what sort of a talker Dean Alford is, but I am sure he has written some very foolish things about talking to children. Mothers are not to talk nonsense to their babies! Poor babies!—poor mothers! Could not the learned Dean, amongst his many important labours, get up a Baby Vocabulary, or even a Baby Philosophy? What a boon it would be for mothers and their little ones, whilst it would initiate a most excellent reform, beginning with the little things just at the right age! To be sure, grammars and dictionaries would be necessary, and the monthly and other nurses must be put to school again—if they were ever there before—so as to accost the precious dears rightly when first placed in their hands. But what is not modern zeal equal to? What delightful places would our nurseries become! Our children would be reduced images of their grandsires, and folly would expire in every

household as soon as it was born. Soon we should have no *babies* at all; the "little stranger," erst yclept "Baby," would be Miss Marie Snooks, or Master Robert Snooks, from the very first, and all nonsense would be banished from the scene! Whether, in such a state of things, its joylessness or its repulsiveness would be the most prominent features, must be left for each one to decide according to his own taste.

But leaving the babies. Their grave and reverend seniors must have their intervals of relaxation. There is a certain amount of "small-talk" of which everyone must deliver himself if he is not to be forever on the stilts. The amenities of social intercourse must to a large extent take this form. You cannot meet a man in the street, and fling a problem in Euclid at his head, or pelt him with logical and learned phrases. If Mrs. Jones calls on Mrs. Robinson, it is not fair to expect that they should plunge at once into deep questions, or pester each other with discussions about the last planet that has been discovered, or attempt to settle the question as to whether the earliest progenitors of mankind were a couple of cockchafers or of crocodiles. When a few friends spend an evening together, the "feast of reason" may occasionally need to be seasoned with a few fancy dishes, and the wine and the walnuts may be allowed to generate a little innocent gossip without any serious offence against the higher moralities. Nor need the very biggest wigs feel themselves dishonoured by an occasional sally of pleasantry, or care to keep themselves every minute nerved up to the very highest strain.

All this must be conceded to those who would lay the tongue under as few restraints as possible. "Free," to a certain extent, speech must always be, if it is to be natural,

and simple, and manly. No restraint is to be imposed for its own sake. In this, as in all other matters, nothing is to be denied to the Christian but what is *sinful*. Within these limits a wide margin is left to practical sagacity and discretion, and in nothing is the presence or absence of these qualities manifested more conspicuously than in the use or abuse of a member too notorious for its unruliness. The tongue is the man. No one can look into your brain or your heart, but your tongue will most likely leave very few of your friends in any uncertainty as to the furniture of the one, or the possessions of the other. As is your speech, so are you; nor can the most studied deceit ultimately hide your real character from the knowledge of your neighbours. We are all much better known than we think, and our words, when we have least expected it, have been windows through which the world has been looking into our principles and our characters.

The tongue is the most characteristic member of the human body. David calls it his "glory." When his heart is warm with gratitude, he wakes up his tongue to give utterance to it; and how can this noble organ be so well employed as in praising its Creator? It then takes its place amongst the heavenly choirs, emulating the employment of angel and seraph. Who has not felt transported to that "land of far distances," when engaged in the great congregation in offering adoring thanksgivings to our Heavenly Father, though in His earthly sanctuary?

What an instrument, too, has it proved in the culture of our species! Take away its victories over ignorance, and tyranny, and vice, and sin, and where do you leave us? It has told of God, and Christ, and heaven, and duty—showing mankind how they are to live here, so as to

live happy and glorious with God for ever. The spoken and the written word is the very sun in man's mental and moral hemisphere; take it away, and darkness will close around us all, life would become a misery, and existence a curse. And yet "silence is golden!" If so, it must be the gold never dug from the mine, or separated from its matrix; while speech, if it be wise and gracious, is that gold melted and purified, and coined into sterling money, for circulation in the great commonwealth of thought and letters, of religion and devotion.

It would do them no harm if men would reflect what a power they carry about with them in their own mouths! To the next person that meets you in the street you may speak a word that may influence him for good or for evil for ever. There are perplexed ones whom your tongue might guide, sad ones whom it might cheer, ignorant ones whom it might enlighten—broken hearts which it might heal, and rough roads which it might make plainer and smoother to the poor spent wayfarers, who are toiling over them, with bleeding feet and aching bosoms, towards their sepulchres. What will a word not do sometimes? In a hospital or a prison—to the timid disciple, or the dying Christian,—why, it may come as a message from Heaven—a very angel, with comfort and strength and joy on his lips. It can dry tears, silence groans, remove doubts, arrest despair, and fill the sorrowful spirits with gladness and thanksgivings.

Yet the tongue is a great offender. Its power for good is equalled, if not surpassed, by its power for evil. It gets a very bad character in the Bible:—it is deceitful, it is a scourge, a sharp sword, a devouring fire, a world of iniquity, an unruly evil, full of deadly poison—no man can tame it; but it is so placed among our

members that it defileth the whole body, and setteth on fire the wheel of nature, and is set on fire from hell. Melancholy verities! Yet they are without exaggeration. Who has not been beguiled by this deceit? Who has not smarted under this scourge? Who has not felt the point of this sword? Who has not been scorched by this fire? Who has not been wronged by this iniquity? Who has not suffered from this poison? Who has not thus been brought into contact with the fire of hell itself? The breath of the envious, the slanderer, and the liar has fallen, like a blast from the bottomless pit, on many a scene of innocence and happiness, leaving only shame and misery and ruin in its train. There is no man's reputation, position, honour, or even life, that is not in the power of the tongue; and the reckless, the unscrupulous, and the malevolent have thus the means of dragging down to their own level some of the worthiest and most illustrious names. Nay, when wickedness does not proceed to this extent, the *suppressio veri*, the sly inuendo, the confidential whisper, or the malicious insinuation, may, unknown to its victim, inflict a wound on his character, from which, to his latest hour, he shall never altogether recover. Not a few have been inoculated with this "deadly poison" when many miles away, or when asleep in their beds.

"I am purposed that my mouth shall not transgress." With what an emphasis of wisdom do these words of the Psalmist read after the remarks in which we have indulged! He knew how liable it was to transgress, and that it required a strong and resolute purpose to prevent it. David had suffered much from the tongues of others, and evidently had great difficulty with his own. Hence his striking language: "I said, I will take heed to my ways,

that I sin not with my tongue. I will keep my mouth with a bridle." The integrity of an upright heart can no doubt bridle the tongue, and will do so. But to let it go unbridled would be like letting a wild beast loose amongst the unarmed and defenceless. The Apostle James does not scruple to make a man's conduct in this respect a criterion of his religion. "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." The want of self-control here is an evidence of want of self-control everywhere. Nothing is stronger than its weakest part. If a man's

character break down at this point, it is broken-down, though it may appear strong and fair in most other respects; that is the dead fly, and the ointment is rendered unsavoury. Nevertheless, like all the evils in human nature, it is not at present incurable. That grace which can rectify a faulty judgment, and renew a degenerate heart, can impose a wholesome restraint on this rebellious faculty; and, as life and death are in the power of the tongue, can convert it into an instrument of life and immortality, and enable us to scatter around our path blessings which shall know no end.

---

## St. Paul at Athens.

---

NOT many subjects are more interesting to a thoughtful Christian, than the visit of the great Apostle to the most talented city of classical antiquity. Raphael's cartoon of "Paul Preaching at Athens" proves the strong hold which the subject took upon the mind of the unrivalled artist; thousands of pages of letter-press in commentaries and sermons show the interest which all students of Scripture take in it; and we may, therefore, profitably fill a few pages with some remarks upon this interesting event.

First of all, let us say something concerning the city itself. The Greek name of the city, *Athenai*, and the Greek name of the goddess Minerva, *Athene*, are so similar, that they are probably closely connected together; but whether the city derived its name from the goddess, or the goddess hers from the city, we are not learned enough to decide. Certain it is that

Minerva (Athene) was the supposed guardian divinity of Athens; many ancient coins being still in existence, which contain the head of Minerva on one side, and an owl (the emblem of wisdom), or the likeness of some famous part of the city, on the other. Moreover, we know that the Parthenon (which means the house of the virgin goddess) was erected at Athens in honour of Minerva, about 450 years before the time of Christ. As the foundation of most ancient States is buried in obscurity, and as that of Athens forms no exception to the rule, the so-called history of the city is only trustworthy from about the period mentioned above, or perhaps a hundred years before; but from that time down to the age of St. Paul, the place was the scene of events which are still studied by all the civilised nations of the earth. A terrible calamity fell upon Athens in its capture by the



Romans under Sulla, about eighty-six years before Christ. "The city was taken by assault, and the Roman soldiers made the streets swim with Athenian blood. This was the first time that the fortifications of Athens had been faced by an enemy. Sulla demolished the walls of the Piræus (the port), together with the great arsenal of Philo, and from that time the commerce of Athens was annihilated. Under Roman government Athens, though she had lost her political power and commerce, was still the centre of the arts and of philosophy, and a favourite residence of the wealthy Romans. From the time of Julius Cæsar to that of Hadrian, it was occasionally honoured by the visits of the masters of the Roman world, and to them it owed much of that splendour which Pausanias admired in the second century of our era. As a school of learning, it was frequented by the Romans, who aspired to perfect themselves in the language and philosophy of Greece. The poet Horace was a student here when the civil wars broke out after the assassination of Julius Cæsar; and Cicero addresses one of his moral treatises to his son Marcus, who was then studying here under Cratippus. (See *Officia*, lib. i. cap. i.) No other city ever enjoyed her fortune in the prosperity which attended her so long after the loss of her political importance. Even the respect which has been paid to Rome since the decline of her temporal power, is but a feeble representation of that enjoyed by Athens, during five centuries, among all the nations into which Grecian civilisation had penetrated. We cannot have a stronger proof of this fact than that the most remarkable buildings erected in Athens, after the decline of her naval power, were executed at the expense of foreign potentates."

A photograph of "Mars' Hill,"

with its wonderful surroundings, when St. Paul stood there, would be invaluable, both to the student of secular and New Testament history. In the absence of that, thoughtful men have endeavoured to revive the scene by the joint aid of learning and imagination; nor have they toiled in vain. The following extracts from Conybeare and Howson's "Life of St. Paul" contain a vivid representation of the wonders of the city, when the Apostle visited it, about half a century after the birth of Christ.\*

"The *Piræus*—the port of Athens—is probably more like it was than any other spot upon the coast. It remains what by nature it has ever been—a safe basin of deep water, concealed by the surrounding rock; and now, as in St. Paul's time, the proximity of Athens causes it to be the resort of various shipping. We know that we are approaching it at the present day, if we see rising above the rocks the tall masts of an English line-of-battle ship, side by side with the light spars of a Russian corvette, or the black funnel of a French steamer. The details were different when the Mediterranean was a Roman lake. The heavy top-gear of corn-ships from Alexandria or the Euxine might then be a conspicuous mark among the small coasting-vessels and fishing-boats; and one bright spectacle was then pre-eminent, which the lapse of ages has made cold and dim—the perfect buildings on the summit of the Acropolis, with the shield and spear of Minerva Promachus glittering in the sun. But those who have coasted along beneath Hymettus, and past the indentations in the shore—which were sufficient harbours for Athens in the days of her

\* The value of the extracts will be, we trust, a sufficient apology for their length.

early navigation—and round by the ancient tomb which tradition has assigned to Themistocles, into the better and safer harbour of the Piræus, require no great effort of the imagination to picture the Apostle's arrival. For a moment, as we near the entrance, the land rises and conceals all the plain. Idlers come down upon the rocks to watch the coming vessel. The sailors are all on the alert. Suddenly an opening is revealed; and a sharp turn of the helm brings the ship in between two moles, on which towers are erected. We are in smooth water; and anchor is cast in seven fathoms in the basin of the Piræus."

The Apostle lands on this most classical of classical soils. With his strong intellect and various culture, he, of course, would not be insensible to those many architectural wonders, which are still the ardent admiration and the constant study of the civilised world. Pausanias, who visited Athens about fifty years after St. Paul, has left us a description of them; so that, from his pages, we can see almost exactly the things upon which the Apostle gazed. "At the very gateway we are met with proofs of the peculiar tendency of the Athenians to multiply their objects, both of art and devotion. Close by the building where the vestments were laid up which were used in the annual procession of their tutelary divinity Minerva, is an image of her rival Neptune, seated on horseback, and holding his trident. We pass by a temple of Ceres, on the walls of which an archaic inscription informs us that the statues it contains were the work of Praxiteles. We go through the gate, and immediately the eye is attracted by the sculptured forms of Minerva, Jupiter, and Apollo, of Mercury and the Muses, standing near a sanctuary of Bacchus.

We are already in the midst of an animated scene, where temples, statues, and altars are on every side; and where the Athenians, fond of publicity and the open air, fond of hearing and telling what is curious and strange (Acts xvii. 21), are enjoying their climate and inquiring for news. A long street is before us, with a colonnade or cloister on either hand, like the covered arcades of Bologna or Turin. At the end of the street, by turning to the left, we might go through the whole Ceramicius, which leads by the tombs of eminent Athenians to the open inland country, and the groves of the Academy; but we turn to the right into the *Agora* ('marketplace'), which *was* the centre of a glorious public life, when the orators and statesmen, the poets and artists of Greece found there the incentives of the noblest enthusiasm; and still continued to be the meeting-place of philosophy, of idleness, of conversation and business, when Athens could only be proud of her recollections of the past. On the south side is the Pnyx, a sloping hill, partially levelled into an open area, for political assemblies; on the north side is the more craggy eminence of the Areopagus; before us, towards the east, is the Acropolis, towering high above the scene of which it is the glory and the crown. In the valley enclosed by these heights is the *Agora*, which must not be conceived of as a great 'market' (Acts xvii. 17), like the bare spaces in many modern towns, where little attention has been paid to artistic decoration; but is rather to be compared to the beautiful squares of such Italian cities as Verona and Florence, where historical buildings have closed in the space within narrow limits, and sculpture has peopled it with impressive figures. Among the buildings of greatest interest, are the porticoes or clois-

ters, which were decorated with paintings and statuary, like the Campo Santo at Pisa. We think we may be excused for multiplying these comparisons, for, though they are avowedly imperfect, they are really more useful than any attempt at description could be, in enabling us to realise the aspect of ancient Athens. . . . What is true of the Agora is still more emphatically true of the *Acropolis*, for the spirit which rested over Athens was concentrated here."

The feeling of the Athenians with regard to the *Acropolis* was well, though fancifully, expressed by the rhetorician, who said that it was the middle space of five concentric circles of a shield, whereof the outer four were Athens, Attica, Greece, and the world. The platform of the *Acropolis* was a museum of art, of history, and of religion. The whole was "one vast composition of architecture and sculpture, dedicated to the national glory, and to the worship of the gods. By one approach only—through the *Propylæ*, built by Pericles—could this sanctuary be entered. If St. Paul went up that steep ascent on the western part of the rock, past the Temple of Victory, and through that magnificent portal, we know nearly all the features of the idolatrous spectacle he saw before him. At the entrance, in conformity with his attributes, was the statue of *Mercurius Propylæus* (Gate Mercury). Further on, within the vestibule of the beautiful enclosures, were statues of Venus and the Graces. The recovery of one of those who had laboured among the edifices of the *Acropolis*, was commemorated by a dedication to Minerva, as the Goddess of Health. There was a shrine of Diana, whose image had been wrought by Praxiteles. Intermixed with what had reference to divinities, were the memorials of ancient

men and great victories. The statue of Pericles, to whom the glory of the *Acropolis* was due, remained there for centuries. Nor was the Roman power without its representative in this proud pedestal of Athenian glory. Before the entrance were statues of Agrippa and Augustus, and at the eastern end of the esplanade a temple was erected in honour of Rome and the Emperor.

But the main characteristics of the place were mythological and religious, and truly Athenian. On the wide levelled area were such groups as the following:—Theseus contending with the Minotaur; Hercules strangling the Serpents; the Earth imploring Showers from Jupiter; Minerva causing the olive to sprout while Neptune raised the Waves. The mention of this last group raises our thoughts to the *Parthenon*—the Virgin's House—the glorious temple which rose in the proudest period of Athenian history to the honour of Minerva, and which ages of war and decay have only partially defaced. . . . Within was the colossal statue of ivory and gold, the work of Phidias, unrivalled in the world, save only by the Jupiter Olympus of the same famous artist. This was not the only statue of the virgin goddess within the sacred precincts; the *Acropolis* boasted of three Minervas. The oldest and most venerated was in the small irregular temple called the *Erectheium*, which contained the mystic olive-tree of Minerva, and the marks of Neptune's trident. This statue, like that of Diana at Ephesus (Acts xix. 35), was believed to have fallen from heaven. The third, though less sacred than the Minerva *Polias*, was the most conspicuous of all. Armed from the brazen spoils of the Battle of Marathon, it rose in gigantic proportions above all the buildings of the *Acropolis*, and stood, with spear and shield, as the tutelary divinity of Athens and At-

tica. It was the statue which may have caught the eye of St. Paul from the deck of the vessel in which he sailed round Iconium to the Piræus. Now he had landed in Attica, and beheld all the wonders of that city which divides with one other city (Rome) all the glory of heathen antiquity. Here, by the statue of *Minerva Promachus*, he could reflect on the meaning of the objects he had seen in his progress. His path had been among the forms of great men and deified heroes, among the temples, the statues, the altars of the gods of Greece. He had seen the creations of mythology represented to the eye, in every form of beauty and grandeur, by the sculptor and the architect. And the one overpowering result was this—“*His spirit was stirred within him when he saw the city crowded with idols!*”

Let us now listen to the address which the Apostle delivered amidst these wondrous scenes. The translation is from “The Life of St. Paul,” already several times referred to, and differs a little from the Authorized Version:—“Ye men of Athens, all things which I behold bear witness to your carefulness in religion. For as I passed through your city, and beheld the objects of your worship, I found an altar with this inscription, ‘TO THE UNKNOWN GOD,’ Whom therefore ye worship, though ye know Him not, Him declare I unto you. God, who made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands; neither is He served by the hand of men, as though He needed anything; for it is He that giveth unto all life, and breath, and all things. And He made of one blood all the nations of mankind, to dwell upon the face of the whole earth; and ordained to each the appointed seasons of their existence, and the bounds of their habitation; that they should

seek God, if haply they might feel after Him, and find Him, though He be not far from every one of us: for in Him we live, and move, and have our being; as certain also of your own poets have said, For we are also His offspring. Forasmuch, then, as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by the art and device of man. Howbeit these past times of ignorance God hath overlooked; but now He commandeth all men everywhere to repent: because He hath appointed a day, wherein He will judge the world in righteousness by that man whom He hath ordained; whereof He hath given assurance unto all, in that He hath raised Him from the dead.” . . . The Apostle was here suddenly interrupted by the laughter and derision of some of his hearers, and the address was never finished.

A few remarks upon it, by way of exposition, seem needful to bring out its full meaning. “I perceive that in all things ye are too superstitious” is the beginning of it, according to the English Bible; but there is no doubt that the Apostle meant his opening words to be those of conciliation rather than those of censure. Stier renders the words thus: “I see that above all things ye are complete devotees!” A more literal translation would be: “I see that above all things ye are more given to the worship of divine beings” (than other Greeks are). Everyone acquainted with the history of Athens knows that the words of the Apostle are strictly true. Hence the well-known sayings, “There are more gods in Athens than in the rest of Greece;” and, “It is almost easier to find a god in Athens than a man.” Cicero calls it, “*Urbs fanorum referta*”—“a city full of sacred places;” and Xenophon still more forcibly says, “It is one entire altar, one sacrifice,

one oblation, to the gods." "*The Unknown God*" (verse 22). All that can be said in explanation of this remarkable inscription is well summed up by Stier, in his "Words of the Apostles": "We possess passages in ancient writers sufficient to confirm the historical force of the phrase, and yet they are not clear and coincident enough to determine the exact nature and circumstances of this shrine. It might have been the case that it was merely an altar which had been formerly dedicated to some divinity, without any inscription; and that when the memory of the dedication had died out, it came to be designated as being (aforetime) dedicated to some (now) 'unknown god;' or it might be that the custom of the Athenians, generally (as related by Pausanias and Philostratus), of erecting altars 'to unknown gods,' had its origin in Epimenides, in the lustration of the city during pestilence, causing sheep to be sacrificed to the nearest god, who might be the true one; while others think that the inscription referred to the true God, placed there at the suggestion of some Jew, or perhaps of Socrates."

"As certain of your own poets have said,

" 'For we are also his offspring.' "  
(Ver. 28).

"The quotation is from Aratus, a Greek poet, who was a native of Cilicia, which would, perhaps, account for St. Paul's familiarity with his writings. His astronomical writings were so celebrated, that Ovid declares his fame will live as long as the sun and moon endure:—'*Cum sole et luna semper Aratus erit.*' How little did the Athenian audience imagine that the poet's immortality would really be owing to the quotation made by the despised provincial who addressed them. Nearly

the same words occur also in the hymn of Cleanthes." Our readers who are acquainted with Greek poetry will see that the quotation is part of an hexameter line:

τοῦ γὰρ καὶ γένος ἔσμεν.

The following quotation, with which we conclude our paper, contains about the best summing-up of the purport of St. Paul's address at Athens with which we have ever met: "We cannot fail to notice how the sentences of the interrupted speech are constructed to meet the cases, in succession, of every class of which the audience was composed. Each word in the address is adapted at once to win and rebuke. The Athenians were proud of everything that related to the origin of their race, and the home where they dwelt. St. Paul tells them that he was struck by the aspect of their city; but he shows them that the place and time appointed for each nation's existence are parts of one great scheme of Providence, and that one God is the common Father of all nations of the earth. For the general and more ignorant population, some of whom were doubtless listening, a word of approbation is bestowed on the care they gave to the highest of all concerns; but they are admonished that idolatry degrades all worship, and leads men away from the true notions of the Deity. That more educated and imaginative class of hearers, who delighted in the diversified mythology which personified the operations of nature, and localised the Divine presence in sanctuaries adorned by poetry and art, are led from the thoughts of their favourite shrines and customary sacrifices, to views of that awful Being who is the Lord of heaven and earth, and the one author of universal life. 'Up to a certain point in this high view of the Supreme Being, the philosophy

of the garden and of the porch might listen with wonder and admiration. It soared, indeed, high above the vulgar religion; but in the lofty and serene Deity, who disdained to dwell in the earthly temple, and needed nothing from the hand of man, the Epicurean might almost suppose that he heard the language of his own teacher. But the next sentence, which asserted the Providence of God, as the active creative energy, —as the conservative, the ruling, the ordaining principle—annihilated at once the atomic theory, and the government of blind chance, to which Epicurus ascribed the origin and preservation of the universe.' And when the Stoic heard the Apostle say that we ought to rise to the contemplation of the Deity without the intervention of earthly objects, and that we live, and move, and have our being in Him—it might seem like an echo of his own thought—until the proud philosopher learnt that it was no pantheistical diffusion of power and order of which the Apostle spoke, but a living centre of government and love; that the world was ruled, not by the iron necessity of Fate, but by the providence of a personal God; and that from the proudest philosopher repentance and meek submission were sternly exacted. Above all, we are called to notice how the attention of the whole audience is concentrated at the last upon JESUS CHRIST, though His name is not mentioned in the whole speech. . . . Whatever may have been the immediate results of St. Paul's sojourn at Athens, its real fruits are those which remain to us still. That speech on the Areopagus is an im-

perishable monument of the first victory of Christianity over paganism. To make a sacred application of the words used by the Athenian historian (Thucydides, i. 22), it was 'no mere effort for the moment,' but it is a 'perpetual possession,' wherein the Church finds ever-fresh supplies of wisdom and guidance. It is in Athens we learn what is the highest point to which unassisted human nature can attain; and here we learn also the language which the Gospel addresses to a man on his proudest eminence of unaided strength. God, in His providence, has preserved to us, in fullest profusion, the literature which unfolds to us all the life of the Athenian people, in its glory and its shame; and He has ordained that one conspicuous passage of the Holy Volume should be the speech in which His servant addressed that people as ignorant idolaters, called them to repentance, and warned them of judgment. And it can hardly be deemed profane if we trace to the same Divine Providence the preservation of the very imagery which surrounded the speaker: not only the sea, and the mountains, and the sky—which change not with the decay of nations—but even the very temples, which remain, after wars and revolutions, on their ancient pedestals in astonishing perfection. We are thus provided with a poetic and yet a truthful commentary on the words that were spoken once for all at Athens; and Art and Nature have been commissioned from above to enframe the portrait of the Apostle, who stands for ever on the Areopagus as the teacher of the Gentiles."

---

## The Trades and Industrial Occupations of the Bible.

BY THE EDITOR.

### VII.—THE FULLER.

**A**LTHOUGH he is not very frequently referred to in the sacred books, the Fuller was by no means an insignificant member of the Jewish community. The Law thoroughly enforced the maxim that "cleanliness is next to godliness," and its rigid requirements gave great impulse to this branch of industry. Because, however, the materials which he used in purifying the garments entrusted to him were themselves impure, the Fuller was required to pursue his labours outside the walls of Jerusalem.

From the "fuller's field," Rabshakeh delivered the blasphemous threats of Sennacherib to the delegates of Hezekiah, who stood upon the city wall (2 Kings xviii.; Isaiah vii., xxxvi.). The precise position of the "fuller's field" is not determined by Scripture, but from Josephus we gather that it was at the north-east angle of the wall of Agrippa, where the Valley of Jehoshaphat bends from the north to the east. The "conduit of the upper pool," beside which the captains of Sennacherib encamped, was one of the great works of Hezekiah for the benefit of the city. Titus selected the same locality for his camp. The abundant water-supply of Jerusalem was one of its most distinc-

tive features: sufferings unparalleled have been endured within its walls, but never the dread suffering of thirst. Even when its besiegers have been reduced to the last extremity by drought, and famine has set in upon the besieged, the inhabitant of Zion has always rejoiced in a city made glad with streams.\*

The methods of performing the industrial arts in Oriental lands are so similar and so stereotyped, that it is more than probable that the following account of the Indian Fullers will serve as a faithful representation of the labours pursued by members of the same craft in Palestine:—

"When the *dhobees* have collected all the sorted clothes that they have to wash, they put them in an earthen tub, wet them in a kind of mineral alkali, goat's dung, and common soap made in the country. After the clothes are well saturated in this mixture they are put in a large brass pot over a gentle fire for some time. In the morning they put all these clothes on two or three asses, or a bullock kept for this purpose, and go to a river, if one be near, or to a pond, for the day. They almost always have a pond about the town or village. At the river or pond they have boards about three or four feet long, and one

\* Robinson's "Bib. Res.," vol. i. p. 479; Baumer's "Palestine," p. 329

and a half wide, with grooves across them. These boards are placed in the water, just at the bank or edge of the river or pond, in the form of an inclined plane, one of its ends being supported by a piece of stick about one foot and a half long, and the other resting on the ground in the water. The man or woman stands in the water at the raised end of the board (which is turned towards the body of the water, and not towards the bank), and having taken ten or twelve pieces together, and made them of a length equal to the board, strikes them on the board. This he or she does for some minutes, occasionally rinsing the pieces in the water in which he or she is standing, and sometimes holding the pieces by one end and sometimes by the other. This operation is acknowledged by some European authors to be more cleansing than that in vogue in their own country. When the pieces are quite clean the fuller squeezes the water out, and throws them on a piece of cloth spread there on purpose, to be afterwards hung on a string and dried. These people stand in the water almost to their knees for hours, and get so habituated to this practice that it does not affect their health in the least degree. While beating the dirty clothes on the board they are constantly singing some short songs, which, together with the manner of singing them, is confined to this caste, and that too while they are at this work; this is meant to beguile them while they are at this labour.

"Sometimes, when they do not sing, they make a certain peculiar noise with their mouth—such as *chheo chheo*, *rāmā rāmā*, which is intended to give vent to the effect of the straining of their nerves in this exertion, and also to keep off their thoughts from the work; it would appear they could not work unless they were to sing or make this noise. While the men are at this work at the *ghaut*, one or two women of their families are at home to attend to household work, and to prepare breakfast for them. This meal is brought to them about noon. When they have washed and dried all their clothes by sunset, they again put them on their asses or bullocks, and return home. When the clothes are

dry, those of the better classes are ironed. Clothes belonging to the poor, and made of coarser stuff, are not ironed, but simply folded up and beaten with a wooden hammer (*koondee*), which makes them somewhat soft and smooth. With regard to wages, they are paid by the higher and wealthier classes by the month, the pay ranging from four annas to five or six rupees. The poorer classes remunerate them according to the number of pieces washed, which is sometimes half a pice, and at others one pice, per piece. Sometimes, especially during weddings and festivals, *dhobees* hire out people's good clothes to others; this is, of course, unknown to the owners: for this they get a trifle. They and their women also wear clothes that are given them to be washed. This is one of the most vulgar classes, and people belonging to it use a great deal of liquor when they have time to spare, particularly at weddings, and when they have *panchayat*, or an arbitration to decide some case of somebody belonging to their caste. At such times liquor is always provided by the party in fault, and is meant as a sort of fine; though this fine does not prevent the offender being punished in some other way—such as a heavier fine, thrashing, excommunication, &c.—when his offence is of a serious nature."\*

Although the word "soap" is found several times in the Bible, the substance indicated is never identical with that which we understand by the word. The following is one of the most important passages in which it occurs: "For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before Me, saith the Lord God." (Jer. ii. 22). The "nitre" here named is *natron*, a mineral alkali, not the nitrate of potassa, or salt-

\* Domestic Manners and Customs of the Hindoos, by Baboo Ishuree Dass (Benares, 1860), p. 57.



petre, but the "carbonate of soda" of modern chemistry. "The soap" of the text is *bôrîth*, a vegetable alkali. Several plants possessing strong alkaline properties have their habitat in Palestine and the surrounding countries. To this day the Egyptians scour the hands with a powder of ground lupins, and the natives of the Barbary coast cleanse their manufactured stuffs with the sap of certain woods.\* The word *bôrîth*, however, includes the idea of any cleansing substance, and as many of those anciently used were animal secretions, the words of Jeremiah really mean:—Search the whole creation—animal, vegetable, mineral—there is no specific to remove sin, no detergent to cleanse its stain, no absolvent to change its character, no substance to conceal it from view. In God alone is found the property, the prerogative, the power of forgiveness.

In Proverbs xxv. 20—"As he that taketh away a garment in cold weather, and as vinegar upon nitre, so is he that singeth songs to an heavy heart,"—we have another reference to the *natron* of the Fuller; and the meaning of the proverb is, obviously, that the song and the sorrow counteract each other, as the acid and the alkali. The strongly detergent properties of the Fuller's materials are used in the striking words of Malachi (chap. iii. 2): "Who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fuller's soap." *Bôrîth* is the

word here employed; and the meaning is, that all kinds of searching, intensively discriminating influences belong to the Saviour's work. The testing of human character by its contact with the Messiah is one of the mysteries of the Gospel: "He is set for the fall and rising again of many in Israel;" "A tried precious stone" to some; a "stone of stumbling and a rock of offence" to others.

MARK, when describing the glory of the transfigured Saviour, says: "His raiment became shining, exceeding white as snow; so as no fuller on earth can white them." Here is a reference which the Roman readers, for whom this Gospel was specially designed, would thoroughly understand; it having been the practice with them to rub a species of fine fuller's-earth into their garments to intensify their whiteness. Pliny says that soap was made of tallow and ashes; that the best was made from goat's tallow, and the ashes of the beech-tree. From the remotest periods clothes have been cleansed by rubbing and stamping in water; the introduction of a lye of ashes it is impossible to assign a date for. The discovery of the properties of fatty acids marks a still further and the latest development in this department of science. M. Chevreul is the chemist whose researches have issued in results which have surprisingly affected the manufacture of all saponaceous and kindred substances.

Whiteness is the emblem of purity and holiness. It was in his snowy vestments the High Priest had to enter the Holy Place on the Great Day of Atone-

\* Wilkinson's "Egypt," vol. i. p. 186; vol. ii. p. 106.

ment; no jewelled splendour, no gaudy adornment of colour, might distract the thoughts of the multitude from the one consideration, "Without holiness no man can see the Lord." White robes are

the apparel of the Apocalyptic Church: "They have washed their robes, and made them white in the blood of the Lamb," "SO AS NO FULLER ON EARTH CAN WHITE THEM."

---

## St. Stephen.

---

NEXT to that of the Apostles, the name of Stephen occupies a very prominent place in the annals of the Early Christian Church. His sayings and doings are immortalised in the only inspired history of the Church, and "his importance is stamped upon the narrative by a reiteration of emphatic, almost superlative phrases." Such enviable eulogiums as the following are recorded concerning him:—"A man full of faith, and of the Holy Ghost;" "And Stephen, full of faith and power, did great wonders and miracles among the people;" "Full of grace and power;" "They were not able to resist the wisdom and power with which he spake." We cannot wonder that the memory of such a man should be cherished in all Christian lands; that princes and popes should be glad to bear his name; and that thousands of churches are dedicated to him, one of which—St. Stephen's, at Westminster—became, in after-times, the meeting-place of the great British Parliament. A few moments may, therefore, surely be well spent in thinking of the enviable career of such a man.

Of his early life we know nothing. Some have supposed that he was a Palestinian Jew; that he was one of the "seventy disciples," and that his

original name was Chelil; and that after his conversion he was called Stephanas (as Saul was termed Paul)—both Chelil and Stephen meaning "a crown." This, however, is mere conjecture; and it is much more likely that he was a Hellenist—that is, a "Greek-speaking Jew"—of whom there were myriads, in apostolic times, dwelling in all parts of the Roman world. He is first mentioned, in Acts vi. 5, as "the chief of the seven (commonly called DEACONS) appointed to rectify the complaints in the Early Church of Jerusalem, made by the Hellenistic against the Hebrew Christians." Modern Dissenters are accustomed to think that their well-known deacons derive name and office from the "Seven," of whom Stephen was the head. To this Episcopalians demur, stating that the "Seven" are never called deacons in the New Testament, and that those who are termed so (as in Philippians i. 1, and in 1 Timothy iii.) were probably more like the deacons of the Established Church than the men who bear the name in Dissenting communities. Few of us are able to discuss this matter entirely without prejudice, and probably the paucity of our information renders the solution of it nearly impossible; but a practical

remark is obvious enough—namely, that as Sabbath-schools, for example, are an unspeakable blessing, though not of direct Divine ordination, so Nonconformist Churches may rightly value the “Order of Deacons” too much willingly to let it become defunct, even if the good men so-called are unable to trace up their spiritual pedigree to the “Seven,” of whom Stephen was the illustrious head.

“Of his ministrations amongst the poor we hear nothing. But he seems to have been an instance, such as is not uncommon in history, of a new energy derived from a new sphere. He shot far ahead of his six companions, and far above his particular office. First, he arrests attention by the ‘great wonders and miracles which he did.’ Then begins a series of disputations with the Hellenistic Jews of North Africa, Alexandria, and Asia Minor, his companions in race and birthplace.” The cause of contention was no less than that of Christianity *versus* Judaism. The Jews revolted at the thought that their Holy Land, their Holy City, their Holy Temple, could lose the pious prestige, the sacred superiority, which for ages had attached to them; and it was impossible for them, as mere Jews, to think that Stephen was other than a traitor against his country, and a blasphemer against his God, for even hinting “that Jesus of Nazareth shall destroy this place, and shall change the customs that Moses delivered us.” For these bold assertions he was brought before the Sanhedrim, the chief law-court of the Jewish nation. “When the charge was formally lodged against him, his countenance kindled, as if with the view of the great prospect which was opening for the Church. The whole body even of assembled judges was transfixed by the sight, and ‘saw his face as it had been the face of an angel.’” With a feeling of respect towards

the accused, the High Priest appealed to Stephen, for an explanation or a defence in reference to the charges brought against him; and he gives it, in the form of a summary of the history of the Jewish Church. The following judicious remarks will explain the drift of Stephen’s speech:—“In the facts which he selects he is guided by two principles—at first more or less latent, but gradually becoming more and more apparent as he proceeds. The first is the endeavour to prove that, even in the previous Jewish history, the presence and favour of God had not been confined to the Holy Land or the Temple of Jerusalem. This he illustrates with a copiousness of detail which makes his speech a summary almost as much of sacred geography as of sacred history—the appearance of God to Abraham in *Mesopotamia* before he dwelt in *Haran* (vii. 2); his successive migrations to *Haran* and to *Canaan* (vii. 4); his want of even a *resting-place* for his foot in *Canaan* (vii. 5); the dwelling of his seed in a *strange land* (vii. 6); the details of the stay in *Egypt* (vii. 8-13); the education of Moses in *Egypt* (vii. 20-22); his exile in *Midian* (vii. 29); the appearance in *Sinai*, with the declaration that the *desert ground* was holy earth (γῆ ἁγία) (vii. 30-33); the forty years in the *wilderness* (vii. 36, 44); the long delay before the preparation for the Tabernacle of David (vii. 45); the proclamation of spiritual worship even after the building of the Temple (vii. 47-50). The second principle of selection is based on the attempt to show that there was a tendency, from the earliest times, towards the same ungrateful and narrow spirit that had appeared in the last stage of their political existence. And this rigid suspicious disposition he contrasts with the freedom of the Divine grace and of the human will, which

were manifested in the exaltation of Abraham (vii. 4), Joseph (vii. 10), and Moses (vii. 27), and in the long neglect of true religious worship in the wilderness (vii. 39-43)." The judges of Stephen caught the drift of his argument, and were made almost mad with rage; "they were cut to the heart, and they gnashed on him with their teeth." The good man foresaw that some fierce vengeance was approaching, but "at eventide it was light with him." Earth frowned—God smiled. "In this last crisis of his fate he turned his face upwards to the open sky, and, as he gazed, the vault of heaven seemed to him to part asunder; and the Divine Glory appeared through the rending of the earthly veil—the Divine Presence, seated on a throne, and on the right hand the human form of 'Jesus,' not—as in the usual representations—sitting in repose, but standing erect, as if to assist His suffering servant. Stephen spoke as if to himself, describing the glorious vision; and in so doing, alone of all the speakers and writers in the New Testament, except only Christ Himself, he uses the expressive phrase, 'the Son of Man.' As his judges heard the words, describing the Divine exaltation of Him whom they had sought so lately to destroy, they could forbear no longer. They broke into a loud yell; they clapped their hands to their ears, as if to prevent the entrance of any more blasphemous words; they flew as with one impulse upon him, and dragged him out of the city to the place of execution." Their conduct was quite illegal, acting as they did without the assent of the Roman Government; but the bigoted rage which led almost to the stoning of Jesus Christ, even within the precincts of the Temple, was not likely now to spare one of His hated disciples. In the Book of Deuteronomy (xvii. 6-7), the Jews found directions

for the trial and punishment of a capital offence: "At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death . . . . The hands of the witnesses shall be first upon him to put him to death, and afterward the hand of all the people." In this way was Stephen put to death. "The false witness" began the last act of this judicial murder. According to Eastern custom, they stripped off their upper garments; and, as was also usual, one of the prominent leaders signified his assent to the act by taking the clothes into his custody, and standing over them while the bloody work went on. We know well who the leader was in this case—it was Saul of Tarsus: "I was standing by, consenting to his death, and kept the raiment of those that slew him." The exact details of the dreadful death are unknown to us. It was probably when the "first volley of stones burst upon him" that he offered the former part of the prayer, "Lord Jesus, receive my spirit"—words almost the same as those with which the Saviour yielded up His life. Another crash of stones brought him on his knees, and he died, like his Divine Master, with a prayer for his enemies on his lips: "Lord, lay not this sin to their charge." No death could be more violent and painful than that by stoning, and yet it is beautifully said, concerning Stephen, "He fell *asleep*!"

The date of his death is not recorded, but tradition places it in the same year as the crucifixion, on the 26th of December. Hence Augustine says, in allusion to the two deaths in the same year: "Men would not have had courage to die for God, if God had not become man to die for them." The place of the martyrdom is only indefinitely referred to in the inspired narrative: "They cast him out of the city, and

stoned him." Tradition, as usual, speaks when the Scriptures are silent: "The earlier tradition fixed it at what is now called the Damascus Gate. The later, which is the present tradition, fixed it at what is hence called St. Stephen's Gate, opening on the descent to the Mount of Olives; and in the red streaks of the white limestone rocks of the sloping hill used to be shown the marks of his blood, and on the first rise of Olivet, opposite, the eminence on which the Virgin stood to support him with her prayers." One verse of Scripture describes the funeral of this good soldier of Jesus Christ: "Devout men carried Stephen to his burial, and made great lamentation over him." The following quotation condenses the various traditions which have sprung out of those brief words:—"The High Priest, it is said, had intended to leave the corpse to be devoured by beasts of prey. It was rescued by Gamaliel, carried off in his own chariot by night, and buried in a new tomb on his property at Caphai Gamala (village of the camel), eight leagues from Jerusalem. The funeral lamentations lasted forty days. All the Apostles attended. Gamaliel undertook the expense, and, on his own death, was interred in an adjacent cave." This story was probably first drawn up on the occasion of the remarkable event which occurred in the year 415, under the name of the "Invention and Translation of the Relics of St. Stephen." Successive visions of Gamaliel to Lucian, the parish priest of Caphai Gamala, on the 3rd and 18th of December in that year, revealed the spot where the martyr's remains would be found. They were identified by a tablet bearing his name (*Cheliel*), and were carried in state to Jerusalem, amidst various portents; and buried in the church on Mount Zion, the scene of so many early Christian

traditions. The event of the translation is celebrated in the Latin Church on August 3rd, probably from the tradition of that day being the anniversary of the dedication of a chapel of St. Stephen at Ancona. The story itself is encompassed with legend, but the event is mentioned in all the chief writers of the time. Portions of his remains were afterwards transported to different parts of the coast of the West—Minorca, Portugal, North Africa, Ancona, Constantinople; and in 460, what were still left at Jerusalem were translated by the Empress Eudocia to a splendid church, called by his name on the supposed scene of his martyrdom."

But we need not the recital of these superstitious traditions to impress upon us the importance and value of Stephen's Christian character and usefulness. The study of his career suggests such facts as the following:—

§ 1. That a Christian may attain to eminent spiritual usefulness apart from ecclesiastical rank. Dissenters claim St. Stephen as one of the first deacons—as one chosen for the performance, at first, of secular rather than sacred duties; and, even if his office was of a higher grade than this, as Episcopalians contend was the case, yet they only place him in the lowest rank of the priesthood; for no deacon in the Episcopal Church is allowed to pronounce the "Absolution," because he is not at present in "full Orders." Yet Stephen was "full of faith and of the Holy Ghost"—"full of grace and power;" and the people "were not able to resist the wisdom and power with which he spake." In the presence of such facts, how preposterous is the talk concerning "Apostolic Succession," and the right of "the clergy" to be considered the only Divinely-appointed

channels for the communication of spiritual gifts and saving grace! The ecclesiastical rank of Stephen was confessedly of the humblest kind, and yet he was an illustrious saint, and not a whit behind the very chiefest of the Apostles; possessing gifts and graces to which crowds of priests and bishops, cardinals and popes, have been utter strangers.

2. Stephen was honoured to be the first Christian martyr. We have mentioned that his name, Stephen, means "a crown," and upon his head the first crown of Christian martyrdom was placed. The word "martyr" means, literally, "a witness;" and then, because many of the first witnesses came to a violent end, it obtained its present meaning—"one who seals the truth with his blood." Such was Stephen. He was "faithful unto death;" he was honoured by St. Paul with the name of "God's martyr;" and is now in heaven as the thrice-honoured captain of the valiant band celebrated in one of the most ancient of Christian hymns: "The noble army of the martyrs, praise Thee!"

3. The history of St. Stephen tells us of the value of a good man's prayers. He died praying for his foes. One of these was Saul of Tarsus, and probably the dying prayer of the martyr was one of the causes,

Divinely blest, of Saul's conversion to Christ. "A Spanish painter, in a picture of 'Stephen Conducted to the Place of Execution,' has represented Saul as walking by the martyr's side with melancholy calmness. He consents to his death with firm and sincere, though unshaken, sense of duty; and the expression of his countenance is strongly contrasted with the rage of the baffled Jewish doctors, and the ferocity of the crowd who flock to the scene of bloodshed. Literally considered, such a representation is scarcely consistent, either with Saul's conduct immediately afterwards, or with his own expressions concerning himself at the later period of his life. But the picture, though historically incorrect, is poetically true. The painter has worked according to the true idea of his art in throwing upon the persecutor the shadow of his coming repentance. We cannot dissociate the martyrdom of Stephen from the conversion of Paul. The spectacle of so much constancy, so much faith, so much love, could not be lost. It is hardly too much to say, with Augustine:

"Si Stephanus non orasset,  
Ecclesia Paulum non haberet."

The Church owes Paul to Stephen's prayers!

---

## Short Notes.

---

**RAILWAY SERVANTS IN INDIA.**—The number of Christian servants employed by the different railway companies in India amounts, with their families, to several thousands, and they form the largest European colony which has yet been intro-

duced into the country. Hence it becomes a matter of no small importance that they should exhibit a favourable specimen of the Christian character, and not prove a stumbling-block to the labours of the missionaries among the heathen. Those

who are acquainted with the habits in this country of the class from which the great bulk of the men is drawn will not be surprised to learn that this is far from being the case, and that, in too many instances, the indulgences to which they addict themselves—acting, it must be admitted, under circumstances of peculiar temptation, owing to intense bodily exertion in a tropical climate—have not given any exalted idea of Christianity to the natives. The London Board of Directors have endeavoured to provide the means of rational and intellectual recreation, by the establishment of mechanics' institutes, racket-courts, and bands, as well as provident funds and savings-banks, and, in order to prevent moral pollution, by giving a large pecuniary encouragement to the men to bring out their wives and families. But there is still wanting the benign influence of Christian instruction and advice; and although this has been provided, as far as possible, at the stations where the largest number of European residents is congregated, there are on the East India line, consisting of nearly a hundred and fifty stations, small groups of Christian servants separated from all religious ordinances. An effort has now been made by a society in Edinburgh to supply, in some measure, this deficiency. The sanatorium at Simla, with 1,200 residents during the season, has a Government chaplain, but the sacerdotalism and rationalism which has spread to India receives no efficient check. In that community there are some Nonconformists and Presbyterians, and not a few Churchmen, who have a longing for the simplicity of evangelical truth. A union, but not a denominational, church has been erected at the station, from public contributions, which some of the most influential members of the Civil Service have assisted to

raise, and the Edinburgh society has nominated the Rev. Mr. Fordyce to the ministry. The sanatorium is closed for six months, when the winter sets in, in the month of November, in the Himalayas; and Mr. Fordyce has been instructed to pass the remaining half-year in the plains, travelling along the line of the East India and the Punjab Companies, visiting all the stations where Europeans are to be found, and imparting religious instruction to the men and their families. The East India Railway Company have granted him every facility for visiting their stations, in company, when convenient, with Mrs. Fordyce, from whose benevolent labours the females, isolated from all Christian communion, will obtain that sympathy and assistance which, amidst heathen associations, is of peculiar value.

**THE LONDON SCHOOL BOARD.**—The most strenuous exertions are being made to secure the election of a high principled and energetic School Board in London, under the Act for the promotion of education, and to prevent its sinking into the slough of a London vestry—the scandal of the kingdom. Judging from the character and position of those who are taking an interest in the question, there appears every prospect of success. The labours which will devolve on the Board are not less important than they are arduous. It has to organise a system of education for a population of three millions. It has to deal with the largest collection of human wretchedness and degradation within the four seas of Britain; to clear the streets of the thousands of shoeless, ragged, forlorn urchins who now infest them; and to bring under the discipline of instruction those who are now in training for the gaol and the gibbet. It has to repair the neglect of two centuries. It has to cleanse the capital of

its moral sewage, and to perform a task for more momentous than that which has recently been completed by the Board of Works. To explore the haunts of vice and rescue the next generation from its contamination, to adapt the measures of benevolence to the varied forms of pauperism, and to lay the solid foundation of a system of sound and religious instruction, will be a task of no ordinary difficulty. Everything will depend on the men who preside over the department. In this, as in every other case, it is men, not measures, we must look to; the horses, not the harness; the animating genius, not the formality of rules and regulations. These duties will tax the energies of the ablest men we can find; but if well and effectually performed, we shall enjoy one of the greatest triumphs of benevolence on record. One of the collateral advantages to be derived from the labours of the School Board, will be the insight we shall gain into the actual condition of the individual families to which the children belong, and their mode and means of subsistence, of which at present we know less than of the domestic habits of the Esquimaux. We shall gauge the dimensions of that wretchedness which is now the opprobrium of this great metropolis. Such information is essential to the efficiency of our plans of relief and improvement, and it will be of inestimable value to the statesman, the philanthropist, and the minister of religion.

CHINA.—All the information received from China during the past month has only served to increase our anxiety for the friends and relatives who are trembling for their lives. There has been another outrage committed on the European community, in a district remote from Peking. The hostility of the Chinese who are in authority becomes daily

more apparent, and the security of life and property becomes daily more precarious. The party opposed to the presence of foreigners in the "flowery land" has necessarily been emboldened by the absence of any energetic measures to punish the massacre at Tientsin. The French representative is paralysed by the revolution in his own country, and is, therefore, unable to remonstrate with that authority, and to act with that decision, which the emergency requires; and the British representative has, as we learn from the Foreign Office, been simply directed to second his efforts. We have, it is true, a large naval force in the different ports, but it may well be doubted whether this demonstration is sufficient for the crisis, which requires that prompt and peremptory demand of indemnity for the past, and security for the future, which only the appearance of an armed force can render effectual. We are therefore delighted to learn from a telegram that the Government of Madras is fitting out an expeditionary force for China with all diligence. The intelligence of this movement can scarcely fail to bring the Cabinet at Peking to its senses. There is still a lively recollection of the capture of Peking on the last occasion, and the ignominious flight of the Emperor and his court, and there is little relish for a second visit from the "outside barbarians."

THE IRISH SUSTENTATION FUND. The Irish papers do not give a very encouraging report of the progress of the Sustentation Fund. The Primate, in his recent charge, stated that the first and greatest object of Churchmen should be to collect money for the future support of the Christian ministry. Every parish should be called upon urgently to perform its part in reference to the Sustentation Fund. A proposal had been made



to revise the Prayer Book, but he said the first measure to be adopted was to secure the continued existence of the Church itself. He believed it would be a delusion to expect any great advantage to the Sustentation Fund from commutation or composition. He asserted that the sustentation of the ministry must flow out always—as it always has flowed, and as Scripture indicates that it should flow—from the members of the Church, from the whole body of believers. There have been handsome—we can scarcely say munificent—donations to the fund. The Marquis of Downshire has given £5,000; the Duke of Devonshire and Mr. Francis Wyse each the same amount. Lords Bloomfield, Darnley, Fortescue, Powerscourt, and Rathdonnell have each subscribed £1,000. This does not speak well for the Protestant aristocracy of Ireland, who enjoy four-fifths of the landed property and wealth of Ireland, and whose ultra-Protestantism has hitherto been so boisterous. The whole sum promised on this first, and consequently most energetic, impulse has been £273,350, of which £145,709 have been lodged in the bank, but the interest of this sum will barely suffice to pay for the prelates and dignitaries of the Church.

**THE FREE CHURCH IN SCOTLAND.**—We learn from the papers that, in consequence of the failure of Dr. Candlish's health, the Rev. Alexander Whyte, of Glasgow, has been appointed his coadjutor, and eventually his successor, in St. George's Free Church, Edinburgh. This congregation is by far the most wealthy and liberal in this connection in Scotland. Last year it raised no less than £7,854, of which more than £3,000 went to the Central Sustentation Fund, out of which the minister himself would only receive £150 or £160 a year. During

the twenty-seven years which have elapsed since the Free Church broke off from the Kirk, this congregation has raised more than £200,000. This cannot be said of any other chapel, Established or Nonconformist, in England, Scotland, Ireland, or Wales. The well-sustained liberality of the Free Church of Scotland may, we think, without any invidious reflection, be safely said to put to shame all other Christian communities in this land of wealth. It raises annually, by voluntary contributions, a sum one-third more than the Free Episcopal Church of Ireland, with all its wealth, has raised by a spasmodic movement, on the first spur of irritation, for the support of the ministry, though exempted from the necessity of building churches and parsonages. There is every reason to conclude, therefore, that the Episcopal gentry of Ireland will be found as indifferent to the support of their Church as the Episcopal nobility and gentry of Scotland have been to theirs, who, while they believe, with Charles II., that Presbyterianism is not the religion of a gentleman, have yet allowed the poverty of their clergy to become a byword in the three kingdoms.

**CONSEQUENCES OF DISESTABLISHMENT.**—Dean Stanley has just published a volume, consisting of "Essays on Questions of Church and State," which he has written at different times during the last twenty years. It will be read with the greatest interest by all those who can appreciate his genius, and who recognise his position as one of the foremost of the writers whose ideas are penetrating the public mind, and preparing the way for the modification of our national institutions. In reference to the vital question of Church and State, he has the following remarks:—"That it would be

extremely difficult for the Church of England to maintain its cohesion, with such divergent elements in its midst, were its present legal constitution to be materially altered, is indeed more than probable. If it were to cease to exist as a national institution, it would almost certainly cease to exist altogether. The centrifugal forces would then become as strong as are now the centripetal, and the different fragments would have no closer connection with each other than the other English religious communities." Nothing can be more just or true than these observations. Dissenters are too apt to attribute the anxiety of Churchmen to preserve the union of Church and State exclusively to feelings of ecclesiastical caste, to a fondness for the emoluments or, at least, the prospects of an Establishment, and to the dignity connected with a State Church, which places them in a position to despise all those who do not belong to it. Human nature, in all circumstances and in all communities, is the same, and is always most gratified when it can find some other individual or body to look down upon. But there are Churchmen, like Dr. Stanley, who view the separation from a different aspect, and deprecate it from different motives. There can be no question that the Church of England is kept in a state of cohesion, not by its apostolic genealogy, not by its creeds and formularies, not by its Episcopal centre of attraction, not even by the Act of Uniformity,—but by the authority and the discipline of the Judicial Committee of the Privy Council, which, armed with the

power of the law, mounts guard at the gate of Union, to maintain its integrity. Let this political constitution be abrogated, and the Church will break up into fractions. We shall have the Low Church and the High Church, the Broad Church and the Ritualistic Church, each animated with a feeling of animosity towards each other little known among the different Dissenting bodies. Of the discordant parties now kept together in the same ecclesiastical bundle, by the ligature of the secular arm, the most attractive and the most progressive would unquestionably be the Ritualistic, the growth and vagaries of which even the decision of the Privy Council has not been able to restrain. A strange mania appears to have seized the present generation, and notably the fair sex, for the gorgeous and superstitious ceremonies of the Roman Catholic Church, and the contagion spreads rapidly from parish to parish. It is, therefore, no idle fear on the part of many estimable Churchmen, that the dissolution of the present constitution in Church and State, by removing the interference of the temporal power, would give an impulse to this sect which it may be impossible to control. Its face is always towards Rome, and the inevitable, even if not the designed, object of its labours is to diffuse Roman Catholicism throughout England, the consequence of which will be the subjugation of the intellect to priestly control, and the contraction of that moral, political, and intellectual independence on which we pride ourselves in the commonwealth of nations.

## A Nephew of Dr. Carey.

---

THE *Cape Journal* gives the following interesting sketch, contributed to the *Somerset Courant* on the death of a colonist:—"Mr. Hobson was the youngest son of Mr. William Hobson, a highly respectable farmer in the county of Northampton, England, and on the maternal side was a nephew of the illustrious Dr. Carey, of Serampore, India. He came to this colony with the settlers of 1820, and was then only about sixteen years of age, and was notorious as a lively smart lad. At that early age he was considered a first-rate *shot*, a very necessary and useful accomplishment at that period. He was an indefatigable sportsman, and did great execution among the wild game, which was then abundant. Many a huge elephant received its quietus from his unerring aim. Early after the arrival of the settlers, Mr. Hobson, together with the present Colonial Secretary, were clerks in one of the most respectable stores in Graham's Town. At a later period he took an active part in all the war troubles in which the Colony was involved. In the war of 1835 he was connected with the Commissariat Department. He worked hard, and suffered many dangers and hardships; and for his services he received, as a grant from Government, a farm, which he afterwards lost, through the intervention of Sir A. Stockenstrom's policy, and for which he, in

common with many others, never received *one shilling* as compensation. Having twice lost all by the Kafirs, and being weary of war and its evils, he 'trekked' and sought a peaceful home in the pathless bounds of the brown Karoo. Here he introduced the first merino sheep, and well do I remember the great antipathy shown by the Dutch farmers to this new introduction, when Mr. Hobson arrived in that part in 1840. He was of a particularly cheerful disposition; nothing could damp his usual flow of spirits. He was a constant and staunch friend to every missionary enterprise, and for many years after coming here, he conducted weekly services for the benefit of the natives in the neighbourhood; in religion a Wesleyan, but friendly to all denominations, hating bigotry and exclusiveness in matters of religion. He had the honour of commencing the first large dam in those parts, which he named the 'Mother of Dams,' and which he bequeathed to his children, charging each generation to do something to the old *dam*. As a father he was kind and liberal, having during his lifetime provided for each of his four children to the utmost of his ability. In politics he took great interest, although he never took an active part; and refused on several occasions to go to Parliament, although urged by numerous signed requisitions."

---

## Extracts.

---

WE preach Christ crucified—Christ the power of God, and the wisdom of God.—1 Cor. i. 23, 24.

“The life and death of the ‘Man of Sorrows,’ to all the sobriety and power of truth, unite the fascination of fiction. The veiled splendour of His deity, occasionally bursting through its thin disguise, and irradiating the gloom of His poverty; the extremity of His sufferings, and the heart-affecting meekness with which He bore them; the mysterious combination of glory and meanness; the Garden of Gethsemane, the scenes of Pilate’s hall, and the Mount of Calvary, give a magic power to the very *story of the Cross*. But when we ascend to the grand fact, that this was the incarnation and crucifixion of the Son of God, for a world of sinners, we arrive at the very acme of all that is marvellous and interesting and sublime.” J. A. JAMES.

---

And I will raise up for them a plant of renown.—Ezek. xxxii. 29.

“What a sweet savour there is about all the graces and excellences of Christ! You cannot come to the contemplation of His character without feeling that you are breathing a pure and holy atmosphere. What a sweet fragrance there is in the very name of Jesus! That name which He bears, because He saved His people from their sins, is indeed ‘as ointment poured forth.’ It has a delightful fragrance even in the presence of God. And anxious souls feel that it has a delightful fragrance when their hearts are cheered, revived, and comforted, as they behold ‘the Lamb of God that taketh away the sin of the world.’ Never was weary traveller, when like to faint under the burning rays of an Eastern sun, so revived and refreshed by the ‘spicy breezes,’ as poor souls, ready to faint under a burden of sin,

are refreshed and cheered by the sweet savour that there is in Christ. Truly He may well be called ‘A plant of renown.’” JOHN LAIRD.

---

For what is a man profited, if he shall gain the whole world, and lose his own soul?—Matt. xvi. 26.

“A soul on which the image of Christ is impressed, is a thing precious in the eye of Him who judgeth by the rule of infinite rectitude. It is precious everywhere, and for ever; it has not, like man’s wealth, a different value in different countries, and at different times; it will pass current everywhere—it is free of the universe. The time will come when the richest among you to-day must abandon his wealth for ever. Whatever you have of this sort, though you should carry it safe up to the grave’s brink, there you must leave it. Death will rob you of everything, to the very garment that covers your body—yea, of that body itself. The only thing you *shall* be able to keep, is that which you have stored up in the soul itself. That alone will go out with the soul into eternity.”

JOHN LAIRD, D.D.

---

I said, I will confess my transgressions unto the Lord.—Psalm xxxii. 5.

“Hast thou nothing to confess? Canst thou know Him at all as thy Father, and behold Him as He is and has ever been to thee, and not see thyself, in the light of holiness and love, to be poor and needy, blind and naked? In His love dost thou not see thine own unloving heart; in His mercy thine own ingratitude; in His holiness thine own vileness; in His righteous authority thine own rebellion; in His promises thine unbelief; and canst thou be silent? Hast thou nothing to confess that is a sad me-

mory to thee, a darkness that doth cloud thy soul as death; and sins more than can be numbered, which it would be unutterable relief to cast off?"

NORMAN MACLEOD, D.D.

of his acceptance in the Beloved, to the soul long labouring under the oppression of guilt, the dread of its eternal wages!"

WILLIAM DODD.

He shall see of the travail of His soul, and shall be satisfied.—Isaiah liii. 11.

"How much has Christ already seen effected in fulfilment of this promise! How many immortal souls have been plucked as brands from everlasting burnings! How many individuals have been instructed, sanctified, pardoned, comforted, and made more than conquerors through Him that loved them! How many pious families have rejoiced together in His goodness! How many Churches have been planted, watered, and made to flourish! What an exceedingly great and almost innumerable multitude of happy spirits, redeemed from among men, are now surrounding the throne of God and the Lamb! And even now the number of these happy spirits, and the harvest which springs from a Saviour's sufferings, is increasing."

EDWARD PAYSON, D.D.

This is the rest wherewith ye may cause the weary to rest; and this is the refreshing.—Isaiah xxviii. 12.

"This rest is what Our Lord promises to give; and the greatness of His gift, as it can be prized by none but those who really experience the want of it, so will it be ever sufficient to draw every labouring and heavy-laden soul to Him. For what so sweet as rest to the weary? what so grateful as refreshment to the hungry and thirsty soul? what so delicious as a cooling shelter from the scorching sun as the pure fountain to the panting hart? Sweeter, far sweeter than all these, far more delicious and grateful, *wronged* by every similitude, and infinitely above all comparison, is the sense of God's forgiving love in Christ, is the sense of his freedom from the yoke and burden of sin, is the sense

Whose I am, and whom I serve.—Acts xxviii. 23.

"Good men serve God in the week as well as on the Sabbath, and in their own dwellings as well as in the temple. They acknowledge Him in all their ways; and whether they 'eat or drink, or whatsoever they do, they do all to the glory of God.' A constant regard to His will as their rule, and His honour as their end, elevates common actions into moral, and moral into spiritual; and thus the magistrate while upon the bench, and the traveller while upon the road, and the tradesman while in the shop, and the labourer while in the field, and the mother while training up her infant charge, are all doing the work of the Lord, and have testimony that they please Him."

WILLIAM JAY.

In everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.—Phil. iv. 6, 7.

"Here then is the antidote to anxiety — prayer and supplication, with thanksgiving, interwoven as a threefold cord, to draw us upwards to the throne of God; and thus we leave behind us the corroding cares and perplexing anxieties of earth, and dwell in the region of holy serenity and peace. Let prayer and supplication with thanksgiving become our habitual exercise, and they will constitute, in a sense, a part of ourselves. These devotional habits are the life and breath and health of our spiritual being. Devotion is the soul of religion, as religion is the soul of happiness."

ROBT. NEWTON.

Thou shalt remember all the way which the Lord thy God led thee.—Deut. viii. 2.

“How sweet will it be to the people of God, when they have gone home, to look back upon all that they suffered while pilgrims and strangers on this earth. The very memory of their sighs and their groans will then be pleasant to them; and how cordially will they bless God for the good way in which He led them—most good even when *most painful*! Truly it is worth while to arrive at heaven's gate with full eyes, that we may know the blessedness which results from God's wiping away our tears. It is worth while, even through ‘much tribulation,’ to enter into the kingdom of God.”

J. SWAINSON.

Gather my saints together unto Me.—Psalm l. 5.

“To be a saint is to be associated with those who have loved and walked with God from the first of time—to be banded with Enoch and all the worthies of antediluvian times—to be associated with Job and all the excellents of patriarchism, with Abraham and all the redeemed of Judaism, and with Isaiah and all the prophets. It is to be associated with Paul and all the apostles,

and to possess a resemblance to the spirits of ‘just men made perfect’; and, above all, to bear the image of Jesus, the Mediator of the New Covenant, and to have a good hope, through grace, of spending an eternity with all these in the world of clearest light and purest love.”

ROBERT FORBES.

God the fountain of living waters.—Jer. ii. 13.

“‘*Living waters.*’ Nothing is more beautiful than a running stream. The course of a stream through a desert can be traced afar by the trees, shrubs, and flowers, and grass that spring up on its bank, and that are sustained by it in its course—a long waving line of green in the waste of sand. Where it winds along, that line of verdure winds along; where it expands into a lake, that expands; where it dies away and is lost in the sand, that disappears. So with the blessedness glowing from the living fountain of waters. Life, the true life in this world, can be traced by the flowing forth of those streams from God. Where those streams flow, health and happiness spring up; where they are unseen, true happiness disappears, and the world is a desert.”

ALBERT BARNES.

## Reviews.

God. Conferences delivered at Notre Dame, in Paris. By the Rev. Pere Lacordaire. London: Chapman & Hall. 1870.

THE translator of the former series of Lacordaire's Conferences (those on Jesus Christ) has been induced, in consequence of the reception given to them, to offer another volume to the public. We are not surprised at this, for notwithstanding Lacordaire's

strange inconsistencies (of which the greatest was that he should have revived the Dominican Order in the civilised nineteenth century), he was a noble-minded man, and one of the foremost pulpit orators of France. He justly takes his place by the side of such men as Fenelon, Bossuet, and Masillon. While he may be surpassed in his power to excite the feelings of an audience, in depth of philosophic thought, in calm and persuasive appeal to the reason, he is unrivalled.

He is eminently a preacher to the refined and scientific scepticism of the present century, capable of meeting the savans on their own ground, and of displaying thereon the triumphs of the faith which many of them are seeking to destroy.

The Conferences, which have already appeared in an English dress, were a defence of the Deity of Christ as against the Humanitarian, the Rationalistic, and the Mythical schools. The present Conferences are on the Existence and Nature of God, and are especially adapted to counteract the teachings of pantheism and materialism. The second of them, on the Inner Life of God, is a subtle and elaborate argument for the Trinity, drawn from the analogies of nature and of human life. Very interesting, too, are the teachings which the author gathers in regard to God, from the constitution of man as an intellectual, a moral, and a social being. Knowing ourselves, we come thus in some measure to know Him also, and are led to feel that He is emphatically the portion of the soul, in whom alone we can find rest and satisfaction and blessing.

Lacordaire's chaste and beautiful style will interest many in thoughts which, in the hands of an ordinary man, would be dull and incomprehensible. The volume will certainly be useful, and has, moreover, less in it than its predecessor to offend our deeply-cherished Protestant principles—principles which we prize the more highly, and love the more intensely, the more we see of their opposite in the so-called Church of Rome.

*The Lost Found, and the Wanderer Welcomed.* By Rev. W. M. Taylor, M.A., United Presbyterian Church, Derby Road, Liverpool. Edinburgh: W. Oliphant & Co. 1870.

THIS small volume contains six discourses, delivered to the author's congregation in Liverpool, on the parables of the Lost Sheep, the Lost Coin, and the Prodigal Son. The discourses are certainly worthy of publication, and will be appreciated by more than those

who had the privilege of hearing them. They are thoroughly evangelical in doctrine and Christlike in spirit. Their general style is thoughtful and vigorous, and their illustrations are mostly drawn from modern life. We can heartily commend the book to our readers.

*A Treatise on the Grammar of the New Testament Greek*, regarded as the Basis of New Testament Exegesis. By Dr. G. B. Winer. Translated from the German, with large additions and full indices. By Rev. W. F. Moulton, M.A., Classical Tutor, Wesleyan Theological College, Richmond; and Prizeman in Hebrew and New Testament Greek in the University of London. Edinburgh: T. & T. Clark. 1870.

SINCE the former translation of Winer's New Testament Grammar appeared in 1859, rapid advances have been made in our knowledge both of the text of the Greek Testament, and of the forms and structure of its language. Never has there been a closer, more conscientious, and painstaking study of its pages than during this period. Hence the original work does not reach the standard of our present knowledge, and could not maintain its high place unless improved. This requisite service has been admirably and efficiently performed by Mr. Moulton. As all who know him can testify, he has brought to his task the highest classical scholarship, and has moreover given to it long and laborious investigation. His main object has of course been to supplement Winer's statements by the results of subsequent inquiry, and for this purpose he has made copious references to the Grammars of Alexander Buttman, Jelf, and Donaldson, the Texts of Tischendorf and Tregelles, and the Commentaries of Meyer, Alford, Ellicott, and Lightfoot, besides various other authors, both German and English. Many apt illustrations are also gathered from "the striking coincidence" between modern and New

Testament Greek. We have in consequence a book which all students of Greek will highly appreciate, and which they will make a constant companion in their researches. It is unquestionably the *magnum opus* on the subject of which it treats.

*Journeys in North China, Manchuria, and Eastern Mongolia; with some account of Corea.* By the Rev. ALEXANDER WILLIAMSON, B.A., Agent of the National Bible Society of Scotland. With Illustrations and Maps. In two volumes. London: Smith, Elder, & Co., 15, Waterloo Place.

THE appearance of these volumes is most opportune at the present time, when the greatest solicitude is awakened on behalf of the European and American residents in China, in consequence of the revival of the spirit of hatred against foreigners, which is so deep-rooted in the Middle Kingdom.

Mr. Williamson's object in undertaking his lengthened journeys in the northern provinces was the distribution of the Scriptures, and of books and tracts, in the Chinese language; and in the prosecution of his labours, which extended over many thousands of miles, he has collected the materials of which these volumes are composed. Since the appearance of Dr. Williams's "Middle Kingdom"—two volumes on China, by an esteemed American missionary, far too imperfectly known by English scholars—we have had no contribution to our acquaintance with the Chinese so valuable as the work now before us. The author has presented to his readers an immense amount of information respecting the moral and social condition of the people, and their industrial pursuits. The productions of the soil, and the mineral resources of the six northern provinces, are most carefully and minutely supplied. The literature and the religions of China are faithfully delineated, and there is throughout the work a calm fidelity to scientific treatment of the subject, everywhere pervaded by the deep solicitudes of a

Christian heart. The following sentences from Mr. Williamson's preface have a direct and important bearing on missionary work in China:—

"In papers recently laid before Parliament (April 6th) the inland residence of foreigners has been denounced; the restriction of missionaries to the ports has been advocated; and even the adaptation of Christianity to accomplish its great purpose has been questioned. This book will throw some light upon these matters, for there is nothing kept back, and nothing coloured. It will be seen that there is no hostility on the part of the people of North China towards Protestant missionaries; and, moreover, that our passports were invariably acknowledged, and aid given when required, even in the most distant places. The presumption therefore is, that were the matter of inland residence likewise made a provision in treaty engagements, there would be little or no difficulty in peaceably carrying it out.

"I know that the Roman Catholics are very much disliked—in some places on account of the outrages committed by French soldiers during the last war, in other places in consequence of the assumption of the priests; and also owing to the violent way in which they have insisted upon the restoration of property confiscated at the close of the last century, and the injudicious manner in which they have sometimes built upon the ground reoccupied by them. All these causes operate in Peking. But no charge of this kind can be brought against Protestant missionaries, as is proved by the repeated admissions of the Chinese Foreign Office itself.

"It seems ungenerous to say aught against our gallant allies and religionists, who aim at the same end as ourselves; but there are times when the whole truth must be told, and this appears to be one of them, seeing that charges, which are valid only against Romanists, are, in the Blue Book just referred to, made the basis of an argument against the extension of privileges to Protestants.

"It is true that the Mandarins have been much less civil to foreigners



during the past year; that one premeditated and unprovoked attack near Tientsin, resulting in the murder of a foreigner, has been permitted; that two or three serious acts of persecution have been perpetrated; and that alarming rumours, pointing to the expulsion of foreigners from Peking and other places, have been spread far and wide. But these things have occurred in consequence of the ultra-liberal policy of our Government, and especially of that outburst of hostile criticism in the spring of 1869, on the part of our officials and leading politicians and writers at home; all of which was duly communicated to the Chinese authorities, leading them to believe either that we were shorn of our strength, or had lost all interest in our countrymen in China.

"I trust no deeds of violence will ensue; but if they do, I hope the opportunity will be taken to set matters right, once for all. In these volumes I have hinted at one or two things which appear indispensable to satisfactory intercourse, and among them, inland residence under proper sanctions.

"The truth is, China can never be truly or permanently opened up without inland residence among the people; and as Protestant missionaries are centres of light and truth and beneficence, better adapted for salutary pioneer-work than any other class, acceptable to the natives, and never guilty of political intrigue, it is clearly the interest of all concerned that provision be made for their legal establishment and unfettered action. I am the more disposed to advocate this, inasmuch as the experiment has been tried with success. Protestant missionaries—British, German, and American—have been labouring unmolested for some years in many of their inland cities. The disturbances at Yangchow and Nyan-king were exceptional, in so far as they were fomented before the citizens had time to understand the character and motives of the missionaries."

After giving a distressing account of the horrible state of society in Man-

churia and Mongolia, Mr. Williamson describes that strange superstition, the *Fung Shui*:—

"It is a modern superstition, not recognised in their classics, and, indeed, is denounced in the sacred edicts of the famous Emperor, Kang-hi; and in this way can be met by us with great power. But it has a very firm hold on the people in all places and of all classes. For a full explanation of the *Fung Shui*, I refer to a pamphlet by the Rev. M. Yates, of Shanghai. I may just, in a word, say that the principle of it is this: that all genial life-giving influences come from the South, and all those of an evil deadening character from the North. They think that these influences proceed in as straight a line as possible; and that if any high building be raised, it will divert the current from the places due north of it, and so injure the inhabitants in the direct line immediately beyond. On this account they imagine that cuttings in hills and through graveyards would awaken the whole invisible fraternity, and produce most disastrous consequences. For the same reason they think that high towers, telegraph-poles, railway-cuttings, and signals would compel the good spirits to turn aside in all directions, and so throw everything into confusion."

The Rev. Joseph Edkins, of the London Missionary Society, has contributed a most valuable chapter on Peking to these volumes; and they also contain additional matter, from the pen of Mr. Oxenham and other authorities, on the condition of Inland China.

The following is an account of worship in a Mongolian temple, including a description of the Tartar praying-machines:—

"There are two sets of lama-temples for the Mongols—very famous ones. Leaving my brother and the colporteur to sell the Chinese books, I set out with the mule-driver to the Mongol temples, to try and sell Mongolian Scriptures. The temples lie about two

miles from the Chinese city; the road is across a flat plain, and it was bitterly cold; the snow lay on the ground, and the wind whistled over the plain. When we reached the chief temple not a priest was to be seen—they were all within-doors. We took up a sheltered position, and opened out our boxes, expecting that the sight of a foreigner would draw them from their retreat. A few boys (young priests) came, but no others. After waiting a little, we saw the priests coming out of their houses in great numbers, and expected purchasers. But no; they only looked at us, and putting their hands in their long sleeves, crouching their bodies together, half-walking and half-running, made for the temple. Seeing it was useless to wait much longer, we too entered the temple, and found them just beginning their service, which is worth describing. The temple is a huge oblong building, flanked by villages where the lamas live; on each side of the main door stood a great machine, like some large barrel for crockeryware, and two lesser ones of the same description—six in all. Entering, we found the inside of the temple not unlike a Gothic building in its plan: one long wide aisle ran up the centre; parallel with it, and on either side, were rows of pillars, which were draped with silk, and hung with pictures of various devices. Right in front stood the chief idol, with lesser idols on the right and left, and before them was a long table, on which was spread a great variety of grain, cups of cold water, and several kinds of food. By the time we reached the temple, the priests were all in their places, in parallel rows; the elderly priests sat facing each other, on each side of the aisle—the junior priests in rows behind them, and rows of boy-priests behind all. Those who sat in the aisle had instruments, and they played and chanted in a way that I had never dreamed of. The instruments were of the most extraordinary kind; they had buffalo horns, bugles, and drums of all sizes—some so big that a man might live in them—cymbals, bells, flutes, whistles, and I know not what else. But the crowning wonder to me was two trumpets, each of which was

about twelve feet long, with a mouth two feet in diameter; they were mounted on small wheeled carriages, like guns, and the players reclined upon the ground when blowing. Notwithstanding the heterogeneous mixture of instruments, the music was capital, though sometimes almost overpowering.

“There were two chief priests, standing at the main door a few feet from me, who alternately took the position of leader, and by the waving of their hands, and gestures of their body, led the ceremonies. They were dressed in beautiful yellow robes, with a gorgeous helmet, of the same shape as the old Greek helmet. They conducted the music most creditably, and it was no mean performance; the chanting was beautiful, and done *con amore*. While we stood at the door, coolies, with large pails of weak tea, gradually assembled, when, at a signal, the performance ceased, the coolies entered with their pails, each to his appointed row, and the priests, taking a small cup from their bosoms, drank their allowance. Thus refreshed, they recommenced, and the performance was grander than ever; at the close they all rose, and marched in solemn procession before the chief idol, bowed themselves, and then retired. The instruments at the door were praying-machines; the worshippers, as they entered, turned them round, and thus performed their devotions. Prayers are pasted both on the inside and outside of the barrels, which being turned round, the prayers are presented, as they suppose, to their god; and the oftener they turn their praying-machines, the more devout they esteem themselves.

“I could not count the number of priests engaged in this ceremony, but should say there were not less than 400. There are, in all, 2,500 connected with the temples. After the performance, I expected they would buy our books; but they were neither so intelligent nor well-to-do as their fellows at Je-hol: indeed, they were very much inferior in dress, demeanour, and every other respect. They gathered round, but only bought four or five tracts. This, however, was com-

pensated for, as I came upon a place where there were trading Mongols, who bought books and Bibles at once, and I sold a good many. It was getting well on in the day, so I set off to the other temple, half a mile away. I was received by the chief priests, and one of them bought a Testament. Returning through the Chinese city, I met numbers of Mongols; and taking up a position before a shop-door, I sold several books to them, as well as to Chinamen. Finding that the trading Mongols bought freely, I cared less for the priests, and next forenoon devoted myself to the traders. Getting home late, I found that there had been a great sale of Chinese Scriptures."

*The Singing Annual for Sabbath Schools*, 1870. By PHILIP PHILIPS. Sunday School Union, 56, Old Bailey.

It is very rarely that we have to give expression to an adverse criticism on the proceedings of the Sunday-school Union. Its Committee is animated by a zealous desire for the welfare of the young, and is ready to every good work in the advancement of Christian education. We must, however, take exception to the publication of this book, under the sanction of the Union, and bearing its *imprimatur*. It is a collection of sensational rhymes, evidently calculated to vitiate the taste of the young, and to mar the perfection of praise in the mouths of babes and sucklings.

The following is a specimen :—

Come, friends and brethren in the Lord,  
Gladly let us sing;  
Unite our hearts with one accord,  
And join the heavenly ring.

*Chorus—*

Join the heavenly ring—  
Yes, join the heavenly ring;  
Unite our hearts with one accord,  
And join the heavenly ring.

This has not the ring of genuine gold, and should never have been published by the Sunday-school Union, with the statement, "Every song a gem." In the interest of sacred worship, it is to be hoped they will discourage the American jingles, which are transplanting nigger melodies into the services of the Christian Church.

*The Sunday-school World: an Encyclopædia of Facts and Principles, illustrated by Anecdotes, Incidents, and Quotations from the Works of the most eminent Writers, &c.* By JAMES C. GRAY. London: Elliot Stock, 62, Paternoster Row.

THIS is a wonderful collection of material, which will be invaluable to intelligent and industrious Sabbath-school teachers. In more than 1,100 articles of which the volume consists, we have seen very much to admire, nothing to condemn.

*Lectures on St. Paul's Epistle to the Ephesians.* By the Rev. W. GRAHAM, D.D., Bonn, Prussia. London: S. W. Partridge & Co., Paternoster Row.

DR. GRAHAM is well known to many British Christians as a faithful preacher of the Gospel to his own countrymen at Bonn, and an indefatigable labourer for their welfare. This volume from his pen presents the result of much reading, and in a fresh and vigorous style it expounds this rich and noble portion of the Sacred Oracles.

## Intelligence.

---

### MINISTERIAL CHANGES.

Mr. Wm. McKenney, of the Metropolitan Tabernacle College, is about to sail, through infirmity, after having held it for twenty-nine years.

Mr. White, of the Metropolitan Tabernacle College, has accepted the unanimous invitation of the Church at Enfield, Middlesex.

The Rev. Thomas Owen has resigned the pastorate of the Church at Cranfield, Beds, through infirmity, after having held it for twenty-nine years.

The Rev. Rees Evans, of Liverpool, has accepted the invitation of the Welsh Baptist Church, Wotton Park, Durham.

The Rev. G. Sear, of East Dereham, Norfolk, has accepted the unanimous invitation of the Church at North-street, Halstead, Essex.

The Rev. W. Turner, late of Malton, has accepted the unanimous invitation of the Church at Wakefield.

Mr. Morgan, of the Metropolitan Tabernacle College, has accepted the invitation of the Church at Grantown, Inverness, Scotland.

The Rev. A. Walker has resigned the pastorate of the Baptist Church, Winslow, Bucks, having accepted an invitation from the Church at Houghton Regis, Bedfordshire.

The Rev. F. G. Marchant, of Birmingham, has accepted the unanimous invitation of the Church at East Hill, Wandsworth.

### MISCELLANEOUS.

ABINGDON.—The Rev. G. H. Davies, late of Trowbridge, having accepted the

unanimous invitation of the Church lately under the care of the Rev. W. T. Rosevear, has commenced his labours. On the 6th October a very interesting recognition-service was held in the above place. The Rev. G. H. Davies took the chair, and stated the circumstances which led to his settlement in Abingdon, and the principles which would guide his ministry among them. The Rev. T. Lepine (Independent) implored the Divine blessing. The Rev. T. Stephenson, of Luton, testified to the strong affection in which Mr. Davies lived amongst his brethren in Bedfordshire, when pastor of the Church at Houghton Regis, and the success attending his labours. The Revs. W. Barnes of Trowbridge, W. Allen of Oxford, T. Brooks of Wallingford, Gilmore of Faringdon, and Aikenhead of Wantage, addressed the meeting.

ROMFORD.—The Baptist chapel at Harold's Wood, near Romford, Essex, which has been placed by its owner, Angus Croll, Esq., in the hands of the Metropolitan Tabernacle Colportage Association, was reopened for Divine worship on Sunday, September 18th, after having been closed for several years.

BIDEFORD.—Oct. 12th, the Rev. E. Scammell, late of Bristol College, was ordained pastor of the Baptist Church in this town. The afternoon service was commenced with singing, after which the Rev. W. T. Whitmarsh, of Barnstaple, read the Scriptures and prayed. The Rev. F. Bosworth, M.A., of Exeter, asked the usual questions, and offered the ordination prayer. Dr. Gotch, President of Bristol College, gave the charge; and the Rev. R. P. Macmaster, of Bristol, preached to the Church on their duties to their pastor. The Rev. J. W. Webb, of Dorton, and F. F. Medcalf, of Ilfracombe, read the hymns. At night a public meeting was held in the chapel. Dr. Gotch presided, supported by the Revs. W. Clarkson, B.A.; F. Bosworth, M.A.; R. P. Macmaster, W. T. Whitmarsh, F. F. Medcalf, W. H. Hailstone, J. W. Webb, and E. T. Scammell; and addresses

were delivered by the chairman, and Revs. R. P. Macmaster, F. F. Medcalf, W. Clarkson, F. Bosworth, and the pastor.

**SOUTH SHIELDS.**—Sept. 27th, the foundation-stone of the South Shields Tabernacle was laid by Mrs. Archibald Stevenson, in the presence of a very large assembly. The Rev. P. F. Pearce, of Darlington, having opened the service, the Rev. W. Hanson offered prayer. The Rev. Wm. Hillier gave a short history of the movement. He said the Church was formed in 1840. In 1866 the present pastor (Wm. Hillier) was elected by the people, and, in consequence of the overcrowded congregations, they soon moved off to a large Wesleyan chapel, then vacant, where they now worship; but it was soon found that this place would not accommodate the people who wished to attend the services, so special efforts were made to get a new chapel, the foundation-stone of which is to be laid now. Mr. Hillier then presented to Mrs. A. Stevenson a silver trowel, with which to lay the stone. The Rev. Wm. Walters, of Newcastle, then delivered an address, after which the collection was made, and money put on the stone to the amount of £37. The Rev. S. Chester (Wesleyan) closed the ceremony by the benediction. The public meeting after tea was presided over by Mr. Alderman Imeary. He was well supported by the ministers of the town, who delivered speeches congratulating the pastor and the people. The chapel is to hold 800. The whole estimated cost is £2,000. Above £500 has been already collected. The proceeds of the day amounted to £67.

**GLoucester.**—Oct. 4th, recognition-services were held in connection with the settlement of the Rev. John Bloomfield, as pastor of the Baptist Church, Brunswick-road. A sermon was preached in the morning by the Rev. Dr. Russell, of Bradford. In the evening a meeting was held in the schoolroom, which was attended by large numbers of the various Nonconforming bodies in the city, Sunday-school teachers, and friends. The mayor presided, and there were on the platform the Revs. J. Bloomfield, J. P. Allen, P. R. Crole, W. Jackson, Dr. Russell, W. H. Tetley, Mr. T. Nicholson, Rev. H. Castle, &c. The chairman said it was with great pleasure that he welcomed the Rev. J. Bloomfield as a citizen of Gloucester, and the pastor of that Church, and he hoped that his life would

be long spared. Mr. Sims, one of the deacons, explained the circumstances under which Mr. Bloomfield came amongst them; and addresses followed from the pastor, Revs. W. H. Tetley, Allen, Russell, Jackson, Cole, and others.

**LITTLE TEW, OXON.**—Oct. 11th, services were held in this village on the occasion of the formation of a Baptist Church. In the afternoon the Rev. Thomas Eden read the Scriptures and offered prayer. The presence of this venerable friend was specially pleasing, on account of his having ministered in the place more than thirty years, while pastor of the Church at Chadlington, to which many members of the newly-constituted Church formerly belonged. The Rev. C. J. Middleditch, of Blockley, delivered an address on the constitution of a Church of Christ, and addressed the persons about to unite in church-membership, and gave to them, thirty in number, the right hand of Christian fellowship. The ordinance of the Lord's Supper was administered, at which Mr. Middleditch presided, and the Revs. W. R. Irvine of Campden, and J. M. Ryland of Woodstock, offered prayer. In the evening a public meeting was held, at which W. Cubitt, Esq., of Banbury, presided. Prayer was offered by the Rev. J. Argyle, of Charlton-on-Otmoor; and addresses were delivered by the Revs. T. Bentley, of Chipping Norton; W. Allen, of Oxford; J. Allen, B.A., of Hook Norton; L. G. Carter, of Banbury; and C. J. Middleditch, of Blockley.

**DEVONSHIRE-SQUARE CHAPEL.**—On 3rd Oct. the memorial-stone of a new chapel for the use of the congregation in Devonshire-square Chapel, Bishopsgate-street, was laid by the Lord Mayor, in the presence of a large number of spectators. The new site is at the corner of the Walford-road, Stoke Newington-road, about ten minutes' walk from Kingsland-gate. The locality contrasts favourably with that in which the present chapel is situated. Around the new chapel is a new and improving neighbourhood. On the platform were Mr. Aldermen Cotton and Owden, Mr. Sheriff Jones, the Revs. Thomas Binney, C. H. Spurgeon, J. A. Spurgeon, A. McAuslane, Charles Stovell, D. Katterns, W. Ballantyne, M.A., S. H. Booth, T. V. Tymms, W. Tyler, S. Green, A. Mursell, R. Alex. Hatchard, G. D. Evans, P. Gast, C. Bailhache, J. T. Wigner, and T. W. Cave, LL.D. The pro-

ceedings were opened by the Rev. J. T. Wigner giving out a hymn, after which prayer was offered by the Rev. D. Katterna. The Rev. W. T. Henderson, the minister of the chapel, made a statement of the past history of the Church, and also of its present position. He said that it was one of the oldest of the Baptist Denomination in the metropolis. It was formed in or about the year 1638; and during one of the darkest periods of the history of our country, it had witnessed a good confession for Christ. In its list of pastors are found the names of Kiffin, McGowan, Thomas Price, LL.D., and John Howard Hinton. The chapel in which the Church at present worships having been sold to the Metropolitan Railway Company for its Tower-hill extension, the trustees had been paid by the company the sum of £11,400, including interest, and this money was being spent in the erection of the present building. There would be a schoolroom, lecture-room, minister's house, &c. It was expected that the chapel would be ready to be opened for public worship early in the spring of 1871.

HIGHBURY HILL, LONDON.—On the 19th of October the memorial-stone of the new chapel now building at Highbury, under the auspices of the London Baptist Association, was laid by the Rev. W. G. Lewis, the President for 1870. The weather was exceedingly unpropitious, but there were friends present in sufficient number to indicate the deep interest which is felt in the undertaking. The hymn having been read by Dr. Landels, and the Scriptures by the Rev. E. Medley, prayer was offered by the Rev. C. Bailhache. Mr. Sands, on behalf of the Local Committee, presented Mr. Lewis with a very handsome silver trowel. The stone having been laid, Mr. Lewis delivered an address. Dr. Edmond, of Highbury, and the Rev. Jesse Hobson, of Salters' Hall Chapel, gave expression to the sympathy of neighbouring congregations, and their own personal desire for the prosperity of the Church to be hereafter gathered in the new building. Apologies for unavoidable absence were read from the Revs. S. H. Booth and F. Tucker, both of whom, with the congregations under their charge, take a lively interest in the enterprise. After tea, which was served in the school of the Holloway Wesleyan Chapel, Dr. Brock preached in lieu of the Rev. C. H. Spurgeon, absent through illness—Sir Francis

Lycett and his co-trustees having kindly lent the chapel for that purpose. One kind friend placed a cheque for a thousand pounds upon the memorial-stone. Highbury will be the fourth chapel erected by the London Baptist Association—Holloway, Battersea, and Clapton having preceded it. The Committee of the Association is not only thus energetically providing for the spiritual necessities of the metropolis, but at the same time is employing vigorous efforts for the extinction of the debts on existing chapels. The Rev. Dr. Culross, of Stirling, has engaged to become the minister of Highbury Hill Chapel. Mr. Morton Glover, of Blomfield-street, Finsbury, is the architect of the building, which it is expected will be as highly approved as that which he designed for Clapton.

### RECENT DEATHS.

THE LATE REV. T. THOMAS, OF MELTHAM,  
YORKSHIRE.

WE regret to announce the death of the Rev. T. Thomas, Baptist minister, of Meltham. Mr. Thomas was born at Oswestry, North Shropshire, on the 17th November, 1788. His father was a Sandemanian. The Dissenting element in the character of the elder Mr. Thomas, and his unwavering adherence to Liberalism in politics, considerably interfered with his success in business. Books were scarce in most English households when the late Rev. T. Thomas was a youth; but they were to be found in his father's home, and the subject of our present notice was, literally, a devourer of books. At that period the nation was kept in a state of perpetual excitement and alarm by the fear of invasion which the First Bonaparte threatened, and the general dissoluteness too prevalent under such circumstances proved ruinous to many; and it was probably due to home influences that Mr. Thomas did not fall a victim, as he, like most of the other youths of the town, joined the volunteers. It was during this period that he became an avowed disciple of Christ; and after his conversion his volunteer duties caused great uneasiness and disquietude, on account of the Sunday drilling—from which, indeed, he might have been excused, but for the fact of his being the leading musician in the corps. He tried to obtain his discharge, but his worth was appreciated too highly by the authori-

ties for them to allow him to go. His connection with the volunteers lasted till the Peace which followed the Battle of Waterloo, when, the regiment being disbanded, he was released from his unpleasant position, he being then nearly twenty-seven years of age. It was in his father-in-law's schoolroom that he preached his first sermon. Mr. Thomas had been much impressed with the preaching of the Wesleyans, but he preferred, and ultimately obtained, membership among the Baptists. He was the first Baptist of his family. For about seven years Mr. Thomas laboured in the district between Oswestry, Welshpool, and Shrewsbury, travelling every Sunday a distance of fifteen or twenty miles; sometimes on horseback, but usually on foot, preaching always in the morning and afternoon, and often in the evening—receiving small remuneration. When he was thirty-five years old he was invited to undertake the pastorate of a Baptist chapel at Oldham, Lancashire, where he also commenced a day-school. After labouring there for nearly five years with some success, he was introduced to the Baptist Church at Meltham, where he remained until his death. Mr. Thomas again added to the duties of his pastorate those of schoolmaster. In a short time land was purchased for a school site, at the east end of the chapel, and a schoolroom built thereon. In 1855, in consequence of advancing age, Mr. Thomas closed his school, after having carried it on for about twenty-six years. He also built the present chapel, which was, happily, opened free of debt. Mr. Thomas made friends wherever he went, and not only was he on most cordial terms with his brethren of the Nonconformist ministry, but with many of the clergy of the Established Church. The Rev. Canon Hulbert has shown his appreciation of Mr. Thomas's worth in many ways, and the last person who engaged in prayer with the Baptist

preacher was the Rev. E. C. Watson, vicar of Meltham. Among those present at the funeral were Baptist, Independent, and Wesleyan ministers, and laymen of the Established Church. The Rev. S. C. Burn, of Oakes Chapel, Lindley, read portions of Scripture, and alluded to some of the more prominent features of Mr. Thomas's character. At the grave the Rev. H. W. Holmes, Pool Moor, delivered a touching address.

---

#### Mrs. J. H. TAYLOR.

On the 7th of last July, Mrs. James Hudson Taylor gave birth to a son, who, however, was taken from them on the 20th of the same month; three days after which (on July 23rd), it pleased our Heavenly Father to call home to Himself our truly beloved sister in Christ.

A few days before the birth of the child Mrs. Taylor had a severe attack of English cholera, which left her extremely weak, and from the effects of which she never rallied.

She has run the race—has fought the fight—has finished her course with joy, and is now with her Lord, beholding His face, which is far better.

Only those who were acquainted with the sterling character and attainments of Mrs. Taylor can fully appreciate the loss sustained by her bereaved husband and friends, the members of the Mission, and the work in China.

The blow has fallen so suddenly and heavily, that to "Be still, and know that I am God," seems our fitting spirit at this time. That God will sustain His afflicted servant, will heal his bruised if not broken heart, we may be sure. Indeed, that He is already doing so, the calm and holy tone of our brother's letters, received since the mournful event, abundantly testifies.

---

# THE MISSIONARY HERALD.

---

The late Rev. R. F. Laughton.

By THE REV. T. T. GOUGH.

**M**R. LAUGHTON was a native of Northamptonshire. In early life he was deprived of paternal care, and subsequently of even the scanty means left for his support. These circumstances appear in his case to have engendered an unusual degree of diligence and of self-reliance—qualities, which are in most cases essential to success, and of which, in Mr. Laughton's case, many illustrations were afforded. Open to the counsel of those of his friends, of whose wisdom and kindness he was convinced, he yet rarely swerved from any course of action upon which he had once entered. He seemed to feel that if a man is to succeed in life, he must clear his own way, and that before such a man difficulties will disappear. "All things are possible," in this sense, "to him that believeth."

Having been apprenticed by his grandfather, his first thought seems to have been to acquire a competent knowledge of his business, and then, if possible, to shorten the period of his apprenticeship. In these objects he succeeded; and, on the expiration of the time agreed upon, was brought into connection with the Church at Northampton, under the charge of the Rev. J. T. Brown. Then it was that he first began to preach the Gospel, which he did with great acceptance in many of the churches in the county, and then also it was that he owned the intention of becoming a missionary to the heathen world. The purpose to do so, once formed, was steadily pursued. The concurrence of his pastor and Christian friends was sought, and willingly and wisely afforded. It is certain, however, that he would not have been kept back even if this had not been the case. Ardour such as his was simply not to be restrained by the opinions and advice of others. He had already worked over-hours, assisted his friends, shortened the time of his apprenticeship, and saved a sum of money sufficient to be of real service to him in his future plans. Application was made to the Committee on his behalf. He was



accepted by them in March, 1862, met the Committee in the following October, and took leave of them for China in November. Previous to these interviews with the Committee, for twelve months he resided at Clipstone, pursuing preparatory studies, and it often became necessary to insist upon his taking the needful exercise. Digging was generally preferred to walking; but it is within recollection that on one occasion, returning from a walk, a brook interrupted his progress, and he was already late. To return by another way was not to be thought of. He sprang across the brook, and in doing so dislocated his ankle. It was but the work of a moment to sit on the ground, seize the foot, twist it back again into its natural position, and to walk home as though nothing had happened. This trifling incident deserves mention, as characteristic. He never imagined difficulties; nor did he allow real difficulties to obstruct, unless they were absolutely insurmountable.

The time soon came when he was to leave his country, and take up his abode in China. Chefoo was fixed on as the place of his residence. With his wife he embarked, and proceeded to his destination. When he had arrived, nothing impressed his mind more deeply than the awful wickedness of the people in that country. "Christians," he said, "pity the heathen, and so do I; but their abominable wickedness astonishes and, at the same time, depresses me." In his letters he often gave expression to similar feelings. Their condition was not one of mere blindness, for, "knowing the judgment, that they which do such things are worthy of death, they not only do the same, but have pleasure in them that do them." He soon acquired such a knowledge of the language as enabled him to point sinners to the Lamb of God, who alone could take away their sins.

Mr. Laughton suffered much in China, especially from the effects of the climate upon his eyes. That was the case in the spring of the present year. No word of return, however, was uttered by him. When he was debarred from reading, that was an opportunity he embraced of perfecting himself in the spoken language of the country, so that he might preach the better to all around. In the midst of his untiring labours he passed away, as the result of an attack of fever, leaving behind him a widow, having now four children (one of whom is posthumous), and who are all commended to the sympathy and prayers of Christian friends.

It is a privilege to have had any share in helping our departed friend to fulfil the desire of his heart, to proclaim amongst the heathen the

unsearchable riches of Christ, and his course has been solicitously and prayerfully watched. Amongst the Northamptonshire Churches he will long be remembered as a gifted and energetic preacher of the Gospel; whilst by the Committee his death will be lamented as that of a missionary whose zeal, consistency, and constancy were of no common order. Let us all pray the Lord of the harvest to send forth many other such labourers into a land where they are so urgently needed, and where, under present circumstances, discretion as well as courage is greatly to be desired.

---

### Prayer for China.

FROM various intimations in private letters, as well as from the public prints, it appears that there is very great probability that the Chinese are preparing a murderous onslaught on all foreigners in China. It is not our duty here to express an opinion on the policy of the British Government, or on the causes which have brought about the frightful slaughter of the Roman Catholic priests, nuns, and scholars of Tientsin. If, as is feared, the event is only the sure antecedent of an attack on all "barbarians" (as we are called)—on missionaries as well as commercial men—our brethren, with their converts, cannot avoid being involved in the peril. We ask on their behalf that fervent prayer may be offered at the Throne of Grace for their protection, and that out of this dark cloud may burst forth the dawn of a brighter day for the myriads of that vast land. Converts, as the companions and friends of the foreign missionaries, are especially exposed to attack. Missionaries may escape to the shelter of men-of-war, but for the converts there is no such resource. Tortures of the most horrible kind may be inflicted upon them with impunity. They will have no protection but in Him who is the Refuge of the Church in every storm. As we cry unto Him, He will bid the stormy waves, "Be still!"

---

### The Baptist Church in Madras.

THE following communication is addressed by the pastor, the Rev. W. Money, to the Rev. T. C. Page, of Reading. The Church was formed several years ago, by the Divine blessing on the labours of Mr. Page. It has for a long time now been a self-supporting community, and, amid many trials and difficulties, has striven to advance

the Kingdom of Our Lord. We very earnestly commend to our friends the appeal which the circumstances detailed make to their liberality, and shall be happy to transmit to the pastor any contributions forwarded to us:—

“I am sure you will be glad to hear that our congregation has so increased as to oblige us to undertake the work of enlarging the chapel; this we are doing by adding about twenty-two feet to the length—that is, carrying the front twenty-two feet into the compound. This will provide accommodation for 100 or 110 persons, which will be quite as much as we require. Then we want, if possible, to build a portico, as a shelter from the sun and rain; and, further, to lengthen the vestry, so as to admit of its being divided when we have baptisms. I wish I could say that we have the money for all these alterations. We have, it is true, done pretty well, and have met with considerable kindness, but still we have to get about 2,500 rupees (£250) in order to complete the work.

“We are all hoping, now that you are able to work again, that you will kindly speak a word for us to some of the rich people who are interested in chapel extension, and thus help us to overcome our difficulties. When I read in the papers of the splendid contributions of some of our leading men

to objects of this kind, I always think how easily they could enable us to accomplish our desire, if we could only lay our case before them and excite their sympathies. If you have opportunity, will you kindly do this for us, and I am sure we shall soon receive a substantial proof of your continued interest in the Church you were the means of founding.

“The Sunday and day-schools are going on very satisfactorily, and give us much encouragement. In the latter I teach a class every day, and feel myself quite a schoolmaster. I have four teachers to help me, and between us we manage the ninety children pretty comfortably.

“In the Sunday-school, which is superintended by dear Thomas, there are more than 200 children and nearly 20 teachers.” I am thankful to say we have had several baptisms from the youths in the Bible-class. Then we have Thomas's son-in-law, J. Sausman, working in the neighbourhood as Scripture-reader, by whom I trust much good is being done.”

## The Mission in Hayti.

THE following extracts from Mr. Lea's report of his visit to Jacmel will put our readers in full possession of the present lamentable condition of the island, and of the Christian people who have survived the horrors of the Revolution, and the famine which accompanied it in its progress. The Committee hope speedily to recommence their work of evangelization; but it must necessarily depend—first, on their success in

obtaining suitable men; secondly, the possession of funds. It will require £800 *per annum* to establish the Mission in its former efficiency—a sum that the Society's income will not at present allow the Committee annually to expend. The facts are, however, so affecting, that we hope many may be stirred up to render the help that is required:—

“I have pleasure in submitting to the Committee the following report of my recent visit to Hayti. I reached Kingston on Thursday morning, the 24th of March. I called on the Haytien consul, obtained a passport, and next morning took passage in the *Shannon*, and arrived at Jacmel at 5 P.M. on Saturday, 26th.

“The first evening was spent in visiting some leading members of the Church, and in conversation with others at the mission-house. I need scarcely say that one and all welcomed me with enthusiastic expressions of Christian love towards myself, and of

gratitude towards the Committee, in deputing me to visit them in their day of adversity.

“At 10 o'clock on Sunday morning, we gathered in our elegant little chapel for worship; Voltaire conducted the service in French. Only a few were present, the congregation having fallen away almost entirely in consequence of the disturbances. After service I conversed with the brethren, through the help of Miss Boyd, who, during my stay, acted as my interpreter. We then made arrangements for the work of the week.

#### EFFECTS OF THE REVOLUTION.

“It will be imagined that, on every hand, there was sad necessity to speak words of comfort and hope, and to strengthen the faith of the dear friends, some of whom have literally suffered the loss of all things. There were evidences that the destruction of life and property during the insurrection had been terrible in the extreme, and everywhere it could be seen that wanton unprovoked ruin had been brought upon once happy families and homes by the semi-barbarous picquets to whom Salnave had given unlimited license to plunder and to destroy. It was touching, indeed, to stand with poor Lolo on the burnt patch of ground

where his flourishing homestead once stood, and to hear the sad tale he had to tell of past prosperity as contrasted with present loss and ruin. I visited also six or seven country villas—Mrs. Webley's pretty cottage and grounds among the rest—all plundered, and the furniture, &c. chopped to pieces, evidently from the mere love of destruction. Strangely enough, on the walls of one beautiful villa I saw scrawled, with a firestick, sentences, amongst others of a more questionable nature, like these,—‘Adorez Dieu, honorez les parents, aubeis au loi’ (*sic*), ‘L'asante est fortune de cretien,’ &c.

#### THE COLPORTEUR.

“After some modest hesitation, Lolo conducted me to his present temporary abode, where his good wife speedily

provided cream, eggs, and bread, and with marvellous alacrity parched coffee, pounded it, and brought me a

cup of the delicious beverage. Then Lolo gathered his family, brought out his French-and-English Bible, and requested me to conduct family worship in English. I objected that he and his family would not understand. 'Never mind,' he said; 'God will understand you.' I selected 2 Cor. v., and in that secluded spot, with the great mountains around us, and the deep-blue sky overhead, we knelt, and

with a conscious oneness of thought and feeling, albeit the words were unintelligible to many there, we worshipped God. Then, and many a time, we held hallowed communion by means of a French-and-English Bible, and I was enabled thus to direct many a tried disciple to precious and appropriate promises, when I failed in ordinary conversation to make my thoughts and desires understood.

#### THE MISSION PREMISES.

"On Wednesday I made a thorough inspection of the mission premises. All the buildings need repairs. To any one unacquainted with buildings of wood in the tropics, this would not be apparent from the external appearance; but the house and chapel being built of white-pine lumber, the timber and boardings are fearfully invaded in almost every part by the destructive wood-ants, so well known and feared by all on whom the responsibility of keeping up mission property rests.

"The mission-house and chapel form by far the most elegant and best-finished building in Jacmel; and

it would be most unfortunate if the ravages of the white ants remained unchecked, and consequently a structure of such value and importance be sacrificed for want of timely repairs. It is scarcely possible for friends at home to estimate the importance of taking the work of repairing in hand *in time*; delay will make it much more expensive, and continued neglect impracticable. The sills and principal parts of the frame should be replaced with 'hardwood' timbers, and the boarding renewed, and the whole be well painted.

#### THE CHURCH-MEETING.

"In accordance with previous arrangements, we held a church-meeting on Thursday evening, at which I presided. Four deacons, and about forty members, were present. We sang one of their sweet French hymns, read 2 Cor. iv., and several brethren offered prayer. I then gave an address, which Miss Boyd interpreted, in which I explained the objects of my visit, conveyed to those present, and through them to all the friends, the sympathy of English and Jamaica Christians with them in the fearful and protracted trials through which God had called them to pass, directed them to the great source

of consolation and strength, enforced their duties to each other, and to the world, in the peculiar circumstances of the time; dwelt on the preciousness of Divine promises to the persecuted and afflicted, and exhorted one and all to patience, fidelity, zeal, and piety. I then called on the brethren in turn to give utterance to their views and feelings. I subjoin the substance of each address:—

"RATHER DOMOND, the father of Voltaire, said: 'The Church had left the public services in his son's hands, who had done what he could in preaching and at funerals; peace and order

had been maintained. The colporteurs, Cajoue and Lolo, had continued their work. Lamothe and Cadette had exercised a watchful care over the affairs of the Church. Since the revolution, the members of the Church thought all would be lost; but he thanked God it was otherwise. Mrs. Webley had left Miss Boyd in charge of the premises, who faithfully discharged the duties of their trust.

"CAJOUÉ said: 'He was at work still to let the light of life shine; he had kept up his Sunday-school; several had been taught to read; he prayed with them and read with them, and he constantly spoke to them of Christ. Many adults had a good will to follow Jesus. He dreaded very much the reproach of his loving Saviour, which he should merit if he did not carry on His work. He was most anxious to use his small talents for the good of his fellow-men.'

"LAMOThE said, 'Although he was shut up in the town during the revolution, he did all he could, he dared not let the cause of Christ fall, as I love the Saviour.' He added, 'I love to see my fellow-men do the same.'

"LOLO said, 'He did not care to make his work public, he did not work for money, and if he did not receive a penny for it he should still feel it to be his duty to work.' In answer to my question, 'What prompts you to work?' he replied, 'The first time I opened my Bible, I read, "Go ye out into all the world, and preach the Gospel to every creature." I went straight to work to a Catholic woman, who drove me away with much abuse; but still I have persevered till now in

trying to do the Lord's work.' He felt ashamed to say what he had done, if, indeed, he had done anything. His desire was that God alone should see what he had done. This good man's modesty and humility are of a very refined character. 'The churches,' he added, 'desire that the Society will choose a good pastor for them,—not only a pastor, but a brother; for they had lost a father in losing their late beloved pastor.'

"CADETTE said, 'He still earnestly wished to work for God, and to bring all his energies to fulfil the purposes which God had towards him.'

"VOLTAIRE R. DOMOND then rose and said: 'In the name of the whole Church we thank the Society for thinking of us; we have found much satisfaction in the presence and counsel of brother Lea, because he, for the time, takes the place of our pastor, and through him we, with all solicitude, pray the Society to send a pastor, who shall preach the Gospel to us in our own language, to fill permanently the place of our late much-loved minister.'

"Although during the revolution all the members made efforts to obey the laws of the Great Master, they suffered greatly; but they were not overwhelmed. God is still here, holding out His hand to us. Brother Lea has come to us, not with a rod, but with words of peace and love; and we rejoice that he is with us.

"RATHER DOMOND then, in the name of the friends, expressed gratitude to the Society for their kindness during the troublous time—for provisions and clothing, for which the poor members were very thankful.

#### FACTS.

"I then put a series of direct questions, from which I obtained the following information:—

"1. Statistics of the Church:—Members in full communion before the revolution, 82; inquirers, 2; died

during and since the revolution, 10 ; fallen into sin, 2 ; careless, 1 ; members now in good standing, 70 ; and there are several, some of whom I saw personally, of whom good hopes are entertained that they will speedily renounce Catholicism for the true faith.

" 2. That there are two candidates for baptism ; one of these I examined, and should have baptized *both*, and probably others, had my visit been less hurried.

" 3. That the majority of the members can read the Word of God intelligently, and many gratefully attribute this to the labours of Miss Harris and Mrs. Webley, of whom they speak in the most affectionate terms.

" 4. That the attendance at the chapel has fallen away, almost entirely in consequence of the late disturbances, and that many of the members cannot attend at present, through their extreme poverty and want of clothes.

" 5. That the people generally are decidedly more inclined than they were to receive the Gospel. This disposition is certainly the result, under God, of late events ; our brother said, 'There is a revival everywhere' (*Reveil par tout*), and my own experience in my numerous visits abundantly substantiates the truth of this opinion.

#### CLOSE OF VISIT.

" On Friday morning we gathered again in the chapel for worship, and the rest of the forenoon was spent in visiting. In the evening I found my way to the cemetery. I had made arrangements for services on the following Sunday, and especially for the celebration of the Lord's Supper, which ordinance had not been observed for more than two years by our friends at Jacmel ; but, to the bitter disappointment of all, the *Neva* steamed into the

I met with the heartiest possible welcome from all, Catholics and Protestants, Creoles and foreigners.

" 6. That there is a willing mind, according to the ability of the friends, to contribute towards the support of the pastorate, and to aid in repairing the premises ; but I do not think the Church is in a position to do anything considerable for those objects at present.

" 7. The desire for schools was very strongly expressed, and of the absolute necessity for good efficient schools, in order to the existence and progress of the Mission in Hayti, I cannot speak too strongly. There is an estimated population in Jacmel and its suburbs of 30,000, and, with the exception of an infants' school, this mass of people are at present utterly without the means of education. From my inquiries I have reason to believe that the Government would willingly and largely aid well-conducted schools.

" After the above replies were given, I gave a second address, and, at the desire of the friends, prayed in English. We then sang, to a familiar English tune, *Levons nous freres*, &c. ; and with the Benediction I concluded one of the most interesting and profitable church-meetings it has ever been my privilege to conduct.

harbour on Saturday morning, nearly two days before her time, and so, in spite of the tears, regrets, and entreaties of the beloved friends to stay, I was compelled to hasten on board, *en route* for Jamaica.

" I reached Kingston at 9 A.M. on Sunday morning, and at Brother East's request, occupied his pulpit, and did my best, by an account of my visit, to interest the friends at East Queen Street in our Haytien Mission.

## CONCLUSIONS.

"From my own observation, and from all the information I have been able, in so short a time, to gather, I have no hesitation in saying that never in the history of Hayti has there occurred an opportunity so favourable as at the present time for renewed and *successful* efforts in missionary work in that island. The terrible lessons of the past two years, while they have tested and strengthened the characters of the faithful, have prepared many a poor wearied devotee to look for more potent sources of light and consolation than tapers and rosaries, calvaries and crucifixes; while it is pretty evident

that, even in a country where bloody revolutions seem to be a chronic calamity, the inhabitants have suffered so terribly under the late scourge, as to render it extremely unlikely that Hayti will be similarly cursed for years to come. Thus there is every probability that the missionary's work will go on without interruption, for some years at least. But even during recent events, I could nowhere learn that our late missionary's work was hindered, or his property destroyed, in consequence of any illwill to him or to his work."

We earnestly commend this very important call to the prayers and sympathy of our friends.

---

## The Enlargement of the Mission in Norway.

**I**N our last issue it was stated that the Committee had resolved to accept the generous offer of a friend to provide £80 a-year towards the support of four brethren in Norway, the Committee furnishing the further sum of £80 for the same object. In pursuance of this arrangement one brother has been engaged, Mr. Ola Hansson, the gentleman referred to in Mr. Hubert's letter, given below. Others will be taken up as soon as the Committee meet with suitable persons. Mr. Hubert, in brief and simple terms, sketches out the field of labour as it now presents itself to us. Great good has already been accomplished, and we trust that a work of grace will follow like to that which has attended the ministry of our brethren—Oncken in Germany, and Wiberg in Sweden. Norway, from the time of the Reformation, has maintained the Lutheran Church, to the exclusion of all other communions, but the Lutherans have fallen into a state of formalism and lifelessness. The intrusion of the light is often resented, and on more than one occasion Mr. Hubert has



had to suffer for righteousness' sake. Addressing the Secretary, Mr Hubert writes:—

"I received this morning a note from our dear brother, the Rev. C. Kirtland, stating that a friend of his had given a promise to support two evangelists—£40 a year for each—if means could be obtained to support two others, as his friend's promise is only on that condition. I would earnestly recommend the case to the consideration of the Committee. We need many labourers here in Norway. We have been, of all nations, the most neglected, and truly the labourers will find it a very promising field of labour. Several of our small Churches—I mean in particular two—are almost dissolved because of want of evangelists, one at Skien, and the other at Krageroe, being brought into confusion through the labours of one of the Plymouth Brethren of London.

"Here, in Stavanger, where there are eight baptized believers, the truth is progressing slowly, but surely. This city has a population of 18,000 inhabitants, besides the country in the vicinity. I feel that our labour here has not been and will not be in vain. We have not a little prejudice against us, but still the heaven works its way, and many are inquiring after the good old way.

"*Bergen*, one of our largest cities, 100 English miles to the north from Stavanger, has a population of 30,000 inhabitants. A church, with eleven members, was formed in June this year. We have rented a first-rate meeting-room for three years, where meetings are held every night. During our brother Hansson's visit there, the meetings were crowded, and much in-

terest felt. Several were awakened during the few days I was there, and the labour seems very promising in this place. I am going to remove thither on the 1st of October, to take charge of the Church, as they all of them earnestly desire it, and as I hope to extend the mission from thence to the interior.

"*Arendal*, a city which, with its vicinity, has a population of 80,000 inhabitants. The Church of baptized believers there numbers about forty, and is in a very prospering state, but wants evangelistic labourers to visit it now and then. Krageroe, Rusoe, Tredestrand, small cities in the neighbourhood, with forty baptized believers, are all crying for labourers. Skien, Forsgrund, and Langesund, with sixty members and a large population, are repining for want of preachers. We had very interesting and densely crowded meetings at Skien during the Rev. A. Wiberg's visit. All these places are open to labourers, besides Drommen, with 12,000 inhabitants and five members; and the capital of Norway, Christiania, with 60,000, where there are none baptized. Tromsøe, to the far north, has forty-six baptized believers. Our brother Ola Hansson is going to pay them a visit during this fall, which they have earnestly asked for. You see by this, that truly the harvest here is great, but the labourers are few. I hope therefore that the Committee will grant £80 towards supporting two more, besides brother Ola Hansson, and then we shall have four more evangelists amongst us here in Norway."

It is with grateful pleasure we announce that the friends in connection

with the Southern District Juvenile Missionary Auxiliary in Hampshire have resolved on raising £20 for this object. Their example may probably stimulate other friends to provide for the remainder, so as to relieve the general funds of the Society from any additional charge on this behalf.

## The Effects of the War in Brittany.

**THE REV. J. JENKINS** gives us additional information of the painful effects of the war in the department in which he labours. His narrative will excite our readers to much prayer that the war may soon be brought to an end, so that the work of evangelization may uninterruptedly proceed, and that our brethren may be preserved from the enmity of wicked men. We are glad to learn that should Mr. Bouhon be called to join the army, he will be permitted to act as *AUMONIER* and chaplain of the troops he may have to join. Mr. Jenkins's letter is dated October 15th:—

“It is remarkable that, in going to England, I passed through Paris on the 14th of July, the day previous to Napoleon's proclamation of war by France against Prussia; and that, just at the close of seven weeks, I returned through Paris on the 30th of August, at the very time the great Battle of Sedan was fought, when the French army, General MacMahon, and the Emperor were vanquished and made prisoners. What great events and changes within a short space of time! When I reached home, young men in great numbers, from twenty to twenty-five years of age, were called to enter the *Garde Mobile*, and being

drilled daily. In a week or two they had to leave for the defence of Paris. All the country was much affected. There did not appear real enthusiasm among the Bretons; they went because they were bound, in order to defend the country, without a notion of the origin and object of the dreadful struggle. Since then there has been a calling-out of all single men and widowers without children, from the age of twenty to forty. This week those of the district of Morlaix came to town to be examined as to their validity for the army. Several thousands have presented themselves.

### THE CONVERTS.

“Like so many others, some of our young Breton Christian friends have had to leave for the war. A Breton widow, who is a member with us, has four of her sons under arms in Paris; and she is left, with an invalid young lad, a married daughter, and a child, in distressing circumstances, and has

not succeeded in obtaining assistance from the authorities on account of her sons being taken from her. Our evangelist, Le Coat; G. Omnes, our tract and Scripture distributor; Le Quéré and Boloch, Scripture colporteurs, are all of them drilled for the service, and the two unmarried ones of them expect

daily orders to join the corps to which they are made to belong. More or less, the war affects all in this country. No wonder that our Church and the cause of our Gospel Mission are affected by this painful state of things. We

give hospitality to a few friends who fled from Paris before the city was invested, and were obliged to leave behind them their goods, garments, bed-clothing, &c.

#### MALICIOUS REPORTS.

"You recollect, I daresay, that an attempt was made, by the Popish party and the *Univers* paper, to get up a malicious cry against French Protestants, as sympathising and siding with Prussia in the war against France, and evidently in order to draw upon them popular odium and persecution. Happily, the attempt was soon put down by Government, as tending to create hatred between citizens. Nevertheless, there were signs that the evil instilled was beginning, in the present excited, suspicious, and revengeful state of public feeling, to produce bad effects. A malicious man, with twenty or thirty others, gathered at the house of a deacon of our Church, residing away in the country, crying out that his dwelling ought to be destroyed. The evangelist, Le Coat, holding, in the houses of friends, a meeting to pray for peace, it was reported he was praying for the Prussians. Previous to the war he was giving lessons to thirty-eight or forty persons, but now the number is reduced to twenty-two. In a parish contiguous

to Tremel, people asked the priest whether I, while absent, did not correspond with Le Coat to give information to the Prussians? The priest told them it was quite possible—just saying as much as he could without compromising himself, but strengthening, nearly to a certitude, the suspicions of the ignorant. The other day a blacksmith told our tract-distributor he did not esteem him any more. Being asked why, he said, at last, he doubted he was a traitor. Despite this, and apart from the facts just mentioned, we have nothing to complain of the people here. Our worship has been respected fully as before, and not a single person has in any way annoyed us. We are thankful for this; and very sincerely pray God to be merciful to the belligerent nations of France and Prussia, and cause this dreadful war soon to cease, and give way to lasting peace and good order. Oh, how sad is the present state of France! and it is to be feared her troubles will not soon be at an end."

Notwithstanding these sad events, public worship is regularly maintained in Morlaix and Tremel, while the printing of the new edition of the Breton New Testament is drawing to a close.

---

### Missionary Notes.

JESSORE.—We learn that Mr. Ellis anticipates, ere long, the pleasure of baptizing two or three of the elder girls in the orphanage, who give signs of discipleship. At Magoorah, the Church is suffering much from the misconduct of some of its members.

**JESSORE, SOUTHERN DISTRICT.**—Our native brother, Gogon Chunder Dutt, reports the anniversary of the Churches in his district to have been held at Kudumdi. Representatives from all the Churches were present, and the speeches were practical and soul-stirring. The chapel has been rebuilt during the year, at the cost of the congregation, and the Church is about to elect and support a pastor. A class has also been formed at this place for the instruction of the native preachers, pastors, and schoolmasters.

**DARJEELING.**—The Rev. John C. Page has been able to bring about the union of the Christian dwellers in this mountainous region, the erection of a chapel, and the continuance of the ministry. The congregation contributes also to direct missionary work. The last cold season he spent in the plains, preaching every day to large congregations. At Sadamahal four persons were baptized; at Dinagore, four more; and at Rungpore a young gentleman, an indigo-planter.

**DINAFOR.**—Three persons have been added to the English Church by baptism, and others have applied to be admitted to the sacred rite. Mr. Broadway further adds that there are very satisfactory indications among the natives of an increased interest in the Gospel. The missionaries are told almost daily, in the streets, that the Lord Jesus Christ must be the true Saviour of the world. Both the preaching, and the prosperity of the English nation, seem to many to establish this opinion.

**DELHI.**—During Mr. Parsons' stay at Mussoorie, the English services in the Mission Chapel have been most efficiently kept up by Major McMahon. It is very gratifying that Christian gentlemen are found in India to sink all minor differences, in order that they may actively co-operate with all who love our Lord Jesus Christ in promoting His cause in a heathen land.

**CEYLON.**—The new station at Medampe, opened at the beginning of the year, presents many hopeful signs. There are four or five candidates for baptism. A chapel, to cost about £200, is being erected, from the design of Mr. Waldo. The foundation-stone was laid in July last. Mr. Pigott reports that the cost will be provided for on the spot.

**TRINIDAD.**—Mr. Gamble reports several candidates for baptism in Port-of-Spain. He generally has a meeting on Monday mornings, attended by many friends from country, which he has found to be very useful to the people, and refreshing to his own spirit. At San Fernando, several native brethren took part in the conduct of the services. One will probably be chosen as pastor ere long.

**HAYTI.**—The Church at Jacmel continues to meet every Lord's-day, under the direction of M. Voltaire R. Domond. But they feel deeply the need of a missionary, and urgently press their desire on the Committee. Madame Cajoue has been laid aside by sickness—the effects of the severe trials and want of food and need during the Revolution.

**CAMEROONS RIVER.**—Mr. Saker speaks of a good deal of tumult and fighting in the town, which hinder much the work of God. He was, however, hoping soon to baptize some converts, should the fighting not prevent. At Dido Town Mr. Smith mentions the horrible resort to witchcraft as leading to the murder of three slaves. The occasion was the death of their master, The rains were so heavy, and the clouds so dense, as to oblige the use of candlelight in the daytime.

## Home Proceedings.

AS usual, the Missionary Services have been very numerous during the month of October. The following list does not contain a complete record of the names of all the brethren who have assisted in them, but of those only who may generally be regarded as the Deputations from the Parent Society. To the numerous local Brethren who have accompanied the Deputations, or in many cases have been the Deputations themselves, our warmest thanks are due. In not a few instances the season has been one of unalloyed profit and pleasure, while throughout we learn that God's blessing has rested largely on the information which has been communicated. The Missionary Brethren have rendered most efficient service, and, by their statements of missionary fact, have largely increased both the knowledge and missionary spirit of the Churches:—

PLACES.	DEPUTATIONS.
Bedford .. .. .	Rev. J. Stent.
Cornwall .. .. .	Revds. J. Aldis and J. H. Anderson.
East Gloucestershire .. .. .	Revds. T. Lea and J. J. Fuller.
East Lancashire .. .. .	Revds. W. A. Hobbs, J. J. Brown, and J. T. Brown.
Huntingdonshire .. .. .	Rev. J. G. Gregson.
Lancashire—Liverpool and Rochdale, .. .. .	Revds. James Smith and J. J. Fuller.
„ Manchester .. .. .	Rev. James Smith.
Monmouthshire and Glamorganshire, .. .. .	Revds. T. Lea, J. H. Hinton, C. Bailhache, and J. G. Gregson.
North Devon .. .. .	Revds. E. Edwards and E. Webb.
Nottinghamshire .. .. .	Revds. F. Trestrail and James Smith.
Plymouth, &c. .. .. .	Revds. W. A. Hobbs and R. Glover.
St. Albans .. .. .	Rev. Hormazdji Pestonji.
Shropshire .. .. .	Rev. G. Rouse, M.A., LL.B.
Wiltshire .. .. .	Rev. F. Trestrail.
Yorkshire—Halifax District .. .. .	Revds. J. J. Fuller and C. Williams.
„ Huddersfield District .. .. .	Rev. J. Stent.
„ Leeds District .. .. .	Rev. James Smith.

THE REV. J. RUSSELL.—At a recent meeting of the Committee, the following resolution was passed, having reference to the decease of the Rev. Joshua Russell:—"That the Committee learn with unfeigned regret the departure of their highly-esteemed colleague and friend, the Rev. Joshua Russell, of Blackheath. From the year 1838, when he became a member of the General Committee of the Society, he gave largely of his time and his property to its service. The Committee were greatly indebted to his exertions, as Honorary Secretary of the Jubilee Fund, for the munificent sum which was on that occasion contributed by the Churches towards the expansion of the Mission work in Africa and the East. Later (in 1850) he again showed his love to the Society, and his devotedness to the cause of Christ, by proceeding, in company with Dr. Leechman, to visit the Society's stations in India. To the last his heart was deeply interested in the welfare of the Mission. Constant

in his attendance at the meetings of the Committee while health and strength permitted, wise in counsel, and devout in his intercourse with them, the Committee feel that they have lost a true helper and friend. They deeply sympathise with the surviving members of his family, on whom his warmest affections ever rested. He has passed away amid many grateful memories of kind actions, generous regard, and godly devotedness to the work of the ministry, in which the best years of his life were spent."

**THE REV. CLEMENT BAILHACHE.**—It is with great pleasure we announce that the Rev. C. Bailhache has accepted the invitation of the Committee to undertake the office of Association Secretary. It will be his duty to superintend and supply efficient Deputations to the Churches, and to give attention to their more complete organisation for missionary purposes. In entering on this work, we are sure that Mr. Bailhache will have the help and sympathy of the Churches and their pastors, as he has the fullest confidence of the Committee. In a spirit of absolute consecration to the Master he will endeavour to discharge the important duties he has undertaken.

**MISSIONARY LECTURES.**—The Young Men's Missionary Association have prepared a new Lecture, with Dissolving Views, on Madagascar, for delivery in the London district. Particulars may be had on application to Mr. W. Hannam, at the Mission House.

## Contributions

*From September 19th to October 18th, 1870.*

*W. & O. denotes that the Contribution is for Widows and Orphans; N.P. for Native Preachers, T. for Translations; S. for Schools.*

ANNUAL SUBSCRIPTIONS.			£ s. d.			£ s. d.								
Bilson, Mr W., Welford	1	1	0	North-street Sunday-sch., per Y.M.M.A.....	1	7	0	Plymouth, George-street and Mutley, Weekly Offerings.....	18	0	0			
Dalton, Mr R. N., for Mr Pigott's School, Colombo, Ceylon .....	6	0	0	Stockwell Sunday-school	3	16	0	Do., George-street and Lower-street Sun.-sch.	10	7	4			
Pewtress, Mr T.....	2	2	0	BERKSHIRE.			Reading, King's-road ...	7	8	9	Tavistock.....	2	2	0
DONATIONS.			BUCKINGHAMSHIRE.			DURHAM.								
Bible Translation Society, for T.....	200	0	0	Colnbrook .....	2	3	0	Hamsterley .....	3	6	8			
Do., for <i>Singhalese Ver-</i> <i>sion of Old Testament</i>	200	0	0	CAMBRIDGESHIRE.			Jarrow .....	3	17	0				
Rains, Mr J., Hackney, for New Mission Scheme	25	0	0	Cambridge. Moety of Collection at Autumnal Meeting .....	13	12	10	Middleton, Teesdale .....	10	3	3			
LEGACIES.			CANTON.			ESSEX.								
Giles, the late Mr J., of Clapham Common, by Mr J. E. Giles, of the Inner Temple, Barris-	500	0	0	Caxton .....	10	0	11	Monkwearmouth, Enon Chapel, Barclay-street	3	8	0			
ter-at-Law .....	500	0	0	Harston .....	2	18	1	West Hartlepool, Lower- street .....	8	14	8			
Rees, the late Mrs., by Court of Chancery ...	1311	16	0	Landbeach .....	1	17	9	Do., for T. ....	0	10	0			
LONDON AND MIDDLESEX.			MEBORN.			GLOUCESTERSHIRE.								
Arthur-street, Camber- well-gate, Sunday-sch.	2	13	0	Less Deputation ex- penses .....	6	4	1	Shortwood .....	21	14	11			
Arthur-st., King's Cross, per Y.M.M.A.....	0	15	6	CHESHIRE.			Stroud .....	28	0	0				
Grafton-street .....	1	1	0	Stockport.....	1	0	0	HAMPSHIRE.						
Hornley-street Sunday- school, for N P, per Y.M.M.A.....	0	15	6	DEVONSHIRE.			Portsmouth and Portsea Auxiliary, by Mr T. C. Haydon, Treasurer ...	130	0	0				
			DEVONPORT, HOPE CHAPEL			8	0	0	KENT.					
									Folkestone, Salem Ch...					
									21					
									14					
									1					

LANCASHIRE.			STAFFORDSHIRE.			SOUTH WALES.		
						CARMARTHENSHIRE.		

THE  
BAPTIST MAGAZINE.

---

DECEMBER, 1870.

---

The Uses and Abuses of Christmas Day.

---

“**A** MERRY CHRISTMAS to you, my friendly readers!” —“a merry Christmas to you!” How much these words imply, and what various thoughts and emotions they excite! To some this salutation means a happy family reunion—the meeting of father and son, mother and daughter, sister and brother, all round a festive table, laden with all the orthodox luxuries of the season—not forgetting roast beef and plum-pudding. Such, with joyous faces, can look up and reply, “Thesame to *you*, my friend; I wish *you* a merry Christmas!” But would it not be a mockery to use this salutation indiscriminately? How incongruously would it fall on the ears of those who, on assembling round the Christmas table, find for the first time a chair vacant, that was usually occupied by a venerable father or a revered

mother! Or how would it fall on the ears of those poor parents, who, awaking half-frozen from a troubled sleep, see their children shivering with cold, and crying for hunger—knowing that dry bread and water must be their Christmas fare, in spite of what the merry bells say to the contrary?

Or what emotion does the salutation excite in the hearts of poor suffering invalids, who, surrounded by all the signs of festivity, and invited by every luxury, are incapable of enjoying them, on account of pain, weakness, and disease? Is there any element of cheerfulness in any of these cases which would justify us in using the expression, “A merry Christmas to you?”—Yes, there is.—Is it not a cause of cheerfulness and satisfaction to the bereaved to know that their loved ones were



buried in the sure and certain hope of a resurrection to eternal life? Surely they ought not to sorrow, as those without hope!

“Thou art gone to the grave! but we will not deplore thee,  
Though sorrow and darkness encompass the tomb.”

Will no gleam of sunshine fall on the poor, poverty-stricken family?—will no one of his abundance administer something to their necessities, which shall be to them as a feast on this joyous day? Yes! God will prompt some kind heart to visit them, and bestow something, to make a merry Christmas. Let us not miss an opportunity of this kind; for if we do, our Christmas will not be as merry as it might be.

And will not the weak invalids, in their chambers of suffering, experience a sublime cheerfulness, as they receive on this day some tokens of the deep sympathy and affections of those around them? Surely they will!

This day, then, being devoted universally to good wishes and cheerfulness, let us briefly glance at its origin, and the great event intended to be commemorated.

Christmas-day is a festival intended to commemorate the birth of Our Saviour. When was it first appointed to be observed? “When?” some readers may exclaim. “When! Why, has not the birthday of Jesus Christ al-

ways been observed?”—“No. This festival was not observed at all until A.D. 98.” By what authority was it observed then? Certainly not by order of the New Testament, which contains the only laws binding on Christians. From Matthew to Revelation there is no mention of the day having been kept, and no direction for its observance. Owing to this silence of Scripture about the matter, great differences of opinion, in the early ages, as to the time of keeping it, resulted.

The Primitive Christians celebrated it in Epiphany, which you know is our twelfth day after Christmas, and memorable to young people on account of the display of sugared cakes. Until the twelfth century the Armenian Churches observed it on this day.

Various days were observed by other Churches, so that there was no uniformity. It was not until the year 137 that Pope Telesphorus definitely fixed the day to be the 25th of December. Hence it will be apparent that the Feast of the Nativity has not always been on this day; and it is doubtful whether Pope Telesphorus induced the Churches at once to be unanimous in celebrating the 25th of December, for St. Chrysostom, who lived in the fourth century, remarked, “that it is only lately that Christmas was observed at Antioch on the 25th.”

During the Dioclesian persecution, this bloody ruler availed himself of the fact that the Christians kept this festival, by ordering the church at Nicomedia, in which they were assembled, to be set on fire, and 600 Christians perished in the flames.

Let us now glance at the probability that this Pope fixed on the correct day. No doubt, before he decided, there would be much discussion, and as many opinions as there were about the year of our Saviour's birth, which have been estimated at as many as 130. In the first place, is the month a probable one? The weight of evidence is decidedly against it being so; for the seasons of Judea correspond with those of England, and we are told that shepherds were watching their flocks by night. Luke says: "There were shepherds lying in the fields in that country, and keeping watch by night over their flock."\* It will require much credulity to believe that shepherds were watching their grazing flocks on such nights as we usually have in December. We may, therefore, safely exclude this month from the probable ones, and, thus being launched on the sea of speculation, whither shall we drift? Every month in the year has been contended for. The 25th of March has had considerable

support as the day of Christ's nativity; but there was at His advent a general assessment, which required personal attendance, and which usually took place in autumn. From these two facts—the personal attendance at the assessment, and the shepherds lying in the fields at night—there is very strong presumption that this great event—the incarnation of the Son of God—was either in the month of September or October. Seeing, then, there is uncertainty about the month, it will be useless to attempt to fix, or even conjecture, the exact day. From this we learn, that those things which God has not revealed, nor in His providence preserved, we cannot discover; and in attempting to fix or define them, we are in danger of being wrecked on the rocks of superstition and error.

Such is the history of Christmas-day, and the authority we find for observing it. Upon those who acknowledge the supremacy of Popes and Councils, its religious observance may be obligatory; but upon Protestants, who consider the Bible their sole authority for religious observances, such decrees can have no weight. The silence of the New Testament on this point has not been contradicted. To counteract the fact that there is no mention in the Bible of this festival, and no

\* Sharpe's translation.

chronological data given whereby its correct date can be fixed, the aid of the *human* is called in; and a number of men assemble together, and frame the 20th Article of the Church of England, which declares that "the Church hath power to decree rites and ceremonies." This Church hath decreed that the 25th day of December shall be observed as a festival in honour of Christ's nativity. To make the decision of the Church legal, Parliament has ratified it. Thus Church and State have placed a fetter on some consciences not imposed nor intended to be imposed by Christ nor by His Apostles. As this power of the Church seems incompatible with the declaration, "The Bible, and the Bible alone, is the religion of Protestants," it will be interesting to ascertain by what means the 20th Article of the Church of England was adopted. These articles of belief were, in 1582, proposed to a meeting of 117 priests, many of them so ignorant as not to be able to write their names; and the special one about rites and ceremonies, was carried by a majority of *one* only, and that vote was given by proxy. We should like to know the name of the absentee priest whose vote decided such an important doctrine.

Has the Church power and authority to decree rites and

ceremonies? It has not. This prerogative belongs to the Head of the Church. He is the supreme and only Lawgiver. And He certainly has not decreed that the 25th of December shall be a festival observed in honour of His nativity.

Christmas-day, like all other fasts and festivals established by human authority, and intended, originally, for a good object, speedily became abused and prostituted to the worst purposes. Some of the abuses in the keeping of this day we shall now consider.

Christmas-day is abused by considering it Divinely appointed, and its observance a duty required by Jehovah. To Him no form nor ceremony can be pleasing but those He has enjoined. Even under a ceremonial dispensation, He said to Israel by His prophet Isaiah:—"Your new moon days and your appointed feasts My soul hateth; they are a trouble to Me, I am weary to bear them." And under the new dispensation the Apostle Paul says to the Galatians:—"Do ye keep days and months, and seasons, and years? I am afraid for you, lest I have laboured on you in vain."

Christmas-day is abused by considering it equal in sanctity with the Sabbath. Many ill-informed persons do so, and are

severe in their animadversions on those Christians who do not do so. They seem to think that God has spoken by a second Moses—"Remember Christmas to keep it holy."

Christmas-day is abused by considering that the Lord's Supper is more efficaciously partaken of on this day. Many who habitually neglect this spiritual ordinance, think its observance on this day will atone for past negligences.

Christmas-day is abused by decorating churches with flowers and other devices, the remnants of heathen worship. Many ladies devote days to this frivolous work, thinking that He who dwelleth *not* in temples made with hands is worshipped thereby. Surely they forget, or have not known, that with similar garlands the Druids decorated their altars, and the victims devoted to sacrifice !

Christmas-day is abused by treating with censoriousness those who do not religiously observe this day. Differences of opinion, even on cardinal points of doctrine, should be met with charity. How much more when the difference is about the keeping of a day which is not enjoined by Scripture ?

Christmas-day is abused by indulging in gluttony and drunkenness. The fact that our Saviour's advent, whenever it

occurred, was for the purpose of saving people from their sins, and that He, while on earth, was an example of moderation and self-denial, ought to deter those who specially recognise on this day these great truths, from the detestable vices of gluttony and drunkenness.

The Church having styled this a feast-day, may give some countenance to the prevalent idea, that some excess is allowable, especially if the service of the parish church has been attended. It is remarkable that all days humanly appointed for religious purposes have degenerated into days of revelry or superstitious hypocrisy.

On saint-days, men and women—who, when living, were not of the highest order—are superstitiously revered. On feast-days, drunkenness, gluttony, and insane revelry prevail ; while, on fast-days, secret indulgence is veiled by a hypocritical pretence of abstinence. Individual exceptions, in all charity, we admit ; but the general assertion cannot be contradicted. Let us see what revelry and debauchery took place on this day in the olden times. In the days of Elizabeth, one celebrated custom was the appointment, in each district or hamlet, of some funny and witty person to preside over the frolics ; he was called the Lord of Misrule,

or the Abbot of Unreason. The author of the "Anatomie of Abuses" descants with much fervour on the proceedings of this "heathen companie":—"First of all, the wild heads of the parish choose them a grand captain of mischief—whom they call the 'Lord of Misrule'—and him they crown with great solemnity, and adopt for their king. He chooseth forty, sixty, or one hundred lusty guts (like to himself), to wait upon his lordly majestie, and to guard his noble person. These he invests with his liveries, of green, yellow, or other wanton colour; and, as though they were not gaudy enough, they bedeck themselves with scarfs, ribbons, and laces, hanged all over with gold rings and other jewels. This done, they tie about both legs twenty or forty bells, with rich handkerchiefs—borrowed, for the most part, from their pretty mopsies and loving Bessies. Then they have their hobby-horses, their dragons, and other antiques, together with their pipers, and thundering drummers, to strike up the devil's dance withal. Then this heathen companie march towards the church—their pipers piping, their drummers thundering, their strumpies dancing, their bells jingling, their handkerchiefs fluttering about their heads like madmen, their hobby-horses and other monsters skirmishing among the throng; and in this sort they go

to the church—though the minister be at prayers or preaching—dancing and singing like devils incarnate, with such a confused noise that no one can hear his own voice. Then the foolish people, they look, they stare they laugh, they flare, and mount upon the forms and pews, to see these *godly* pageants solemnized." And Walter Scott, in the "Abbot," also graphically describes the same revelry.

These, then, are some of the ways in which a day set apart by the Church of England for religious purposes is abused. Can we make any good use of it? By general consent, as well as by Act of Parliament, the 25th of December is a holiday. As Christians we are bound to improve this arrangement. Christmas-day may be used properly and profitably, by feeling profound gratitude to our Almighty Father for sending His Son into the world to be its Regenerator and Saviour; "For unto us a Child is born, unto us a Son is given;" "God so loved the world that He gave His only begotten Son" to die for it. Christmas-day may be used happily by exercising benevolence and charity. The consideration, that "He who was rich, yet for our sakes became poor, that we, through His poverty, might become rich," should prompt us to relieve the physical neces-

sities of the poor around us. The cold season, the frequent want of employment, and our own extra indulgences and comfort, should awaken a special interest in the destitute and starving.

Christmas-day may legitimately be used, by availing ourselves of the opportunities for social enjoyment which this season usually offers. Although excess of social pleasure is injurious, yet nothing is more needful, for the formation of character, than intercourse with good society. A man confined too much to his shop, his counting-house, or his study, becomes in a manner cramped, ungenial, and even unlovely; while his judgment and his opinions become narrow, partial, and bigoted. Christian people often make this mistake, and they are considered, by those who mix more with society, as ascetic, narrow, and sour, and the blame is thrown on their religion; whereas judicious and friendly interview with others would set them right, and their light would shine all the brighter

before men. Let every invitation at this season be accepted, when you can do so without moral hurt; and should your friends omit to invite you, then send out invitations to your friends; and by this increase of social intercourse, your life will be brighter and happier, although you may die a few pounds poorer. You will, however, have commended your religion to others, and when you die leave a reputation for openness and liberality.

Christmas should be specially used for praise and thanksgiving. We should praise God for our life, our health, our position, and for our enjoyments. We should praise God in our business, and in our recreation. We should praise Him in prosperity and in adversity. "Praise God in His sanctuary; praise Him in the firmament of His power; praise Him for His mighty acts; praise Him according to His excellent greatness. Let every thing that hath breath, praise the Lord!"

---

## Pagan Rites and Papal Rites: which are the Worse?

---

**M**R. MUSCUTT'S recent work on the principles of ecclesiastical authority in England contains a chapter with the following consecutive headings:—"Pagan

rites incorporated,"—"Pagan rites legalised,"—"Pagan rites enlarged," and "Pagan rites exceeded." This is a solemn charge, but it is sufficiently maintained. Nothing

too bad can be said of Rome; nothing is more base than to foster and smile on its revival in England. Pure Romanism is not merely another name for paganised Christianity; it is something still worse—worse by so much as a sin of presumption surpasses in malignity a sin of ignorance—worse by so much as an ecclesiastical sham is more blinding than the delusions of dark idolatry. The return disease, as our author reminds us, is that which most usually terminates in death. In the case before us, "paganism was the old moral disease of the world; but, seen in its return or revived form of development, it has slain more souls than its original manifestations. These were fearful; but the others have taken deeper root, increased with greater rapidity, been covered over with greater splendours, have put on a more daring front, and created greater barriers against Christianity, than the original forms it assumed."

The evil commenced by a process of adoption and amalgamation; and this, not as the effect of silent unobserved transition, but by Papal decree. In order to "rise by steps, and not by leaps," Gregory, after mature deliberation, determined that, as the pagans had been used to slaughter many oxen in the sacrifices to devils, some solemnity must be exchanged, by no more offering beasts to the Devil, but by killing cattle to the praise of God; for there is no doubt that it is impossible to efface everything at once."—(*Bede, quoted by Muscutt*). Adrian followed in the same course, and so-

ciety, or the Church—call it what you will—was soon swamped with canons, codes, and puerile directories (when will our own beloved country tread them all into mire?) Of course, it speedily came to be understood that the essence of religion lay altogether in material accidents, managed by priestly hands, and enforced by authority. The Eucharist became an affair of holy water, holy wine, holy bread, holy frankincense, and holy salt—without which no proper celebration could take place.

Careful directions were issued to the priests, "that the reserved bread be not putrified, musty, or lost, or that a mouse eateth it." Pagans had deified bread as the "effect of God," but Romanists advanced further, and changed material bread into a spiritual body; and the spiritual body of whom? "By the invisible mystery of dedication as to the very materials," say they, "the Church becomes the temple of the Lord," to implore the expiation of sins, at a table at which the living bread, which came down from Heaven, is eaten by way of intercession for quick and dead." . . . "The theory was pretentious, the practice was pagan; for mark the word 'eaten.' This conveyed precisely the same idea as pagans had cherished. These believed that the very substance and body of their deities insinuated itself into the victims offered, and became united to the person who ate of the sacrifice."—(*Elsner's Observations, quoted by Muscutt*).

All this "the simple people were to be diligently taught." Can we wonder that the delu-

sion assumed varied and fantastic forms, and survived as folk-lore far into the Protestant era ?

The strange and revolting practice of "sin-eating" at funerals, described by the antiquary John Aubrey as existing in the West of England down to his own day, was clearly one of its offshoots. When duly performed, the ceremony of sin-eating took the following shape :—The corpse being brought out of the house, and laid upon a bier, and the man who had consented to act the part of sin-eater standing beside it, there was handed to him across the dead body a loaf of bread, a mazer-bowl full of beer, and sixpence in money. The recipient of this meagre offering would then profess to take upon himself all the sins of the defunct person, thereby freeing him or her from the ignominious penalty of "walking" after death. Directions to ensure the execution of this ceremony occasionally formed part of a testamentary will ; and one lady, having provided a mazer-bowl for her own especial benefit, kept it by her for many years before her death. In such cases the survivors would insist on carrying out the practice, even in the strictest time of the Presbyterian rule, without consulting the wishes of the clergyman. At Llangors, in Wales, a minister named Gwynn strenuously opposed it, but in vain. Aubrey's brief comment takes a half-apologetic form :— "This custom alludes, methinks, something to the scapegoat." He expresses also the opinion that even the distribution of doles to poor people, on such like occasions, savoured somewhat of this doc-

trine of sin-eating.—(*Remains of Gentileism*).

Aubrey will again invite our attention ; but first let us contemplate another phase of the sacrificial *hocus-pocus*. Not content with enforcing the dogma that her sacraments were the channel of eternal life, the Papal Church appended a rider of most infamous and malignant character. This rider is commonly known as the doctrine of intention, and may be thus set forth. The sacraments might be rightly administered, as touching the words used and the matter employed, but the affirmative intention of the administrator was absolutely required in order to secure the benefit. If, for instance, the priest, when he uttered the words "*Hoc est corpus meum*," &c., did not really mean to change the elements into the real presence, the change did not and could not take place. The priest's "reluctancy of mind" vitiated the entire transaction ; and, so far as that one sacrifice was concerned, the person for whom it was offered, whether living or dead, was no better off than if it had never been made ; nor could the defect as to that one sacrifice be repaired.

"Such an ecclesiastical sham," observes Mr. Muscutt, "as lay coiled up within the involutions of this doctrine of intention, was left for the Papal Church to invent, mature, and foist into Christianity. Never before had such a doctrine been known. The heathen nations could not have had it ; for with them the people were, to a very large extent, entirely independent of the ministrations of their priests, and even in their temples took an important part in offering the sacrifices. We assert, that had such a theory or such a theology been propounded to



Greek or Roman mythologists, they would have smashed every altar in their temples, and driven away every priest. Their indignation would have been vented against the altar, as the material representative of some deity who was either too stupid or too wicked to prevent himself from being deceived, or too powerless to vindicate himself against the insult offered; and against the priest, for having attempted to deceive the god, themselves, or both."

Thus, an offerer might bestow his entire estate in masses for the benefit of some soul towards whom the Church entertained a grudge; and, the ceremony over, the priest had it in his power to turn round on the offerer, and say, "My heart consented not, and the object of your solicitude is only doubly damned." The dogma could also deliver a stab in another direction. By the "Six Bloody Articles Act," as it is commonly called, of 1540, whosoever refused to believe that the uttered words had effected the mysterious change, was to be adjudged guilty of high treason, and suffer accordingly—the framers of the Act all the while holding that actual consecration was poised on the priest's intention, and yet neglecting to make any reference to such a contingency. Rome's victims were thus ensnared by a two-fold cord; nor, indeed, are the modern believers in Anglican consecration quite free from entanglement. They *may*, it is just possible, be sometimes grossly deceived as to what they are eating, for, as Mr. Muscatt again reminds us, it is worthy of notice that, according to strict ecclesiastical law, this doctrine of intention has never been in so many words repudiated by the Anglican Church, nor repealed by sta-

tute law. Some may think that it is superseded and countermined by the 26th Article, setting forth that the effect of the sacraments is not hindered by the unworthiness of ministers. But this is only to put one error in the place of another; for this same Article also declares that these evil priests "do minister, by Christ's commission and authority"—a declaration on which comment would be wasted.

Surely we utter no "hard saying" in characterising jugglery like the above as the sin of witchcraft; yet for many a long century the charge of sorcery and satanic correspondence was dexterously shifted off from the shoulders of ecclesiastics, and put to the credit of unfortunate outsiders. Moreover, Protestant Churches consented for awhile to accept the legacy which Rome had bequeathed, and to work the hideous formula. Read Bishop Jewell's sermon on witchcraft, delivered in the presence of Queen Elizabeth; it clearly never entered into his calculation that the practitioners of the dark art had their power, seat, and great authority in the bosom of a sword-sustained Church. "They be the scholars of Beelzebub, the chief captain of the devils." This satisfied Jewell's logic.

The devil usurping such personal influence over the minds of men and maidens, religious rites must of necessity come in to expel the intruder, a theory which amply explains and apologises for any amount of superstition among the ignorant; and it is to the disgrace of the Elizabethan clergy that so much downright heathenism was

still permitted to darken the provinces. The good sense which marked most of King James's (later) observations did much to disabuse the public mind; but it needed the sweeping hail and the moral upturnings of the great Civil War to give the dragon his deathblow. No one has more emphatically asserted and re-asserted this fact than our antiquarian friend quoted above—John Aubrey to wit, who, living all through that period, may be accepted as a valuable witness on a subject which had great attractions for him. In fact, one of his manuscript folios (remaining for obvious reasons still unpublished) is entirely devoted to the record of what he terms "the remains of Gentilism." Let not the reader suppose that by Gentilism our friend means gentility—just the reverse. The Gentilism of English society is with him the practice of the Gentiles, of the heathen, of the pagans—still lingering in what is called a Protestant Christian country, in spite of the admission that the gunpowder of the civil wars had already done much to agitate the intellectual atmosphere. When the world stepped out of heathenism into Christianity, a large number of the popular festivities, Aubrey assures us, were purposely retained by the authorities, the only difference being that such festivals acquired Christian names. Thus the Floralia became the Feast of Philip and Jacob, and the Saturnalia, Christmas. Had not this method of meeting the vulgar taste been adopted, he believes that the early Christians could never have established their doctrines, or gained so many pro-

selytes in so short a time. Captain Potter told him that, in the Christmas holidays, after the prayers, it was the practice of the Yorkshire people to dance in the church, crying out, "Yule, yule, yule!" At Danby-wisk, in Yorkshire, after the Communion, the parishioners adjourned to the alehouse, there to drink together, "in testimony of charity." In the West of England, Prince Arthur had established a thirteen-days' feast to celebrate the nativity of our Lord. Heathen divinities had held separate provinces in the management of ~~mundane~~ *mundane* affairs; their place must, then, be supplied by local patron saints; so it became a practice for the people to appeal to the tutelar saints of their respective parish churches in all cases of emergency, and even in the ordinary events of life—such as going to bed, or undertaking a journey! Thus, old Simon Brunsdon, who had been the parish-clerk of Winterbourn-Basset, in Wilts, ever since the days of Queen Mary, might be seen, when the gadfly drove his cattle across that "champagne country," pursuing after them with the lamentable cry, "Good St. Katharine of Winterbourn, stay my oxen!" Other saints took a wider cognisance of human scenes of labour or sorrow. The aid of St. Oswald was invoked when it was required to bring in sheep to the fold. When it thundered, St. Barbara's protection was looked for, and at Malmesbury St. Adhelm's great bell was rung. When bread was put into the oven, St. Stephen's watchful care secured the even baking of the batch; and in assuring the house

from fire, from water, and from all misadventure the good offices of St. Sythe were confidently expected after the hearth-fire had been duly taken out, and the sign of the cross drawn in the ashes. St. Nicholas, whose anniversary was the 6th of December, was the patron of the schoolboys. On St. Stephen's Day the farriers made a practice of blooding all the cart-horses. On Childermass, or Innocents' Day, it was considered unlucky to transact business; equally so on Sundays, at the new or full moon, and most of all during an eclipse. At the Malvern hills, when wind was wanted to fan the corn, the labourer would cry, "Youle, youle!" conjectured to be an appeal to Æolus. The foresters of the New Forest in Hampshire were in the habit of making annual offerings to a chapel dedicated to St. Luke, at Stoke-Verdun, a hamlet in Broadchalk parish, in Wiltshire—the object being to secure a blessing on the deer and cattle. To these and similar statements, Aubrey appends long extracts from Latin writers, to show that, though names had changed, the practices themselves were purely heathen. But the civil wars, he again observes, "coming in, have put all these rites and customs out of fashion. Wars not only extinguish religion and laws, but superstition. No suffimen is a greater fugator of phantasms than gunpowder." "Before printing, old wives' tales were ingeniose; and even since printing came in fashion, till a little before the civil wars, the ordinary sort of people were not taught to read. Nowadays books are common, and most of the poor

people understand letters. The many good books, and the variety of turns of affairs (he is writing in Charles the Second's time), have put all the old fables out-of-doors. The divine art of printing and gunpowder have frightened away Robin Goodfellow and the fairies." But who was Robin Goodfellow, again? His form and feature none might trace, but his loud "Ho! ho! ho!" ringing through the meadows, had made many a startled listener hold his breath. Our antiquary quotes Virgil as an authority for the occasional occurrence of voices in the country surpassing the range of human utterance; and adds that Mr. Launcelot Morehouse had averred to him, on the word of a priest, *super verbum sacerdotis*, that he once heard just such a laugh on the other side of a hedge. So great was the volume of sound projected, that he was quite sure no human lungs could have performed the feat. A passage from Pliny is cited, exhibiting the purgatorial influence of saliva, applied to young children; with a view also, "*ad placandum Nemusin*." The Christian form of christening children, Aubrey thinks, "is much derived from this custom. So the wild Irish, when they praise your horse, spit upon it." Blessing springs was another priestly office. "In Cheshire, when the boundary officers went in perambulation, they did bless the springs by reading a gospel at them." Near St. Clement's, at Oxford, was a spring (stopped up since the wars), where it was believed that St. Clement, Archbishop of Canterbury, did sometimes meet and converse with an angel or nymph,

as Numa Pompilius with Egeria. During the war, the people of Droitwich neglected to dress their salt-spring, called St. Richard's Well, which in consequence became dry; but ever since, the minister *nolens volens*, and also the soldiers, did and will dress it. Reading a gospel had other uses. Mr. Frederick Vaughan told him that the Franciscan mendicants used to read a gospel over the goodwife's batch of bread, a process which, of course, concluded by the goodwife presenting the gospel-reader with a cake. On the eve of St. John the Baptist's Day, or midsummer eve, those whose curiosity was sufficiently strong to overcome their terrors, would sit all night long in the church-porch, when the apparitions of such of their fellow-parishioners as were fated to die during the course of the coming year, might be seen gliding up the pathway, and knocking at the church-door. Then there was the practice described of women worshipping the moon at her prime, kneeling for that purpose, with bare legs, upon an "earth-fast"

stone; or curtseying to her with the exclamation, "Tis a fine moon, bless her!" But we might go on quoting Aubrey for ever. One more extract, and we have done. Singing the gospels and carols. In the University of Oxford, the old Roman custom is yet retained, at least in most colleges, for one of the scholars of the house, in the middle of dinner, to sing the gospel of the day. "I do remember some divines who, when they read the chapters, did it with such a cadence, that it was rather to be termed singing than reading." Had Aubrey been living in our own time, he would not have needed to go far in search of divines who sing rather than say; and in place of declaring that all the phantasms had taken flight at the smell of gunpowder, he would rather have said, "It is true the wars of Cromwell drove them out for awhile, but they are fast coming back upon us again, and would fain drive us to Rome, to Egypt, to Babel, to perdition, which may it please God of His infinite mercy to avert!"

## Antiquities of Bible Lands in the British Museum.

ON entering the Lower Egyptian Gallery of the British Museum, you have no doubt often noticed, or had pointed out to you, a glass case containing a large but much-broken slab of black basalt. It is

not nearly so imposing an object as the statues and sarcophagi that surround it, but it deserves to be looked at with even greater reverence and gratitude, for it is the key by which the treasures of knowledge

\* From "The Nations Around." By A. Keary, Author of "Early Egyptian History;" Macmillan & Co.

preserved by the other monuments have been unlocked. It is called the Rosetta Stone, because it was found near the town of Rosetta by a French officer of engineers, who, when he was engaged in digging the foundation of a fort, came upon the ruins of an ancient Egyptian temple. It was given up to the English by the French at the capitulation of Alexandria, brought to England by Lord Hutchinson, and deposited in the British Museum. Baron Bunsen says of this stone, that it shares with the "Description de l'Egypte," written by the learned men Napoleon took with his army to Egypt, "the honour of being the only result of vital importance to universal history that accrued from a vast expedition, a brilliant conquest, and bloody combat for the possession of Egypt." The great value of the Rosetta Stone consists in its containing—what had hitherto been sought for in vain—an inscription in hieroglyphic characters followed by a translation in Greek; the hieroglyphic writing is on the top of the stone; beneath is a repetition of the same words in another Egyptian character, the Demotic (which may be called Egyptian running hand);\* last comes the Greek translation. Unfortunately, no one of the three versions of the inscription is perfect. The Greek sentences were easily read, and proved to be part of a decree issued by the priests of Memphis on the coronation of Ptolemy Epiphanes, and ordered to be engraved and set up in all the principal temples throughout Egypt. It celebrates the victories gained by the young king over rebels,—his liberality, his piety, and his public works. The next step was to find out the hieroglyphic and

demotic signs that corresponded to the Greek words and letters. It was a difficult task, for the first lines of the hieroglyphic copy of the record and the last of the Greek were broken away, so that only a few sentences answered to each other. The first person who found a clue to the unravelling of the problem was Dr. Young. He observed in the hieroglyphic lines certain groups of signs that were enclosed in oval rings, or in marks like parenthetical signs in the demotic, and came to the conclusion that the words so enclosed must be the proper names Ptolemy, Alexander, Arsinoe, Berenice, which he found in the Greek record. The number of groups of signs thus enclosed was found sufficiently to answer to the names in the Greek lines, and the order in which the names occurred showed which Greek name was to be assigned to each ring and enclosed group.

A careful examination of the signs in the rings, and comparison of them with the Greek letters, led Dr. Young to the important conclusion, that hieroglyphic signs were not solely, as they had always hitherto been supposed to be, pictures of objects or ideographs (signs put for ideas), but that at least a great number of them were like true letters (signs put for sounds), the object designed standing not for itself, nor for anything it resembled, but for the first sound of its name — as if we were to draw a hand for the sound "h," a bat for the sound "b," a nut for the sound "n." The long names Ptolemy, Berenice, &c. furnished a considerable number of these phonetic signs, whose sounds could be ascertained by comparison with the Greek letters that corresponded to them; and thus the first step was taken towards the discovery of the true value of hieroglyphics, and the manner in which they were used in spelling words. When it

\* The Demotic writing is properly a corruption of the Egyptian hieratic, or running hand, and was used for the vulgar dialect, hieroglyphics and hieratics expressing the sacred or classical dialect.

was further ascertained that the ancient Egyptian language was the same as the Coptic tongue, till recently spoken by the Copts in Egypt, no insuperable difficulty remained in the way of getting at the meaning of the abundant records graven on Egyptian monuments, which had hitherto presented such a tantalizing problem before the eyes of zealous students of history. The old black stone has been a door, that has opened and let us in to a quite new realm of knowledge. It stands fitly at the opening of the long hall lined with graven tablets, and adorned with tablets and statues written over with talismanic characters, whose secrets it has revealed.

It often happens that when a very important discovery is made in one part of the world, it turns out that in some other quarter there has been a student hard at work on the same problem, who, on receiving the new truth, is able to do so much more with it than the first discoverer, that the honour of the invention has ever afterwards to be divided between the two. This was the case with respect to the interpretation of hieroglyphic writing. While Dr. Young and the English *savans* were poring over the Rosetta Stone, a young Frenchman, Champollion Le Jeune, was studying the Egyptian antiquities in France. He became acquainted with Dr. Young's conjecture respecting the phonetic power of hieroglyphic signs, adopted it as a basis for further investigations, and succeeded in producing a complete system of hieroglyphics, which late researches have altered but little, and which has been employed with signal success ever since.

When once it was known that the writings on Egyptian tombs and temples were no longer sealed documents, but could be used as material for history, the importance of having them carefully examined and co-

pied by competent persons was strongly felt by all who were interested in historical research throughout Europe. The French and Tuscan Governments undertook two expeditions, under Champollion and Rosellini, which worked jointly with singular tact and success, and produced two of the standard works on the Egyptian monuments. The late King of Prussia, imitating this good example, sent another expedition into Egypt, under Dr. Lepsius, to excavate among the ruins of the ancient cities, and collect antiquities for the Museum at Berlin. They stayed more than a year in Egypt, residing the chief part of the time in the neighbourhood of the Pyramids, and bringing to light many wonderful memorials of the remote times (before Abraham's visit) when the Pyramids of Gizeh were built.

Among the interesting relics which Dr. Lepsius and his associates carried to Prussia, was the entire tomb of a prince called Merhet, who, in the inscription on his tomb, speaks of himself as chief architect to the king who built the Great Pyramid.

What the liberality of a wise king did for the study of ancient history in Prussia has been effected in England by the enterprise, public spirit, and devotion to learning of private individuals. Soon after Dr. Young's discovery, a body of English students—of whom Sir Gardner Wilkinson, Mr. Lane, and Col. Howard Vyse were the most distinguished—visited Egypt, and passed many years in studying the monuments and people. Sir Gardner Wilkinson lived for months at a time in a tomb at Thebes, altered, by the addition of a court and tower to its long grotto, so as to make it a tolerably commodious dwelling-place. The results of the careful researches he here carried on he has given to the world in his celebrated work,

"The Manners and Customs of the Ancient Egyptians," which is considered to be the most complete account of any ancient people that has ever been written, and has done more than any other work to make the results of Dr. Young's discovery popularly known.

The most ancient Egyptian relics in the British Museum are to be found in the entrance of the northern vestibule, a passage beyond the great Egyptian Hall, facing the north-western staircase, and in the northern end of the great gallery. They consist of two casing-stones of the Great Pyramid, the statue of a proprietor of that remote age, and some slabs and doors of tombs of the same period, whose inscriptions and pictures refer to the funeral rites, and illustrate the Ritual teaching. In the Upper Egyptian Gallery, in a wall-case, is the lid of the mummy-case of the king who built the Third Pyramid, and who is said to have been so zealous a student and guardian of the sacred books, that he sent all over Egypt to search for one of them that even at that early time had been lost. He was also a great lover of the marsh-country where Abraham afterwards sojourned, and where the land of Goshen lay.

The relics which will best help us to understand Egyptian art and manners and customs at the period when Abraham visited Egypt are to be found partly in the north vestibule and partly in the northern end of the great Egyptian Gallery. Among them are many tablets with inscriptions and pictures that were put up to persons who were contemporaries of Nehru, and who not improbably may have spoken to Abraham and heard of Sarah's beauty.

The figures on these slabs are so carefully sculptured that the style of dress and ornaments worn at the period can be very distinctly made out, and they are thought to be por-

traits of the occupants of the tombs, and of members of their families. One figure (No. 562), that of an architect to Osirtasen the First (Abraham's Pharaoh), is represented sitting in an elegant chair, another leans forward on his staff, looking upwards in much the same attitude as that in which Jacob perhaps leaned, when he worshipped on the top of his staff. Several tablets of this reign represent interesting family groups: in one (under the second window in the vestibule) a husband and wife are seen seated in a double chair before a table of offerings: their two sons, a youth and a little child, approaching bring new presents. The youth brings a bird, the child a flower and a very little bird. In another compartment of the picture the father is seen leaning on his staff and looking at his daughters, who are bringing garlands of fresh flowers. The table, laden with gifts, is evidently a table of funeral offerings; the attitude of the father leaning on his staff, in spite of the exactness of all the details of the figure, suggests that he is not meant to form part of the living group. We feel, in looking, that the artist intended us to understand that the father and mother are watching from some far-off region of Amenti the pious acts of the children they have left behind them; and we find ourselves getting a little glimpse into a family history of Abraham's time almost as life-like as those the Bible gives us. The father and mother have died early, leaving four children behind them—two young daughters (the tablet gives their names, Sebeki and Useru), over whom the spirit of the father yearns tenderly; and two sons—a youth, Hantef, hardly old enough to be his sisters' protector, and one, the little one of the family, Benjamin, who timidly approaches the funeral table with his double offering of

what he likes best—his flower and his bird. On a mummy-case of this period are extracts from "The Book of the Dead," which, says Dr. Birch, proves that the Egyptians of that time believed in the immortality of the soul.

The relics in the Museum that illustrate the period of the children of Israel's residence in Egypt are still more numerous and imposing. One of the most beautiful is the red granite head of Thothmes the Third, believed by many writers to be Joseph's Pharaoh, which stands in the middle of the great gallery. This enormous head was brought from the temple at Karnac, where it once formed part of a statue erected in honour of Joseph's patron, the greatest of the Eighteenth Dynasty kings. The left ear, the chin, and part of the beard of this head, have been broken away by some of the many conquerors of Egypt, who signalled their triumph over the unfortunate inhabitants of the land by mutilating their beautiful public works. Perhaps it was Nebuchadnezzar's soldiers who struck away those fragments of red granite from Thothmes' face; and perhaps Jeremiah, who had previously prophesied that the Babylonian king should break the images of Beth-shemesh, was there and saw them do it. Near this head are two seated statues dedicated to Osiris; in memory, one of a prince, the other of a military chieftain in Thothmes the Third's reign, who must—if the chronology be correct that places Joseph's viceroyalty in that time—have been concerned in the great events of the time: the disgrace of the chief butler and the chief baker, the seven years' famine, the sudden rise of Joseph to power, and the arrival of the Hebrews in Egypt. There are many statues in the same division of the gallery of Amenophis the Third, the last powerful king of the

Eighteenth Dynasty, the dynasty that remembered Joseph and favoured the Hebrews. His features have an Ethiopian cast, which distinguishes them from other portraits of Egyptian kings in the gallery, and, as he had an Ethiopian mother, it is probable that these statues are true portraits. Soon after Amenophis the Third's death came the revolution in favour of the stranger kings, which indirectly led to the oppression of the Israelites. In the central division of the great gallery are the monuments that illustrate the Nineteenth Dynasty—the Pharaohs that knew not Joseph and oppressed Israel. Near the entrance is a small statue under a glass case of a scribe called Piaai, who, as the inscription tells us, officiated under Ramses the Second. We look at it with interest, thinking that we have here, perhaps, a portrait of one of Moses' fellow-students or teachers in the priestly lore he followed in his youth. The figure seated on the ground bears in one hand an ear of corn, in the other the symbol of life. It is a memorial tablet symbolically conveying to survivors the hope in which the dead scribe had lain down in his stately tomb—a full ripe ear, gathered in, not to the harvest of death, but of eternal life. The statue opposite Piaai's—of an Ethiopian prince, Paur, kneeling before an altar—conveys the same spiritual thoughts of death; for on the altar before which the figure bends is placed a ram's head, the symbol of the living soul. Several portraits of Ramses the Second, the Pharaoh in whose house Moses was brought up, are to be found in this gallery. The most beautiful is a colossal head of granite, once part of a statue that stood before Pharaoh Ramses' great palace at Thebes, the winter residence of the Egyptian court, where Moses and his patroness must often have resided. The face



is quite perfect: when the gigantic statue it crowned was broken to pieces, the head seems to have fallen forward, and remained safely embedded in the soft sand. It was dug up and removed with great difficulty from the neighbourhood of the ruined palace by the celebrated traveller Belzoni, and under the superintendence of the English consul, Mr. Salt, transported to England and presented to the British Museum. The face is handsome and expressive, and is probably a faithful portrait of this haughtiest and cruellest of the Pharaohs, before whom so many slaves and captives trembled, and from whose presence Moses fled to live among the Midianites of the desert.

There is no portrait in the Museum of "Pharaoh's daughter;" but there is in the central gallery a statue of a brother of hers called Shaaemuab, who is supposed by Dr. Brugsch to be the identical Setna of the necromantic story we have quoted—the inquisitive young prince who visited Ptah-neferka's tomb and heard Ahura's story. He bears two standards on his shoulders, and is stated to have been the fourth son of Ramses the Second, and a standard-bearer in the Egyptian army. Menptah, the Pharaoh of the Exodus, probably, has also a statue in the central saloon—an erect figure in red granite, in the act of walking (No. 61). There is, however, some doubt whether this figure is meant for Men-ptah or his father Ramses, as both names are engraved on the stone. On the north-west staircase, leading to the upper Egyptian gallery, are glass cases containing several very interesting examples of copies of chapters of the "Book of the Dead" that have been taken from mummy-cases; some are as old

as Joseph's time; several contain nearly all the chapters of the Ritual, with the little pictures representing the soul's progress in the underworld at the beginning and end of each chapter. Almost all have the 125th chapter, which treats of the soul's entrance into the "Hall of the Truths," and has for its vignette the celebrated judgment scene.

The mummy-cases in the first Egyptian room are also painted over with sentences from the ancient sacred books, and with representations of the funeral rites, and of the fantastic scenery of Amenti—the strange spiritual beings, protecting spirits, or evil genii, "devourers of heads and hearts," who, according to the Ritual teaching, thronged round the unclothed spirit on its entrance into the nether world. In the glass cases in the second room are to be seen examples of the sepulchral vases in which the embalmed heads, hearts, and viscera of the dead were placed under the protection of the four guardian genii of Amenti, whose heads—hawk-shaped, jackal-shaped, man-faced, cynocephalus-shaped—are figured on the covers of the vases.

These and numberless other valuable monuments and relics of ancient times in Egypt have been accumulating for many years, and have been gathered from various sources. Some were taken at the capitulation of Alexandria from the French, who had collected them during Napoleon's occupation of Egypt, and presented to the Museum by George III. Others have been the gift of celebrated travellers—Belzoni, Mr. Salt, Col. Howard Vyse, Sir. Gardner Wilkinson, &c.; others have been purchased by the nation from private collectors, or left as bequests.

## Extracts for Christmas.

The following Extracts are taken from "The Spiritual Garland," a most admirable volume, just published by Dickinson. The work is a collection of rare gems, well set.

### THE, NATIVITY OF CHRIST.

**I**N the Old Testament, says Hugo, though angels were sent to men upon sundry occasions, yet they never came with this property, so far as we can read, that glory did shine about them; but now the Sun of Righteousness did rise upon earth, they appear conspicuous in their colours, like the beams of the sun. . . . And I beseech you to observe, all you that would keep a good Christ-

mas as you ought, that the glory of God is the best celebration of His Son's Nativity; and all your pastimes and mirth (which I disallow not, but rather commend in moderate use) must be so managed, without riot, without surfeiting, without gaming, without pride and vain pomp, in harmlessness, in sobriety, as if the glory of the Lord were round about us.

HACKET.

### THE INCARNATION.

A word from the mouth of goodness inspired the dust of men's bodies with a living soul, but the blood of His Son must be shed to lay the foundation of our renewed happiness. In the first, heaven did speak, and the earth was formed; in the second, heaven itself must sink to the

earth, and be clothed with dusty earth, to reduce man's dust to its original state. This was a more expensive goodness than was laid out in Creation. For the effecting of this, God parts with His dearest treasure, His choicest glory.

CHARNOCK.

And that He sent when He sent His Son, a fitter than whom He could not send, nor time could not receive. Therefore, with sending Him, when that was time was at its top. That was *quando venit* then it was *plenitudo temporis* indeed.

(1.) And well might that time be called "the fulness of time." For when He was sent into the world in whom the fulness of the God-

head dwelt bodily; in whom the Spirit was not by measure; in whom was the fulness of grace and truth; of whose fulness we all received; when He was sent that was thus full, then was the time at the full.

(2.) And well also might it be called "the fulness of time" in another regard. For till then, all was but in promise, in shadows, and figures, and prophecies only

which fill not, God knows. But when the performance of those promises, the body of those shadows, the substance of those figures, the fulfilling or filling full of all those prophecies, came, then came the fulness of time, truly so called. Till then, it came not; then it came.

(3.) And well might it be called "the fulness of time" in a third respect. For then the Heir (that is the world) was come to his full age; so that the fittest time for Him to be sent. For to that compareth the Apostle their

estate then; the former times under Moses and the Prophets were as the nonage of the world, *sub-pedagogo, ὑπο στοιχειᾷ* at their A B C (as in the last words before these)—their estate then, as of children in their minority, little differing from servants; for all this while *nondum venit*, the fulness of time was not yet come. But a time there was, as for man, so for mankind, to come to his full years. That time came with Christ's coming, and Christ's coming with it. ANDREWS.

#### FIRST ADVENT OF CHRIST.

"To you that fear my name shall the Sun of Righteousness arise with healing in His wings." It is true He speaks more especially of His incarnation, or visible appearance in the world; but, by this manner of speaking, He intimates withal that this Sun of Righteousness is always shining upon His faithful people, more or less in all ages, from the beginning to the end of the world. For in that it is said, "He shall arise," it is plainly supposed that He was the Sun of Righteousness before, and gave light unto the world, though not so clearly as when He actually was risen. As we see and enjoy the light of the Sun long before he riseth, from the first dawning of the day, though it grows clearer and clearer

all along, as he comes nearer and nearer to his rising; so the Sun of Righteousness began to enlighten the world, as soon as it was darkened by sin; the day then began to break, and it grew lighter and lighter in every age. Adam himself saw something of this light—Abraham more. "Abraham rejoiced to see my day," saith this glorious Sun: "He saw it, and was glad" (JOHN vii. 56). David and the Prophets after him saw it more clearly, especially this the last of the Prophets: he saw this Sun in a manner rising, so that he could tell the people that it would suddenly get above the horizon. "The Lord whom you seek," saith he, "shall suddenly come to His temple."

BEVERIDGE.

#### CHRIST THE CORNER-STONE.

As the water lifted up Noah's Ark nearer heaven, and as all the stones that were about Stephen's ears did but knock him closer to Christ, the Corner Stone; so all

the strange rugged providences that we meet with shall raise us nearer heaven, and knock us nearer to Christ, that precious Corner Stone. BROOKS.

# What is the Destruction of the Wicked?

BY R. GOVETT.

MUCH discussion has of late arisen on the eternity of the punishment of the lost. Many are advocating the annihilation or non-existence of the wicked, after a certain term of suffering has elapsed.

Being quite unconvinced by the arguments adduced by such, I propose in this paper to examine their ideas concerning "*destroy*" and "*destruction*," as used in the Scripture.

Do these words mean, in the case of the wicked, their reduction to unconsciousness?—or, to use a single term, their annihilation? I am persuaded that they do not, nor have opponents proved their point.

Opponents complain of the orthodox, that they betake themselves to uncommon and figurative senses of the words, instead of the usual and literal. *We* say, we take the words in their usual sense. And now for the proof!

What, then, are the meanings of "*destroy*," "*mar*," and "*perish*"? The idea of "*destruction*," and the words suited to express it, are of very common occurrence both in the Old Testament and the New. There are forty-one words in the Hebrew, and nine in the Greek, which are so translated.

In order more effectually to examine the sense of this term, we had better divide the cases of "*destruction*" into three classes:—I. THINGS LIFELESS; II. THINGS POSSESSED

OF LIFE, whether animal or vegetable; III. MEN.

Take the first, the simplest case: I. THE DESTRUCTION OF THINGS LIFELESS:—

1. A great mountain on fire is cast into the sea, and, as one of the results, "the third part of the ships was *destroyed*."

What is the sense here? It is plain enough. A ship is a whole made up of many parts, knit together by man's force and skill, to be used by the owner for the purpose of traversing the waters in safety. When shall we say, then, that a ship is "*destroyed*"? When, whether by causes internal or external, this structure can no longer be employed for the owner's original purpose. Let its timbers be rotted with damp, or its back be broken by a storm, or holes be knocked in its sides by an enemy, it is "*destroyed*." Even though all its timbers are there, yet when once they are unfit to bear the ordinary stress of wind and wave, the ship is destroyed.

2. Take another instance. If new wine be put into old bottles of skin, "the wine runneth out, and the bottles *perish*"; but they put new wine into new bottles, and both are preserved" (Matt. ix. 17).

Bottles of skin are used in the East to contain wine. Skins are carefully sewn up for that purpose, but when rent, they lose their use; for the wine runneth out, and is lost. Though not a particle of the skin has been torn away, yet they are *destroyed to their owner, for their use is gone*. This is the sense in which our translators under-

\* These are only different English renderings of the same Greek, and of the answering Hebrew words.

stood it; for they render the same word in the parallel place of Mark, "the bottles will be *marred*." They saw it signified the loss of *use*, not of *substance*. The "*preserved*" vessels are those which retain their primary use.

3. Take another instance. The prophet Jeremiah is directed by God to get a linen girdle, to wear it awhile, and then to hide it by the river Euphrates. After a time he is commanded to go to the spot, and take it thence (Jer. xiii. 7): "Then I went to Euphrates, and digged, and took the girdle from the place where I had hid it: and, behold, the girdle was *marred*,\* it was *profitable for nothing*." Jehovah goes on to say that the girdle resembled the nation of Israel. They were self-ruined; as useless to Him as the buried girdle; He would therefore "*destroy*" them (ver. 14). He would not pity them, but cut off some from earth, and scatter and make captives the rest (xix. 24). Here we have three views of destruction:—(1.) The girdle is "*destroyed*" *in itself*; in its being rotten, and destitute of the requisite cohesion, form, and colour. It had not lost its *being*, but solely its *well-being*. (2.) It had lost its *use* to its owner. He could no more employ it as a girdle. (3.) Israel was self-destroyed in soul, and God would take away their worldly welfare.

4. If I say to you, "Put your watch for an hour under water,"—what would you reply? "*Put it under water!* Why, it would be *the destruction* of the watch!" So it would! But what do you mean thereby? That its use would be gone to *you as its owner*. How? Not because the watch had lost its *being*, but its *wellbeing*. The water would enter the works, stop its motion, and rust the wheels. Here,

\* The word usually translated, "destroy."

again, are two aspects of destruction—(1) as regards the watch itself, and (2), in regard of its owner.

II. Proceed we to instances where "destruction" seizes on **VEGETABLES and ANIMALS**:—

1. "When thou shalt besiege a city a long time, in making war against it, to take it, thou shalt not *destroy the trees thereof* by forcing an axe against them: for thou mayest eat of them, and thou shalt not cut them down (for the tree of the field is man's life) to employ them in the siege: only the trees which thou knowest that they be not trees for meat (food), thou shalt *destroy and cut them down*; and thou shalt build bulwarks against the city" (Deut. xx. 19, 20). What is destruction here? The forcible taking away the trees' vegetable life, on which depends their principal usefulness to man. Their chief use is to sustain by their fruit man's life. When once this purpose is arrested, by cutting them down, they are *destroyed*; their primary purpose and chief use to their owner are gone.

2. Take a case of *animal life*. "I will also send wild beasts among you, which shall rob you of your children, and *destroy your cattle*" (Lev. xxvi. 22).

Sheep, goats, and oxen are useful to an owner, especially to an Eastern owner, in their life. God would then, in His displeasure, deprive owners of part of their wealth, by sending wild beasts which should take away the lives of the sheep and oxen, and, by tearing and defiling the carcass, render it unfit to be eaten. For the bodies of cattle slain by wild beasts were forbidden to Israel; they might not eat of them. Here, then, *destruction*, in relation to an owner, signifies the depriving him of the primary use and benefit of part of his possessions.

3. Animals and things valuable are also said to be "*destroyed*" (we use another word), when they have wandered, or rolled, or fallen some-

where beyond our power to use them. The piece of silver is *lost*,\* when it is gone from our purse or desk, and we can no longer employ it as we please. So with the *strayed* or *lost* sheep (Matt. x. 6; Luke xv. 8, 9). This is a temporary destruction, not of the things in themselves, but to us. Recovery after this destruction is often possible, often actual.

Be it next observed, that while we call a thing destroyed which has lost its *first and chief use*, there yet remains oft a *secondary and inferior use of what is so destroyed*. The chief and first use of a fruit-tree is to bear fruit. When it is destroyed by being cut down, it may still be of service in war, as we have seen, for building bulwarks against a besieged city.

Or, to take another and more common example. If a fruit-tree be barren and dead, you can cut it down, and apply it to a secondary and inferior use, by consuming it as firewood. And so of the ship.

III. We come now to the third and most important class—**MEN**.

Here, in consequence of man's higher and complex nature, as composed of spirit, soul, and body, more awful views of destruction open. We may regard the destruction of man in relation either to this age and world, or to the age and world to come. The Old Testament specially deals with the first; the New Testament with the second. This we must return to again. But we may regard man's destruction in eternity as related either (1) to himself, or (2) to God.

The destruction of a man in regard to God as his *owner*, would consist (as in the cases we have already considered), in his being unfit to glorify God in the sphere in which he was set at his creation. His first use

has departed; his soul and spirit are full of enmity against the Lord. God takes away his natural life. He is then removed from the place and the use which God designed primarily. But the Lord, as owner, may make of him—thus destroyed as to his first use—a secondary and inferior use. If he will not glorify God's mercy, he shall glorify His justice. Though useless in the way which is consistent with his own wellbeing, he may be made useful in his ruining and undoing.

But Jehovah is not only the *Owner* of men, but their *Ruler* and Judge also. His destruction, then, of the wicked results from His displeasure at enemies who have broken His laws, and in heart hate His authority. His destroying such denotes that they are so evil, that all attempts at their recovery to happiness and holiness are past. The just Governor has now no care of their welfare, but has sentenced them to suffer the inflictions of His wrath without any end. Destruction of such persons indicates the Governor's great indignation, and His *intention* in His inflictions: they are to be deprived of their welfare, and made examples of His wrath, to deter others from like sin, by a view of the awful consequences (Jude vii.; 2 Peter ii. 6).

1. Of this sense we shall find an example in Matthew xxvii. 20: "The chief priests and elders persuaded the multitude that they should ask Barabbas, and *destroy Jesus*." Accordingly, they urge their desire upon Pilate the Governor. He proposes to chastise Jesus, as one capable of being amended. He would scourge Him, and then set Him free. But they demand His crucifixion; and at length Pilate yields, and condemns Jesus to death. He was an evil-doer, no longer (in their view) to be tolerated among men.

2. So Jesus describes the King of the parable as "destroying" the

\* *Ἀπολλυμι*. The same explanation is to be given where the English translate "waste." "To what purpose is this waste?"

murderers who slew His servants (Matt. xxii. 7, xxi. 41). "For rulers," says the Holy Spirit, are designed of God to be a terror to evil-doers, "not bearing the sword in vain." The Lord would have the evil-doer afraid, even of them. His people, too, are to be subject to them, not only for conscience' sake, but for fear of their wrath" (Romans xiii. 1-5).

But at this point a new feature must be presented. Man is not only related to God, but we may regard him in relation to his own personal welfare, as consisting of body, soul, and spirit. His happiness consists in the harmony, peace, and happy union of each of these parts. The man's inward destruction would be the strife, jarring, collision of part with part. The demons that entered the victim of Gadara created discord within, and impelled the man toward his ruin. They led him to throw off all clothing, to dwell among the tombs, to terrify passengers, to yell, and cut himself with stones. The welfare of a man's spirit would consist in its love, reverence, trust in God, and worship of Him; and in its love to others. His undoing and unhappiness would be found in his being full of hatred to God and to men—full of pride, malice, envy, rebellion, and despair; his passions urging him to blaspheme and resist the Most High, his conscience proclaiming clearly the wickedness of such a spirit, and such words; his memory presenting him scenes of sin, of which his doom would be the just consequence, and yet his proud heart refusing to own that it is his own trespass which has brought him to woe: his memory suggesting the offers of grace, and, because of his refusal, their withdrawal for ever. This state of a spirit, this strife of part against part, would be its *inward* destruction.

The use of a watch is to show to its owner the proper time, both by

day and night. The watch's well-being turns upon the outward and inward parts harmoniously conspiring to fulfil this design of the watch-maker and the purchaser. But if the wheels were to jar, grate and grind one on another, while still it moved, more and more undoing its use and beauty, such a watch would be self-destructed.

II. The previous cases have been examples of *RELATIVE* destruction. But there is a second and *ABSOLUTE* sense of destruction. It is possible not only to remove the wellbeing of a thing or person, but to deprive him even of *existence*. This is not possible absolutely to man, though it is to God. Still we can come near to it. We should say of a house ruined by fire, 'It is destroyed':—though the four walls and a bit of the roof remained; because it is unfit to answer its chief purpose, as an abode for man. But what if we were to take away the remains of it brick by brick, and timber by timber, so that at length even the appearance of there having been any building on the spot was gone? That is 'destruction' in the absolute sense.

Now while we cannot reduce any matter to nought, God Himself can. As He created the world out of nothing, so He can and will reduce it to nought again. "Thou Lord in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: *They shall perish*" (Heb. i. 10, 11). They are to be dissipated by fire, till even their elements or first principles are dissolved (2 Pet. iii. 10-12). "I saw a great white throne, and Him that sat on it, from whose face *the earth and the heaven fled away; and there was found no place for them.*" (Rev. xx. 11.) "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away: and there was no more sea." (xxi. 1.) If this do not signify annihilation,

there is no passage in Scripture which does.

'But you forget how it speaks of the "beasts that perish."' I read of the beasts, not that they are annihilated, but that they are to be partakers with the sons of God in "the liberty of glory." (Rom. viii. 19—23.)

While most do not confess the annihilation of the heaven and the earth to be the testimony of God, since they suppose the Most High will use the old materials over again, yet our opponents will accept this sense of the word 'destroy.' *'That is just what we mean: it is the very sense we plead for. Now why should not 'destroy' be thus taken in the passages which speak of the death of the wicked?'*

A good question! I will answer it.

First then, what does Johnson give as the sense of 'Destruction'?

"1. The act of destroying; subversion; demolition. 2. Murder, massacre. 3. The state of being destroyed; *ruin*; murder suffered. 4. The cause of destruction; a destroyer. 5. (In Theology). Eternal death."

2. What says Webster? 'Destroy.' The first sense is "To demolish; to pull down; to *separate the parts of an edifice, the union of which is necessary to constitute the thing* (m i)—as, to *destroy* a house or temple, to *destroy* a fortification." His second is nearly the same as the first. His third is "3. To *ruin*; to bring to naught; to *annihilate*, as to destroy a theory or scheme," &c. His eighth is "8. In general, to put an end to; to annihilate a thing, or the form in which it exists."

3. What do Liddell and Scott say is the meaning of the common Greek word which is ordinarily rendered 'destroy'? They say it means, "to destroy utterly, kill, slay, murder."—"to demolish, to lay waste, then very frequently in all relations to

destroy, *ruin, spoil, waste, squander, etc.*" "To lose." In the middle voice, "to perish, die, fall." Also simply, "*to be undone.*" So also frequently in Attic, especially as an "imprecation." As the third sense they give "Generally, *to be wretched or miserable.*"

With these statements I fully accord.

1. Our opponents say—"You give a new sense to the words 'destroy, destruction,' and so on." I deny it. I retort the charge. 'You who teach that reduction to non-existence is the ordinary sense of the words, have but one example in the New Testament of such a meaning. If you deny the annihilation of our globe at the day of the judgment of the dead, you have *not even one instance* of the sense you assume. We have scores!'

I will adduce more evidence of this.\*

\* The Greek words of the New Testament some of whose occurrences are rendered 'destroy' by our translators, signify to 'undo,' and might be so translated in very many instances. That is the philosophic sense lying at the root of all. It means undoing the unity or integrity of a thing on which its first use depends.

(2). So it is with *λυω* and *καταλυω*. They signify the undoing and taking down of a building. "*Undo* this temple, and in three days I will raise it up." (John ii. 19.) God created things visible, putting together their atoms in certain proportions. In the last day He will undo these compounds, and dissolve things visible. (2 Pet. iii. 10—12; also Mark i. 7; 1 John iii. 8, Matt. xxiv. 2; xxvi. 61, xxvii. 40; 2 Cor. v. 1; Rom. xiv. 20.)

(3). So with *καταρᾶω*, 'to take down.' (Luko xii. 18; 2 Cor. x. 4.)

(4). (5). So with *φθειρω* and *διαφθειρω*, which ordinarily tell of causes at work within, effecting the dissolution, whether of man, beast, or thing. (1 Cor. xv. 33; 2 Cor. vii. 2; Eph. iv. 22; Rom. viii. 21.) The case of the death of Mithridates destroyed by the torture of the boar, is a good specimen. (Plutarch, *Artaxerxes*, c. 16. Also Luke xii. 23; 2 Cor. iv. 16; Rev. viii. 9.)



We say, that the regular sense of 'destroy' is 'to undo,' 'to ruin.' The English term comes from two Latin words, which signify to 'undo,' to 'take down a building.'

Here follow passages, in which words sometimes or often translated 'perish,' 'lose,' 'fail,' 'destroy,' are at other times given as below.

(1.) "Woe to thee, O Moab! thou art undone, O people of Chemosh." (Num. xxi. 29.)\* (2.) "Heshbon is perished even unto Dibon, and we have laid them waste even unto Nophah." (ver. 30.) (3.) "Then said I" (Isaiah, at beholding God), "Woe is me! for I am undone; because I am a man of unclean lips." (Is. vi. 5.) (4.) "Thou hast made of a city an heap; of a defenced city a ruin." (Is. xxv. 2.) Its wellbeing was gone, not its being.

The word 'destruction' on which our opponents so strongly insist, as meaning reduction to non-existence, is used frequently in the LXX., as the translation of a Hebrew word\* which means "*calamity*," or the *loss of welfare*.

4. "Their foot shall slide in due time the day of *their calamity* is at hand." (Deut. xxxii. 35.) "Do ye not know their tokens, that the wicked is reserved to the day of *destruction*" (Job xxi. 29, 30.)

Here is the same word which was

(6.) So with *καταργεω*, the undoing of a bond; the removal of power. (2 Cor. iii. 13; 2 Thes. ii. 8; Rom. viii. 2—6.)

(7.) So also with *ολοθρευω*, "Dissolution of life." (Heb. xi. 28; 1 Cor. x. 10.)

(8.) So with *πορθεω*. The excellency of a building consists in the orderly arrangement of its parts, as given by the builder's art and skill. The overturning this arrangement is its destruction: it leaves a ruin behind. Gal. i. 13—23.

(9.) Of *απολλυμι* enough has been already said.

It is the same with regard to the Hebrew (Ez. xxxvi. 35, 36; Isa. iii. 8, &c.)

\* *כִּנָּה* *אפולוּ*.

previously rendered "*calamity*." And our translators sometimes render it "*destruction*," and sometimes "*calamity*."

5. "They prevented me in the day of my *calamity*." (2 Sam. xxii 19; Ps. xviii. 18.) "*Destruction* shall be ready at his side." (Job. xviii. 12.)

6. "I also will laugh at your *calamity*:"\* I will mock when your fear cometh: when your fear cometh as desolation, and your *destruction*\* cometh as a whirlwind; when *distress and anguish come upon you*." (Prov. i. 26, 27.) Here "*calamity*" is regarded as the equivalent of "*destruction*"; and, that destruction does not mean annihilation, is proved by the words which describe what is the destruction—the coming of distress and anguish.

For more examples of this see Prov. vi. 15, xvii. 5, xxiv. 22, xxvii. 10; Jer. xviii. 17, xli. 21, xlviii. 16, xlix. 8—32; Ez. xxxv. 5; Obad. 13.

I cite some more passages in proof that by destruction is meant the undoing of the *well-being* of a thing; not of its *being*.

7. The subjects of Pharaoh say to him, when the plague of locusts is threatened by Moses, "Knowest thou not yet that *Egypt is destroyed*?" (Ex. x. 7.) Had Egypt ceased to be? No! Only its welfare had been taken away by the previous plagues, which cut off their cattle, afflicted the inhabitants with sores, broke their fruit-trees, and laid waste their crops with hail.

8. "I have gone astray like a *lost sheep*." (Ps. cxix. 176.) A sheep that has wandered away from the flock is not only lost to the shepherd, but is miserable, undone, and ready

\* *כִּנָּה* *אפולוּ*. The LXX. thus translate the Hebrew in Job xxi. 30; xxx. 12; xxxi. 3; Prov. i. 26; vi. 15; Jer. xviii. 17; xli. 21.

to perish in itself, either from want of pasture, or from wild beasts. (Jer. i. 6, 7.)

9. "An unwise king *destroyeth* (is the ruin of) his people." (Ecclus. x. 8.)

10. "Set a watch before my mouth, and a seal of wisdom upon my lips; that I fall not suddenly by them, and that my tongue *destroy me not*" (do not prove my ruin). (Ecclus. xxii. 27.)

11. "Curse the whisperer and double-tongued: for such have *destroyed* (undone) many that were at peace." (Ecclus. xxviii. 13.)

12. "Suretyship hath *undone* many of good estate." (Ecclus. xxix. 18.)

13. "O Israel, thou hast *destroyed* thyself; but in me is thy help." (Hos. xiii. 9.)

14. "Shew not thy valiantness in wine; for *wine* hath *destroyed* (undone, proved the ruin of) many." (Ecclus. xxxi. 25.)†

15. 'Destroy' is the opposite to 'build up,' or 'edify.' "Let us therefore follow after the things

which make for peace, and things wherewith one may *edify* another. For meat *destroy* not the work of God." (Rom. xiv. 19, 20.)

16. "Beyond measure I persecuted the Church of God, and *wasted* it." "He which persecuted us in times past now preacheth the faith which once he *destroyed*." (Gal. i. 18—23.)

17. "If I *build again* the things which I *destroyed* (pulled down) I make myself a transgressor." (Gal. ii. 18.)

18. "I will *pull down* (destroy) my barns and build greater." (Luke xii. 18.)

19. "A treasure in the heavens where no thief approacheth, neither moth *corrupteth*" (ruins). (Luke xii. 33.)

20. "Think not that I am come to *destroy* the Law or the Prophets: I am not come to *destroy* (to undo), but to fulfil" (fill up). (Matt. v. 17.)

21. "Go get thee down: for thy people which thou broughtest out of the land of Egypt have *corrupted* (destroyed) themselves." (Ex. xxxii. 7.) This was said of the idolatry of Israel at Sinai (Deut. ix. 12.)

More passages of this kind might be adduced: but these will probably suffice.

(To be continued.)

## Observations on the Education Bill.

THE only subject which at present divides the attention of the public in England with the tremendous conflict on the Continent, is the Education Bill. The daily papers are filled with column after column reporting the meetings

held throughout the country on this subject, which are thronged with noblemen and bishops, and clerical dignitaries and distinguished laymen. It is unquestionably the most important national measure which has been brought forward since the Revolu-

tion of 1688. The one established our civil liberties on a constitutional basis, and laid the foundation of the religious freedom we now enjoy; the other is intended to rescue the country from the effect of that ignorance and barbarism which now overspread it, and, increasing, as they do, beyond the proportionate increase of the population, threaten the existence of society itself. In the country, this excitement is evidently to be traced rather to the strength of denominational zeal than to the benevolent desire to extend the blessings of education to the poor. This arises from the peculiar character of the bill, which provides, first and foremost, that the existing machinery of voluntary schools shall be maintained and invigorated; and, secondarily, that where, in the opinion of the Educational Department, it is found inadequate to the exigencies of the locality, School Boards shall be formed to establish new schools, to levy a rate for their support, and to make attendance compulsory, and thus bring every child within the circle of education.

The public elementary schools, which is the designation given in the Act to the voluntary schools, have hitherto been aided and multiplied by an annual grant from the Exchequer, to the extent of one-third of the entire expense. The Nonconformists of the present day, acting upon a theory unknown to the founders of Dissent two centuries ago, have maintained that it was not within the province of the State to interfere with the instruction of the young, and that it was equally repugnant to their denominational tenets to accept a grant for the purpose of education, as for the purpose of religion. The members of the Church of England, having no such scruples, have welcomed the subsidy, and are now able to assert that seventy-five per cent. of the

elementary education of the country has been provided through their agency. With regard to Sunday-schools, the Dissenters have been able to exhibit a fair competition with the Establishment; but the instruction given in them is too limited in its scope to embrace the wants of national education. The backward position of the Dissenters in reference to education is not to be attributed simply to their refusal to allow their comparatively feeble efforts to be strengthened by national funds, and still less to any indifference to the importance of the cause. They have never been in a position to establish schools in proportion to their numerical strength. Of the wealth of the upper ten thousand, four-fifths are in possession of the members of the Established Church; and at a recent diocesan meeting, one of the dignitaries asserted, that during the last fifty years, and notably within the last thirty-five years, not less than fifteen millions had been supplied for the education of the country, and no less than seventy millions for schools, churches, and chapels, by the voluntary contributions of Churchmen. The clergy, moreover, enjoy endowments, offices, and positions, of the annual value of four or five millions. It is no disparagement of dissent, that its adherents are to be found, with some exceptions, chiefly among those who are comparatively poor, and that it has accomplished one of the great objects of its Divine Founder, in "preaching the Gospel to the poor." From their very limited resources, the Nonconformists have built their own chapels and school-houses, supported their own ministers, made the meeting-house the nucleus of benevolent agencies of every description, assisted largely in the establishment of schools, and in founding foreign missions. If it be said that they have borne only one-fourth of the labours of education, it

must not be forgotten that they furnish one-half the religious instruction of the country.

The subject of incorporating religious instruction with the system of national education about to be established was earnestly discussed in the House of Commons, and there are not a few who regret that many of those who were considered the representatives of Dissent did not take a more acceptable position on this important question. Making no distinction between unsectarian and secular education, they allowed themselves to be drawn into the lobby with those who repudiate all religious instruction. Unsectarian means undenominational, and secular means unreligious education. Some there were, who, driven from the dogma that it was not the province of Government to make provision for education at all, appear to have retreated to the next entrenchment, and maintained that, in any school aided by Treasury grants, or by parish-rates, there should, at any rate, be no religious instruction at all. Some of the members of our own denomination, both clerical and lay, we are assured, entertain the same views, thereby affording a fresh exemplification of the trite adage that extremes meet; for it is only a week or two ago that a dignitary of the Roman Catholic Church in England said, "They did not think that God ever gave the State, or any Minister of the State, or any School Board, the power or right to establish or teach religion." The small number of votes which the Dissenters who went in for secular education were able to command, even in alliance with the League, afforded the clearest demonstration of the opinion of the great majority of the members; and that opinion is now found to be in accordance with the general sentiments of the country. In the canvass that has been going

on in London for the last month, not one of the candidates for the School Board had any chance of success without advocating the introduction of the Bible, and its religious teaching.

Of the two systems of education for which the Bill makes provision, the one is wholly unsectarian, the other entirely denominational. In the voluntary schools now in existence, or hereafter to be established, there is to be no restriction on the character of the religious teaching which may be sanctioned by its supporters; and the Government Inspectors are forbidden to make any inquiry respecting it. But to ease the consciences of Dissenters who may be constrained to send their children to them, for want of any other means of instruction, the "Conscience Clause," which has hitherto been strenuously resisted by Churchmen, is to be rigidly enforced. It ordains that no child shall be required to attend any religious observance or instruction, in the school or elsewhere, if withdrawn by his parents; that he shall not be required to attend, or abstain from attending, any Sunday-school, or any place of religious worship. But it is the merest delusion to suppose that this injunction will be of any avail to secure liberty of conscience. In the little parish republic, where the influence of the clergyman and the squire is paramount, for a poor Dissenter to claim the protection of this clause would make him a marked man, and expose him to annoyances and deprivations he could ill afford. The readiness, indeed, with which the clause has now been accepted in the great majority of cases, is a pregnant proof of the conviction that the interests of the Church may be as effectually promoted with it, as without it. It is true that the same assistance is offered to all denominations for the establishment of volun-

tary schools; but it was well-known that the Dissenters have little, if any, desire to turn the schools into the instrument of inculcating their own sectarian views, and would be found generally to eschew Treasury grants, and to rest satisfied with the religious instruction communicated in the rate-aided school. These schools form the other branch of the system of national education laid down in the Aet. They are to be erected by School Boards, and supported by parish rates; and it is enacted that, in addition to the restrictions imposed on the voluntary schools, and the enforcement of the Conscience Clause, no religious catechism, or religious formulary, which is distinctive of any particular denomination, is to be taught in them.

A broad distinction is thus drawn between the rate-supported and the voluntary schools. The one sanctions the union of religious instruction with secular education, but it excludes all denominational creeds and formularies. The Bishop of Peterborough believes that the tendency of the system is to gravitate towards purely secular instruction, but this must depend on the views of the majority of the School Board, and at present, at least, appearances are strongly against any such assumption. The other class of schools affords the fullest scope for the introduction of denominational tuition, even though it be of the highest Ritualistic type, inasmuch as no question is to be asked on the subject by the Government Inspector. Consequently these schools will be rendered subservient to the interests of that religious communion by which they are established and maintained—that is, to the Church of England. Every effort is therefore made by its adherents to enlarge their number, and to cover the country with schools which shall be under the control of the clergy, and

exclusively devoted to the inculcation of the doctrines and principles of the Established Church. Churchmen appear, indeed, to regard the rate-supported schools, where religious instruction will be unsectarian, with a pious horror. Canon Gregory states that the Church ought to found so many schools throughout the country, that a rate school shall be impossible. "It was the School Boards we wish to avoid," said Lord Hardwicke. One of the most eminent members of the Episcopal Bench stated, that it was their paramount duty to prevent the establishment of these boards and schools; and another Bishop assured the meeting that their first duty was to forestall and supersede the necessity of school boards, by making due provision for Church schools. The Liberal Bishop of Exeter considers this as the most important crisis for the Church and religious education; and Archdeacon Bickersteth maintains, that the future of the Church of England depends much upon the exertions which may be made within the next few months. Hence the extraordinary impulse given to denominational zeal in every parish, to provide that the number and accommodation of voluntary Church schools may be sufficiently increased before the period arrives when the establishment of School Boards is to be decided upon; inasmuch as, if the ground is found to be adequately occupied, their odious intrusion may be averted. No argument is spared to stimulate the fervour and liberality of the Church. By some it is affirmed, though contrary to the truth, that in rate-supported schools no religious instruction will be given. In other cases an appeal is made to more worldly motives. It is stated that while a small contribution will be sufficient to establish or to sustain a voluntary school, the entire expense

of the rate school must be raised by local taxation, except as it may be relieved by the school fees. The dislike to pay rates is strong everywhere, and it is apt to be stronger in agricultural districts, and one divine has calculated that a rate-aided school in the country will cost 11d. the acre. In one rural district which has come under our notice, the two motives are combined; and the parishioners are told that, unless they provide school accommodation to the extent required by the Act, they will be liable to have "a compulsory rate imposed upon them, to support a system of godless education."

Every encouragement is given by the provisions of the Bill to the multiplication of these denominational schools. The grants in aid of building, enlarging, improving, and fitting-up these schools are shortly to be discontinued, and no memorial for them will be received after the 31st December of the present year; but the grant will be of such extent as to double the local contributions. This accounts for the urgent appeals which have been made since the passing of the Act, to collect subscriptions for building new schools. The National Society has applications from between 500 and 1,000 parishes, and calls for donations amounting to £250,000. Moreover, the subsidy granted from the Treasury, for the continuous support of these denominational schools, has been increased from one-third to one-half the total expense. Thus, supposing a school to cost £200 a year, one half of the sum will be supplied from the Parliamentary grant; it is calculated that one half of the remainder will be received from the fees of the scholars, leaving only £50 to be raised by the members of the Church of England, to secure the

entire control of the religious instruction of the parish.

The Bill furthermore provides that, if the parents of the children are too poor to pay the fees, the School Board may supply them from the parish-rates. Moreover, the question whether a School Board, with unsectarian schools, shall be established in any parish or district, is to depend on a return, to be given in by the 1st of January next, of the amount of existing appliances for education by voluntary efforts. The Education Department will then decide whether every school which gives, or will give when completed, efficient elementary instruction, is adequate to the exigencies of the locality. If the decision be against its sufficiency, an inquiry may be demanded within a month. And if, after the expiration of a period not exceeding six months, the Department determines that all the accommodation required by the notice has not been supplied, nor is in the course of being supplied with due despatch, they may direct the appointment of a School Board. It is only when every effort to establish denominational schools, adequate in number and efficiency, has been made without success, that the establishment of unsectarian schools is to be authorised. The particular anxiety manifested throughout the arrangements of the Bill to increase and to foster these schools, has led many to assert that it was the primary object of the Ministry to provide, as far as possible, for giving the monopoly of elementary education to the Established Church. This opinion is openly announced in the speeches of the Conservative statesmen when alluding to the measure. Mr. Walpole stated that the Act must be considered as supplementary to, and not subversive of, the present system of voluntary edu-

cation. Lord Hardwicke did not think that the Government wished the country to have rate-aided schools, but rather to make the voluntary system an efficient mode for educating the people. Government had given them encouragement to do this by largely increasing the grant. Lord Derby evidently believes that the measure was intended to give one more chance to the denominational system, and the School Boards were designed only to supplement the deficiencies that might remain after denominational zeal had done its utmost. Whether such was the design of the authors of the Bill, it might be invidious in us to assert; but there can be no doubt that the obvious and immediate result of a measure which gives an increased premium to the clergy, who are aiming to fill every parish with a school in which the Church Catechism is taught, and their influence is supreme, will be to invigorate the Established Church in no ordinary degree. It is impossible, however, to forecast the future; and it would be rash to affirm, either that the voluntary schools will, in accordance with the wishes of Churchmen,

supersede the necessity of rate-aided schools, or, in accordance with the general wish of Nonconformists, that the rate-aided schools will gradually extinguish their denominational rivals. The religious enthusiasm which the present "momentous crisis" has kindled cannot be renewed, and the time may come when even the opulent members of the Church of England may not be averse to support parish taxation for the cause of education, and to encourage the general religious instruction it will afford, leaving on the clergy the responsibility of looking after the dogmatic instruction of the children in their respective congregations, which they will not fail to do. At all events, whether with the teaching of simple Bible truths and morals, or with the creeds and formularies of the Church of England, it is a matter of the most cordial congratulation that ample and complete provision has, at length, been made by the State for rescuing the rising generation from the evils and degradation of ignorance, and vindicating the Christian character of our beloved country. M.

---

## Short Notes.

---

**RITUALISM.**—The Ritualists are contemplating the establishment of an Anglican Oratory in the centre of the west-end division of the metropolis, which, considering the growing fondness of the upper classes of society for the doctrines and the gorgeous ceremonial of the Church of Rome, will doubtless meet with the greatest encouragement. The Rev.

Orby Shipley, the most conspicuous advocate of Ritualism, has recently read a paper before the Society of the Holy Cross, in which he proposes that some spot within reach of Belgrave and Tyburnia ("both of which require fertilising"), between Oxford-street and Piccadilly, Regent-street and Park-lane, should be selected for a permanent mission, to "arouse,

teach, confirm, and edify the upper and middling classes." He hopes to collect two hundred English Catholic priests, either partially or wholly devoted to these missionary labours. It is necessary, however, to act in the spirit of the Canon Law, as priests of the Church, and thus entirely ignore the episcopal authority, and evade the control of the Bishop of London. This may be effected, he thinks, by establishing the institution in a private house, and making the Oratory stand, not in its own grounds, but in the grounds of a private dwelling. The plan, which is as yet in embryo, will shortly be submitted to the public. This will invite the attention and exercise the legal ingenuity of the ablest ecclesiastical counsel, some of whom will doubtless succeed in discovering some means of counter-acting this manoeuvre to elude the authority of the ordinary. Why do not the Anglo-Catholics, acting in the bold and honest spirit of Englishmen, at once throw off the episcopal yoke, and establish a new sect, when they would have full liberty to build oratories 'standing in their own grounds'? They have devotees enough among the wealthy to invest such a communion with all the splendour of full-blown Ritualism. But their object is to saturate the Church of England with Roman Catholicism by the most insidious contrivances, and they remain within the bosom of the Protestant Church, only that they may more effectually destroy its vital principles.

#### DR. BLACKWOOD AND DR. STEANE.

—The atrocious crime, unknown in England for two centuries, which has been committed by a Nonconformist minister, of preaching in a consecrated church, and of the vicar in sanctioning it, has been the theme of astonishment and scandal, in the religious circles in England, for the last two months. It has

created the same kind of sensation in the religious world which would be excited in India if it were announced that a Brahmin of high degree had married into a Soodra family. It was a breach of the rules of ecclesiastical caste, a more heinous offence than the promulgation of unorthodox doctrines. The particulars are well known. The Rev. Dr. Blackwood, the vicar of Middleton Tyas, requested his friend, the Rev. Dr. Steane, a Baptist minister, to ascend the pulpit and preach, and he readily complied with the request. This is the first practical effort to break down the wall of partition, which the dominance of the Established Church has built up, between episcopally and non-episcopally ordained ministers of the Gospel; and however it may be reprobated by rigid Churchmen, high, low, or ritualistic, is commended by some of the most eminent and liberal-minded dignitaries of the Church. Dr. Stanley, in that enlightened spirit which distinguishes him, has remarked, that "larger community of preaching, the permission of our nonconforming brethren of England, and our Presbyterian brethren of the Scottish Church, to preach in our churches, under whatever restrictions they or we might desire, would be an unmixed good. It is all but legal, even if it is not altogether legal now. This would be an endeavour to make the Church really national; to draw the hearts of the fathers to the children, and of the children to the fathers; to atone for the injuries, to heal the bitterness, and to repair the lost portunities of the past." The vicarage of Middleton Tyas lies within the diocese of Ripon, the Bishop of which, Dr. Bickersteth, is one of the most pre-eminent of the evangelical prelates; and it was expected by some that, sympathising, as he does, with the religious views of



both Dr. Blackwood and Dr. Steane, he would rather have been gratified than otherwise at this bold and liberal proceeding. Some Dissenters, however, have expressed their surprise that he should have taken an opposite course, and they have considered it as, in some measure, impeaching the consistency of the evangelical party; but there does not appear the slightest ground for this imputation. The Bishop is one of the administrators of a State Church, established by law, and regulated by two hundred Acts of Parliament, and is responsible for acting in strict accordance with the law in whatever he forbids or permits. It is not therefore for Englishmen, who pride themselves on their loyalty to the law, to condemn a bishop for requiring legal advice on so extraordinary an occasion—more especially after the subject had been brought to his notice by the opponents of this innovation, “in a shape which compelled him to give a public answer.” He first made inquiry as to the accuracy of the statement, and Dr. Blackwood at once admitted, that after the liturgical evening services had been duly conducted by him and his curate, he had asked Dr. Steane to preach; adding that, as the Act of Toleration had abolished the penalties imposed on Nonconformists for public preaching in general, he could not discover where the law was to be found which precluded a beneficed clergyman from inviting a Nonconformist brother to occupy his pulpit under any circumstances.

The Bishop, referring to the opinion of the eminent counsel he had consulted, stated, in reply, that the Toleration Acts were not intended to alter the laws and discipline of the Church, but only to relieve the Nonconformists in attendance on their own worship; and that Dr. Steane had committed an un-

lawful act when he preached in the parish church, and that Dr. Blackwood had rendered himself liable to the charge of breaking the ecclesiastical laws, by sanctioning an unlawful addition to the service ordered for evening prayer, and had further broken the laws ecclesiastical by disobeying the injunction of the 50th Canon of 1603. But, he added, that as Dr. Blackwood had acted from misapprehension, and with no deliberate intention to break the law, the case would be sufficiently met by an admonition not, in future, to permit anyone to preach in his church who had not a bishop's licence. Dr. Blackwood replied that he was not without legal opinions opposed to those which had been given to the bishop. He entertained grave doubts as to the soundness of the view that Dr. Steane had committed an unlawful act, under the provisions of the Act of Uniformity, as subsequently modified; and he felt confident that the attempt to enforce that Act now, on any such view, would be as impotent as impolitic. Nor did he acquiesce in the statement of the Bishop's legal adviser, that “he was liable to the charge of breaking the laws ecclesiastical, by sanctioning an unlawful addition to the services ordered for evening prayer. It might be so, but this was just the question mooted, and it was one which, if he was not misinformed, had been insisted on, if not ruled, in the opposite way. Neither could he admit in his person of any encroachment on what he considered to be the independence of a beneficed clergyman, and his right in respect of his own pulpit.” At the same time, as he did not wish to cause his Lordship any avoidable trouble, and as the case concerned rather privilege than conscience, he should, with this explanation, respectfully obey his Lordship's admonition, which must

always have the greatest possible weight with him. But if, on a more thorough investigation of the whole question, it should appear, on public grounds, desirable to have the law fully tested and satisfactorily settled, he was sure his Lordship would acquit him of any factious opposition to his injunction.

Here the question rests for the present; but, with the advancing liberality of the age, it is not to be supposed that it will be allowed to remain dormant. Some occasion will doubtless arise for bringing it to the test of a legal decision; and we should not be surprised if even the present generation should see Dr. Norman MacLeod, or Mr. Newman Hall, or Mr. Spurgeon, in the pulpit of St. Paul's and Westminster Abbey.

**THE SANDWICH ISLANDS.**—None of our readers require to be informed that the attempt to establish Episcopacy and Ritualism in the Sandwich Islands has proved a total failure, and they will therefore feel interested in the following facts in reference to the subject, stated at the last meeting of the American Board of Foreign Missions, whose agents had been instrumental in christianizing the islands:—The reverend and venerable Titus Coan, who had just returned for the first time from Hawaii, after thirty-five years of missionary labour, was present at the meeting, and animated the audience by stating that he had during his residence there received within a fraction of 12,000 converts into the Church. He described how the duty and the privilege of "giving" had been developed. It commenced with little donations of skins, food, and other articles; when the use of money had been introduced through the mission, contributions of cents and dollars came in, and from these small beginnings a total of £20,000 had been contributed by the native Chris-

tians to benevolent purposes; and now the fifty-eight Hawaiian churches build their own chapels, support their own ministers, sustain missionary labours among the Chinese immigrants, and contribute to the labours of the Board in Micronesia 8,000 dollars more than they draw from its treasury for certain educational purposes. Last year they contributed upwards of 6,000 dollars to missionary objects.

It was to these benighted islanders that the Gospel Propagation Society determined to send a bishop with a great prestige of apostolicity. "The matter attracted," said one of the speakers (the Rev. Dr. Bacon), "much attention and interest, and benediction in high ecclesiastical quarters. Even the boys at Oxford threw up their caps, and gave three cheers for the Bishop of Hullabaloo! He was invited by men who were disaffected with the plainness of Puritanism; he was welcomed by the King, who sent over his Queen Emma, whom the late Bishop of Oxford exhibited on various platforms, and realised £3,000 for the Episcopal Mission." The King informed the Bishop, and the Bishop was credulous enough to believe, if not to repeat it, that the American missionaries had made the people worse than they were before. Their dry and sombre teachings had robbed them of all cheerfulness in religion, and quite discouraged the joyful dances to which the people were accustomed before their arrival. The new bishopric flourished for some time under royal patronage, and its success was from time to time trumpeted on the platform; but it never took root in the country, and has just come to an end. Bishop Staley has resigned, and the vacant see, *in partibus*, is not to be filled up. Strange to say, we are told by the American missionary agents that "Romanism is there—it can live there, but Ritualism has failed.

When the Romanists first came, a native reported that, as far as he could find out, the religion was something about tattoo and dead men's bones, and very much like the religion they had before the missionaries came." It is not unworthy the study of those who are fond of ecclesiastical problems, how it happens that Ritualism should flourish with luxuriance in the Protestant soil of England, while it has collapsed in the half-pagan soil of the Sandwich Islands.

THE POSITION OF THE POPE.—The exclusive attention of the European Powers to the great contest now raging between the French and the Germans, has left the Italian Government at liberty to make its own arrangements regarding the future position of the Holy See, undisturbed by any foreign interference. These arrangements are likely to secure the approbation of all but the ultramontane Catholics. The Italians have summed them up in one epigrammatic sentence: "The Pope-King has ceased to exist; long live the Pope!" He is to be divested of all political power, but, as a "sovereign over the empire of souls," he will continue to be invested with the same grandeur which he formerly enjoyed. The Italian Government has broken the sceptre, but bows with devotion to the crozier. It guarantees his full independence, dignity, and personal inviolability; and the full and free exercise of his spiritual functions. The Papal See will be recognised as a sovereign institution, and such of its functionaries as the Pope may designate as his ministers, will enjoy all the immunities accorded to foreign ambassadors. With respect to the property of the Pope, as Head of the Church, matters in Rome will

be placed on the same footing as in the rest of Italy; but the continuance of property in mortmain, as inalienable, will not be sanctioned. Within his palaces at the Vatican, at Castel Gondolfo, and at Porto d'Anzio, his authority will be supreme. He will be surrounded, (so say the Italian journals) with the veneration of two hundred millions of faithful Catholics all over the world, and with the respectful homage of the Italians. This policy has been carried out by the Italian Government upon its own responsibility, without discussing the terms of the new compact, either with the Pope himself, or with any of the powers of Europe. It is not the result of ambition, or of the lust of territorial aggrandisement. In terminating the Pope's temporal power, and incorporating his dominions in the kingdom of Italy, and decreeing Rome to be the capital, the Government has been simply carrying into effect the wishes and aspirations of the Pope's own subjects, unequivocally pronounced through an independent and all but unanimous *plébiscite*. The transfer appears to be irrevocable, for the Italians will assuredly resist by force of arms any attempt to dismember the kingdom, in flagrant violation of the wishes of the people, or to deprive them of their capital; and it is not the interest of any of the Powers of Europe to plunge into a war for such an object. All that can be expected from them, whether Protestants or Catholics, is that, in deference to the anxieties of their Roman Catholic subjects, they should endeavour to obtain a guarantee for the independence of the Head of their religion, for which it is not by any means necessary to make him "Pope-King" again.

## Reviews.

*Bishops and Councils.* By JAMES LILLIE, D.D., M.D. Edinburgh : Nimmo. London : Simpkin & Co. *British Quarterly.* October.

DR. LILLIE is a stern and severe assailant of the Hierarchy, but, so far as we have observed, he is fair and honourable. He grounds his attack on the "Bishops and Councils" on the words of Our Lord, Matt. vii. 15, 16, and on those of Paul, Acts xx. 28—30, regarding the "wolves" who were to enter the Church. These "wolves" he thinks he has detected in the bishops. The argument is entirely historical. For two centuries he finds no "wolves" in the Churches. Tertullian, who flourished in the beginning of the third century, shames his pagan persecutors by comparing their manners with those of the Christians. "Behold how these Christians love one another!" was still the glorious standing miracle by which Jesus of Nazareth was glorified in those who called themselves *Christians*. "By this shall all men know that ye are my disciples, if ye have love one to another."

Tertullian was a presbyter of the Church of Carthage, and he speaks of presbyters as the rulers of the Church, but not a word of a prelate. In that same Church, about fifty years after Tertullian, we find Cyprian acting as chief presbyter; and the Hierarchy claim him as the great assertor of Episcopacy. Here, however, they assert more than they can prove. Still, we are not concerned to dispute the prelacy of Cyprian. It seems plain that the chairman of the presbyters contrived, in the latter half of the third century, to exalt himself into what we call a bishop. The grand point to keep in view is the morality of the Church under these upstart, ambitious presbyters. No longer could the chief presbyter of Carthage, Cyprian, abash the pagans by pointing to the

love of the saints. Cyprian himself, as Dr. Lillie proves from his works, bewails the degeneracy of Churchmen, and the fierce rapacity of their bishops. In the beginning of the fourth century, just before the Council of Nicæa, Eusebius confirms the testimony of Cyprian as to the abandoned immorality of the prelates and their flocks. So far from being able to exclaim with Tertullian—nay, with the pagans themselves—"Behold how the Christians love one another!" these two bishops, Cyprian and Eusebius, were compelled to upbraid both the flocks and their shepherds, as scandals to the name of Christ. So that, a few years after, Ammianus Marcellinus, a truthful historian, though a pagan, declared that no wild beasts were so savage as the Christians were to each other. Dr. Lillie demands (and we must say we do not know how the Prelatists can evade the query), were not these proud, ambitious, fierce, bloody prelates, the very "false prophets," the "tearing wolves," foretold by Christ and Paul? It seems a very odd way of parrying a dangerous thrust to abuse Dr. Lillie as "a mad bull," and "a fiery pugilist," as a weekly contemporary does. The question is simply historical, and must be determined by competent witnesses. We have just seen these are two famous bishops. Are they not to be believed when they testify, no doubt unwillingly, against their own order—the prelates? But it is not Cyprian and Eusebius alone. We have Hilary, Gregory Nazianzen, Jerome, and many more, testifying to the same awful fact. It is merely confirming the Doctor's argument to call him bad names. Nor is it essentially better to allow, with a daily contemporary, that "Dr. Lillie has some considerable acquaintance with Church history," but, after all, "gives only his *ipse dixit*, as evidence, when he brings a whole bench of bishops into his box."

But it is not merely weeklies and dailies that have fallen foul of the Doctor's good name. We are truly sorry to find the "British Quarterly" combining with the High Church organs to run down the historian of "Bishops and Councils." "Hard," "misunderstanding," "ungenerous," "opprobrious," "ill-natured," "blustering," "savage,"—all crowded into less than half a page of this most respectable Dissenting Review, form an awful bombshell to send at the head of a nonconforming brother. We are slow to think that gentlemen so distinguished for *humane* learning and Christian courtesy as Dr. Reynolds and Mr. Henry Allon could write or sanction the use of such language as we have quoted from their singular half-page. The best of editors, like "good Homer," will sometimes "nod" and reviews creep into respectable periodicals, which are as unworthy of their high reputation as they are unjust to the authors whom they abuse.

What evidence does the reviewer bring forward to justify these heavy charges? Well, it seems Dr. Alexander Roberts, editor of the "Ante-Nicene Library," "*comes in for many a blow.*" Are the blows fair, just, and merited? Is there a foul one among them all? It is not even pretended. What is there "opprobrious," &c., &c., in this? Dr. Lillie had to tell the truth about the Hierarchy, and he found this Presbyterian editor helping the Hierarchy. Was he not called on to deal with him? For instance, Dr. Roberts allows one of his prelate translators to render *Presbyterium* by *Priesthood* instead of *Presbytery*, thus countenancing that priestcraft which has been the bane of Christendom. This was a sin so glaring, even in an Anglican, as to be repudiated by the respectable Dr. Lightfoot. It was a double sin in a Presbyterian doctor.

The reviewer complains that "Dr. Schaff," "Dr. Alford," and "Dr. W. Cunningham," are all censured. And why not, if they are all justly censurable? This critic seems to fancy that a man must not be found fault with if he prints "D.D." after his name. He does not say one word to show

that these respectable names are unjustly dealt with. Dr. Schaff, though a Presbyterian, coquettes with the Hierarchy. For instance (vol. iii. p. 612), he tells us that Irenæus and Tertullian did not appeal to Scripture alone, but had "recourse at the same time to TRADITION, as preserved from the Apostles, through the unbroken succession of the bishops." This style of writing is censured as delightful to Prelatists, and misleading to ordinary readers; and the reason is given at pp. 46, 47 of "Bishops and Councils." The "Quarterly" critic says not a word of all this, but simply condemns Dr. Lillie for differing with Dr. Schaff. What is there "opprobrious," &c., &c., in this?

As for Dr. Alford, he is praised in "Bishops and Councils" for the unrivalled abundance of his critical labours, "his candour," &c., &c. But then Dr. Lillie demurs to the Dean's not making his popular version of the New Testament harmonise with his Commentary. He tells us, in his commentary on Acts xx. 23, that "the Apostles ordained those whom the Churches elected," and yet declares, in his revised New Testament of this year, that the Apostles "elected the elders." Again, in 1 Tim. iii. 1, Dr. Alford, in his revision, translates: "If a man seeketh for the office of a bishop, he desireth a good work;" yet he declares, in his Commentary, that to translate so "is to set a trap" for the common reader. But Dr. Lillie uses no "opprobrious" words when mentioning these things. He merely says Dr. Alford's readers are entitled to know his reasons for the changes—"reasons which it is fair to believe the Dean must have." What is there "blustering," &c., &c., in all this?

As to Principal Cunningham, Dr. Lillie pronounces his "Lectures" "admirable," and speaks reverently of his "learning and sagacity." Still, he ventures to differ with the lamented author about "homocousion," and gives five reasons for differing (pp. 65—67, "Bishops and Councils"). What is there "ill-natured," "opprobrious," "ungenerous," &c., &c., in all this?

The entire treatise of Dr. Lightfoot on the Christian Ministry is treated to a most savage dissection."

Dissection is a delicate, difficult operation, demanding a keen knife, a sharp eye, a steady hand, and a thorough knowledge of the SUBJECT. In saying, then, that Dr. Lightfoot's "entire treatise is treated to a *dissection*," the sub-editor, unintentionally no doubt, pays Dr. Lillie the very highest possible compliment, and inflicts, unconsciously, a fatal blow on the "treatise," if not on the author. For it is plainly implied, that all that is in the treatise of argument, or of no-argument, is thoroughly exposed in "Bishops and Councils." The operation is complete. The professor's "entire treatise" is overthrown.

But then the dissection is "a most savage" one. Ah, poor Dr. Lightfoot, you have fallen into the hands of "a savage"! The Professor, probably, will not thank Dr. Reynolds or Mr. H. Allon for their sympathy. In short, the compliment cannot be returned. In the criticism of "Bishops and Councils" the reviewer shows himself to be no dissector. His knife is dull, his sight bad, his hand clumsy, his knowledge nothing. What has mere feeling—mock feeling—to do with logic? Dr. Lillie had to cross-examine Dr. Lightfoot's witnesses. It is shown *dissectingly*—that is, thoroughly—that the witnesses do not prove prelacy, but prove the very opposite. And the reviewer holds up his hands in horror, and cries, "A most savage dissection!" He does not seem to have an idea that such is the very work enjoined by Paul on Titus (i. 12, 13): "The Cretans are always liars, mischievous wild beasts, lazy bellies . . . on which account rebuke them"—*apostomos (dissectingly)*: that is, literally, cutting away all those fatal excrescences of lying, wicked rapacity, and gluttony. "Savage dissection," no doubt, the Cretan liars, wolves, gluttons thought it, but absolutely necessary, if there was to be "soundness in the faith."

It is not enough to prove a man "ill-natured" that he uses very plain and awfully severe words. Paul does so, and orders Titus to do so too. The question always is, Is it not just, true, called for, and therefore good? No doubt the critic will say, Paul was inspired. Dr. Lillie is not, and there-

fore has no right to use such language. But he forgets, before Paul used them, they had been written by a Cretan poet. Was the poet "ill-natured," &c., in writing so? Paul justifies him: "This witness is true." The flatterers of the lying, mischievous gluttons, who gave good dinners in the island of Crete, no doubt cursed the poet as an "ill-natured, opprobrious savage," and no doubt the Cretans thought so, for calling their noble patrons, and themselves too, "liars, mischievous wild beasts, lazy gluttons;" but the Holy Spirit takes the words for his own. And yet, so far as we have observed, Dr. Lillie uses no such words. He only *quotes* the awful words of Christ and the Apostles, and follows them with the testimony of Cyprian, Eusebius, Gregory, Hilary, and Jerome.

The hardest words in "Bishops and Councils" are the words of the Holy Spirit. The critic does not pretend the words are misapplied; nay, he says, "With many of Dr. Lillie's conclusions we sympathise." "There are home-truths told; there are many home-thrusts against 'Bishops and Councils'; there are terrible indictments against popes and emperors; there is a fierce onslaught on the Hierarchical idea, which doubtless has done more to undermine Christianity than all the infidelities and vices of the outside world put together." Indeed! And yet the "British Quarterly" is shocked at the way in which Dr. Lillie handles this "*underminer*" of Christianity. By the "Hierarchical idea" the critic must mean *Prelacy*. And does Dr. Lillie say anything more "opprobrious" of it than that it undermines Christianity? He does not say that it is worse than "all the infidelities and vices of the outside world put together," but he is probably well pleased that he has driven the "British Quarterly" to such an acknowledgment.

Dr. Lightfoot's "entire treatise" is an elaborate defence of the "Hierarchical idea," and is therefore, if the "British Quarterly" is not wrong, an "*undermining* of Christianity more mischievous than all the infidelities and vices of the outside world put together." Dr. Lillie says nothing half

so severe as that; nay, he more than once speaks of Dr. Lightfoot with the highest respect. This is surely a very strange way of defending the Hulsean Professor of Cambridge. Indeed, our Hierarchy will hardly thank Dr. Reynolds for the hard things which he prints against the author of "Bishops and Councils." They must feel they lose much by such advocacy. What can the "British Quarterly" mean by apologising for the men "born under" the Hierarchy "never troubling themselves with the proof-texts of Dr. Lillie," and "who, moreover, have cared little about New Testament testimony to an accomplished fact"?

This is a very left-handed compliment. What! Dean Alford has "never troubled himself about Dr. Lillie's proof-texts," when, for whatever reason, he contradicts himself on these very texts! Has not Bishop Ellicott translated, or at least *professed* to translate, and expound the Pastoral Epistles? They "*care little*" about New Testament testimony to an accomplished fact"! It is "an accomplished fact" that Dr. Alford is Dean of Canterbury. Why should he care how the New Testament bears on his position? Dr. Ellicott is a Peer of the realm. It is "an accomplished fact." Why should he be expected to "care" what the New Testament says about Episcopacy? Well may the Dean and the Bishop shake their heads and cry—"Timemus Dissidentes et dona ferentes"—"We fear the Dissenters even when they defend us."

*The Plymouth Pulpit.* Sermons by HENRY WARD BEECHER. Third Series. R. D. Dickinson, 59, Old Bailey: 1870.

THE Plymouth Pulpit is now a recognised institution of our religious literature, and has won for itself general appreciation. Under this title, Mr. Beecher weekly issues the sermons preached in the ordinary course of his ministry, and Mr. Dickinson republishes them in this country, in monthly parts and half-yearly volumes. We have so recently expressed our high estimate of Mr. Beecher's preaching (see *Magazine* for August), that it is quite unnecessary to repeat it here.

The present volume is no less remarkable than its predecessors, for freshness of thought, keen knowledge of human nature, and unfailing fertility of illustration. The majority of the sermons are intended to expound the Divine Nature, and the higher forms of the Christian life. In various instances we differ from Mr. Beecher's positions, but we can never be insensible to his marvellous power as a minister of Christ.

*A Suggestive Commentary on the Romans.* Part I. By Rev. THOMAS ROBINSON. London: R. D. Dickinson, 1870.

THIS Commentary answers most faithfully to its title, and bids fair to be the most "suggestive" we have read. Its critical notes embody the latest results of Biblical investigations, and many of the historical illustrations of the text are a marvel of accuracy, clearness, and precision—e.g., the narration of the various principles and forms of heathen worship and philosophy on pp. 92, 96, and 98. The Commentary proper explains every word of importance, and furnishes matter for instruction and powerful sermons on almost every verse. If it has any fault at all, it is that it contains too much matter, some of which is certainly extraneous and enters into too great detail: e.g. in the summary of the life of Paul and of the history of the Jews. But the intelligent student will, of course, exercise his own discretion, and we are sure that in the perusal of the book he will be grateful, both for the communication of new ideas, and for the stimulus imparted to his own thought. The work, we may add, is publishing in monthly shilling parts.

### CHRISTMAS BOOKS.

*Spanish Pictures Drawn with Pen and Pencil, with Illustrations.* By GUSTAVE DORÉ, and other eminent Artists. London: The Religious Tract Society,

Is, for the beauty of its pictures, and the valuable information respecting Spain contained in its text, one of the most handsome books we have seen for many a day.

*The Picture Gallery of the Nations.*

London: Religious Tract Society.

WITH its copious adornments of engravings, and its really useful supplies of knowledge, both geographical and ethnological, will gladden the minds and the eyes of intelligent young readers.

*Original Fables.* By Mrs. PROSSER.

London: Religious Tract Society.

FABLES, Epigrams, and Proverbs, are the most difficult of all literary compositions. As for proverbs, they are born, not made. We have been delighted with Mrs. Prosser's admirable apologues, as they have appeared from time to time in the *Leisure Hour*, and their publication in this elegant form is a boon to Christian society.

*The Leisure Hour, 1870; The Sunday at Home, 1870; The Cottager and Artisan, 1870.* Religious Tract Society.

THE moral influence exercised by these publications is immense, and we rejoice to say that it is always indisputably employed in the interests of truth, and the best welfare of the human family. It is in a high degree creditable to the conductors of the *Leisure Hour* and the *Sunday at Home*, that they continue to retain so much freshness and vigour in these popular serials. We hope they will live to as green an old age as our venerable selves, who are now entering on the grand climacteric, as 1871 will give birth to our sixty-third volume.

*The Gate of Pearl.* By CHAUNCEY GILES. Edinburgh: W. Oliphant and Co.

Is a very popular story in America, and will work its way into the hearts of young English readers.

*Drifting and Steering; a Story for Boys.* By LYNDE PALMER. Edinburgh: Oliphant & Co.

Is, as its title implies, a story in the interests of moral courage and religious principle, as opposed to the *loues faire* tendencies of the young of the present day.

*The Sunday School Teacher's Pocket Book and Diary, 1871.* London: Sunday-school Union, 56, Old Bailey. *The Scripture Pocket Book for 1871; The Young People's Pocket Book for 1871.* London: Religious Tract Society. *The Sunday School Teacher's Diary for 1871.* London: Sunday-school Union, 55, Old Bailey.

ARE quite up to their usual standard of excellence.

*The Mother's Friend, 1870.* Hodder and Stoughton, 27, Paternoster Row.

HAS our hearty approval, and best wishes for its extensive circulation.

*The Wonderful Pocket and other Stories.* By CHAUNCEY GILES. Edinburgh: Oliphant & Co.

ANOTHER importation from the United States; the tone, style, and teaching are unexceptionably good. The same decision applies to *The Magic Shoes*, by the same author, and the same publishers.

*Bible Wonders.* By Dr. RICHARD NEWTON. Oliphant & Co., Edinburgh.

NINE of the best Sermons ever written or spoken to the Young. We cannot dismiss these publications of Messrs. Oliphant, without bearing testimony to the excellence of the numerous works they issue for the young. We strongly recommend those of our readers who are on the look-out for prizes and presents, to send to 7, South-bridge, Edinburgh, for a prospectus of children's books.

Senior scholars will find good counsel in *No Longer a Child; a New Year's Address*, by the Rev. L. D. BEVAN, LL.B. London: Sunday School Union, 56, Paternoster-row.

A specimen sheet of *The Child's Book of Song and Praises*, Cassell, Pether & Galpin have sent us. It promises to be a valuable contribution to the amenities of home education.



*The Hive: a Storehouse of Material for Working Sunday-school Teachers.* 3rd vol. 1870. Elliot Stock, 62, Paternoster-row.

Is surpassed by none of the numerous publications which now render their aid to our Sunday-school teachers.

*Parental Influence, addressed to Parents and Sunday Scholars.* By W. LANDELS, D.D. London: Sunday-school Union, 56, Old Bailey.

AN admirable address, which Christian parents will do well to ponder and pray over.

*Blanche Gamond; a French Protestant Heroine.* Edinburgh: W. Oliphant & Co.

THE history of one of the numerous sufferers from the Revocation of the Edict of Nantes. We thank Messrs. Oliphant for the production of such histories for the young. In these days of Popish pretension they are much needed. Surely all history must be confiscated, before the rising generation can to any great extent suffer the contamination of the Roman heresy!

*The Quiver and Cassell's Magazine:* monthly, price Sixpence. London: Cassell, Petter, & Galpin.

AMONG the six hundred serial publications issued by the press in London, there are no candidates for public approval which are more deserving of support than these.

*Music for Little Ones.* London: Sunday-school Union, 56, Old Bailey.

CONTAINS many excellent compositions suitable for the infant school and the nursery, but, like all the musical publications of the Sunday-school Union, is wanting both in music and poetry. It would be well for this excellent society to obtain the services of some Christian gentleman who would raise the tone of its poetical publications.

*Lonely Lily.* By M. L. C. London: J. Shaw, 48, Paternoster Row, is an excellent little story.

*Joe the Gardener, and his Pupil.* London: Elliot Stock, 62, Paternoster Row.

THE author has great capacity for attracting and profiting the young.

## Intelligence.

### MISCELLANEOUS.

**ESHER, PARK ROAD CHAPEL.**—On Sunday the 9th November, a new schoolroom was opened by an early dedicatory service, at which the minister of this place of worship presided. Sermons were preached by the Rev. W. H. Hooper of Walthamstow, and on the following evening, after a social tea-meeting in the new building, a meeting was held in the chapel, when F. Allport, Esq., of Camberwell, presided, and addresses were delivered by the Rev. — Jones and H. White; Messrs. W. Jackson, E. Gilbert, and H. Burgess.

### MINISTERIAL CHANGES.

The Rev. H. W. Perris has announced his intention of relinquishing the pastorate of Falkland Chapel, Egreymont, near Liverpool.

The Rev. J. Collins has resigned the pastorate of the Church meeting in Carlton Chapel, Southampton, after nearly seven and a half years' ministry.—Present address, Newton Lodge, The Avenue, Southampton.

The Rev. John Mostyn, formerly of Braintree, Essex, who sailed with his family last September for the United States of America, has accepted the unanimous invitation of the Baptist Church at the flourishing town of Danville, Pennsylvania.

The Rev. W. Lionel Green has resigned the pastorate of the Baptist Church, Middleton, near Teesdale, Durham.

Mr. Styles has resigned the pastorate of the Church meeting at the Holloway Working Men's Club and Institute.

# INDEX OF CONTENTS, 1870.

## ESSAYS, &c.

### PAGE

A Holy Life the Most Impressive Sermon .. .. .	648
A Nephew of Dr. Carey .. .. .	724
A New Way of Preaching .. .. .	388
Annihilation of the Wicked .. .. .	296
Antioch .. .. .	684
Antiquities of Bible Lands, &c. .. .. .	769
Aquila and Priscilla .. .. .	566
Argument against Infant Baptism .. .. .	584
Baptism and the Law .. .. .	865
Baptism of the Holy Ghost .. .. .	187, 205, 273, 341
Baptist Mission among the Garrows .. .. .	87
Beasts at Ephesus .. .. .	655
Bible Translation in India .. .. .	553
Burial Bill .. .. .	306
Christian Names .. .. .	697
Christ's Overtures of Mercy, &c. .. .. .	644
Church and Declining Members .. .. .	570
Church Meetings .. .. .	494
Collapse of the Temporal Power of the Pope .. .. .	689
Divine Leading .. .. .	1
Dyer, The .. .. .	11
Ecumenical Council, The .. .. .	84, 91, 161, 236
Education Bill .. .. .	230, 783
Extracts for Christmas .. .. .	775
Extracts from New Books .. .. .	244, 385, 657, 725
Fuller, The .. .. .	712
Heath Family of Maze Pond, The .. .. .	215, 262, 417, 485
Hindoo Reformer, The .. .. .	501
Home .. .. .	290
Importance of General Knowledge, &c. .. .. .	22
Jeweller, The .. .. .	431
Mariner, The .. .. .	350
Massacre at Tientsin .. .. .	621

	PAGE
Memoir of Lomas, Rev. T. . . . .	629
Do. Gray, Mrs. . . . .	40
Do. Hands, Rev. Thomas . . . . .	226
Do. Leader, Mrs. . . . .	437
Do. Ward, Mrs. Hannah . . . . .	173
Moabite Stone, The . . . . .	424
Notes from a Church Register . . . . .	165
Opium . . . . .	374
Pagan and Papal Rites . . . . .	583
Potter, The . . . . .	76
Pressense's Early Years of Christianity . . . . .	99
Protestant Strasburg . . . . .	695
Questions of the Day . . . . .	152, 300, 355, 519
Reign of the Saints . . . . .	625
Religious Consequences of the War . . . . .	563
Revision of the English Bible . . . . .	508
Robinson and Robert Hall . . . . .	26
St. Paul at Athens . . . . .	705
St. Stephen . . . . .	715
Satan's Magic Lantern . . . . .	504
Scenes and Characters of Scripture . . . . .	16, 82, 220
Scribe, The . . . . .	147
Sermons of Rev E. Hull . . . . .	523
Short Notes . . . . .	37, 94, 169, 239, 310, 377, 444, 513, 586, 650, 719, 722, 783
The Church and her Dangers . . . . .	69
The Johns of Scripture . . . . .	175
The Pope and the Council . . . . .	157
The Tongue . . . . .	700
The Uses and Abuses of Christmas Day . . . . .	757
Trades of the Bible . . . . .	11, 76, 147, 350, 431, 579, 639, 712
University Tests . . . . .	30
Warrior, The . . . . .	579, 639
What is the Destruction of the Wicked ? . . . .	777
Who shall Roll away the Stone ? . . . .	163
Zenana Work . . . . .	328

## CORRESPONDENCE.

Augmentation Fund . . . . .	47
Baptism of the Holy Ghost . . . . .	531
Brahmo Somaj . . . . .	532
Gospel for Rome . . . . .	668
The Annihilation of the Wicked . . . . .	459
The Imprecations in the Psalms . . . . .	455
The late Mr. Hands . . . . .	252

REVIEWS. 42, 104, 178, 247, 316, 382, 449, 526, 591, 659, 727, 793.

MISCELLANEOUS INTELLIGENCE. 47, 115, 182, 251, 387, 463, 598, 666, 733, 798

### RECENT DEATHS.

Dobinson, Mr. J. . . . .	184	Overbury, Mrs. F. . . . .	251
Edwards, Rev. T. . . . .	388	Parker, Mrs. . . . .	115
Ellis, Mrs. . . . .	116	Taylor, Mrs. J. H. . . . .	736
Flint, Mr. B. F. . . . .	463	Thomas Rev. T. . . . .	785
Turner, Mr. J. . . . .	600	Woodhouse, Mr. W. . . . .	182
Hardwick, Rev. W. . . . .	667		

### MINISTERIAL CHANGES.

	FROM	TO	PAGE
Alcorn, J. . . . .	Burnley . . . . .	Loughborough . . . . .	251
Anson, W. H. O. . . . .	Rawtenstall . . . . .	Cottonham . . . . .	666
Beckitt, W. A. . . . .	North Newbald . . . . .		115
Benakin, F. J. . . . .	Met. Tab. Coll. . . . .	Princes Risboro' . . . . .	667
Bright, O. . . . .	Rawdon Coll. . . . .	Church Lane . . . . .	115
Bristow, T. S. . . . .	Hillsley . . . . .		387
Burgess, T. . . . .	West Drayton . . . . .		666
Chamberlain, J. R. . . . .	Glasgow . . . . .	Bath . . . . .	115
Cocker, T. . . . .	Lantwit Major . . . . .	Lydbrook . . . . .	666
Collins, J. . . . .	Southampton . . . . .		798
Conling, S. . . . .	Scarborough . . . . .	Oakengates . . . . .	387
Curtis, J. . . . .	Brixham . . . . .		667
Davies, J. U. . . . .	Kingsbridge . . . . .	Brompton . . . . .	48
Davies, E. . . . .	Paulton . . . . .	Presteign . . . . .	667
Davies, G. H. . . . .	Trowbridge . . . . .	Abingdon . . . . .	667
Davies, T. H. . . . .	Rugby . . . . .		115
Deane, J. . . . .	Stradbroke . . . . .	Newcastle . . . . .	667
Dyson, W. . . . .	Measham . . . . .	Wirksworths . . . . .	251
Evans, R. . . . .	Liverpool . . . . .	Witton Park . . . . .	733
Evans, S. . . . .	Arnsby . . . . .		666
Field, J. . . . .	Exeter . . . . .		666
Foston T. . . . .	Norwich . . . . .	Hemel Hempstead . . . . .	47
Goadby, J. J. . . . .	Leicester . . . . .	Gravesend . . . . .	667
Green, J. . . . .	Stogumber . . . . .		666
Green, W. L. . . . .	Middleton Teesdale . . . . .		793
Hands, T. . . . .	Luton . . . . .	Middlesborough . . . . .	115
Horton, T. . . . .	Devonport . . . . .		666
Jenkins, Dr. R. . . . .	Abertillery . . . . .	Aberdare . . . . .	48
Jones, D. . . . .		Stourbridge . . . . .	47
Lewis, B. . . . .	Weston-super-Mare . . . . .	Plymouth . . . . .	251
Lewis W. M. . . . .	Bristol Coll. . . . .	Bridgewater . . . . .	47
Lord, J. . . . .	Birmingham . . . . .		667
McKenny, W. . . . .	Met. Tab. Coll. . . . .	America . . . . .	733
McMeehan . . . . .	Over Darwen . . . . .	Preston . . . . .	115
Makepeace, J. . . . .	Bradford . . . . .	Cheltenham . . . . .	598
Manning, J. . . . .		Muckworthy, Devon . . . . .	48
Marchant, F. G. . . . .	Birmingham . . . . .	Wandsworth . . . . .	733
Morgan . . . . .	Met. Tab. Coll. . . . .	Grantown, N.B. . . . .	733
Mostyn, J. . . . .	Braintree . . . . .	America . . . . .	798
Nash S. . . . .	Neatishead . . . . .		666

	FROM	TO	PAGE.
Norris, W. ..	Met. Tab. Coll. ..	Bristol ..	598
O'Dell, J. ..	Preston ..	Kingsbridge ..	251
Osborne, A. T. ..	Stoke Green, Ispwich ..	..	667
Owen, J. ..	Liverpool ..	Swansea ..	48
Owen, T. ..	Cranfield ..	..	733
Page, T. C. ..	Plymouth ..	Reading ..	251
Perris, H. W. ..	Egremont ..	..	798
Phillips, T. ..	..	Stogumber ..	667
Piggott, W. ..	Speen ..	..	47
Pipe, T. ..	Met. Tab. Coll. ..	North Shields ..	667
Sear, G. ..	East Dereham ..	Halstead ..	733
Short, C. ..	Sheffield ..	..	66
Styles, — ..	Holloway ..	..	798
Thomas, G. B. ..	Leeds ..	..	251
Turner, W. ..	Malton ..	Wakefield ..	733
Walker, A. ..	Winalow ..	Houghton Regis ..	733
Weatherley, G. H. ..	Reg. Park Coll. ..	Forton ..	598
White ..	Met. Tab. Coll. ..	Enfield ..	733
Wills, F. ..	Andover ..	..	387
Woods, W. ..	Woolwich ..	Nottingham ..	251
Wylie, A. ..	Leigh Land ..	Whitchurch, Salop ..	667

# THE MISSIONARY HERALD.

---

## The late Rev. Andrew Leslie.

**M**R. LESLIE was, we believe, a native of Edinburgh, and was born in the year 1798. His first religious impressions were the result of attendance, as a scholar, on one of the Sabbath-evening schools, where he became acquainted with the doctrines of revelation, and acquired that habit of Scriptural research which marked his future course as a minister of the Gospel. But though the foundations of Scriptural knowledge were laid, some years elapsed before he experienced the grace of God as a living and vital power. Having entered a printing-office in his thirteenth year, he soon fell under the influence of evil companions, drank deep of the poisonous streams of scepticism and universalism, and threw off the restraints of godliness. The instructions of the Sabbath-school were not however obliterated, so that when, in the Providence of God, he was led to resume attendance at public worship, in the sanctuary where the late Christopher Anderson, with pathos and power, published the good tidings of peace, his earlier feelings recovered their sway, and he was gradually led to forsake the paths of evil, and to give constant attention to the claims of piety. "I saw," he says, "nothing would do but decision in religion, and I was therefore compelled to give up my evil practices, and attend to the commands of God."

Becoming acquainted with a pious young man, a member of Mr. Innes's church, Mr. Leslie was at length admitted to its fellowship, a month after he had completed his seventeenth year. Soon after this his occupation led him to Glasgow, where, under the ministry of the late Dr. Wardlaw, he acquired clear conceptions of Divine Truth, and a full experience of the joy and peace which are the portion of the faithful followers of the Lamb. By that eminent man, Mr. Leslie was encouraged to devote his life to the missionary work, either as a printer of the Scriptures, or as a preacher of righteousness; and he eagerly availed himself of an introduction to Dr. Steadman and Mr. Kinghorn, who had come to Glasgow, in

the year 1818, to preach on behalf of the Mission, to lay before them his desire. A year passed without result, when Dr. Wardlaw wrote on his behalf to Dr. Ryland. An answer came from Mr. Dyer, and in due time Mr. Leslie was transferred to the Bristol Academy, to spend some time in preparation for the sacred employment to which he aspired. How diligently he used the advantages he there enjoyed his subsequent career amply testifies. The impression made upon others cannot be better expressed than in the language of a fellow-student, the Rev. Thomas Horton, of Devonport, who has kindly furnished us with a few reminiscences of Mr. Leslie's college life. "I was his senior at Bristol," says Mr. Horton, "and well remember, when he came, he immediately impressed us all with the conviction that he was thoroughly a man of God. He united himself at once with a few of us who met stately for special prayer, that we might be kept from evil, and fitted for the great work for which we were preparing. His industry, his devotedness, and indeed all he said and did, spoke the man of God; and from those who were my juniors, I subsequently learnt, that he closed his course at Bristol in a way which secured him the esteem both of students and tutors."

At times, however, Mr. Leslie's mind wavered as to his duty. He had many painful feelings and thinkings, he says; but "they came only when I had lost sight of the millions of my fellow-men perishing for lack of knowledge, and the glory of my Redeemer." But the sky cleared. "I am grieved now," he continues, "that I should ever have felt the least reluctance to go far hence to the Gentiles. But reluctant feelings now no longer exist, and I will go if you will send me."\*

The ordination service preceding Mr. Leslie's departure, took place at Coventry on the 14th October, 1823. Dr. Ryland gave the charge; the Rev. John Franklin, his father-in-law, offered the designation prayer, and the Rev. John Dyer, with other neighbouring ministers, assisted. The Rev. T. Morgan, of Birmingham, preached in the evening. Deep were the impressions made on all present. The young missionary went forth, as a strong athlete, to struggle with the powers of darkness, upheld by the prayers of the Church of God.

Mr. and Mrs. Leslie embarked on the 30th October. The voyage was a long and dangerous one. A tempest drove the ship into

\* For these extracts and other particulars, we are indebted to the narrative read by Mr. Leslie at his ordination, and carefully preserved by the Rev. John Spooner, of Long Preston.

Falmouth, and when again at sea, there was a moment when a fire threatened to plunge all on board into eternity. The seven weary months, the weariness of which was relieved by classical and Oriental studies, were at length over, and the glad missionaries found themselves, on the 12th of May, 1824, the guests of the great men of Serampore. Space fails us to give the impressions of Mr. Leslie as to what he heard and saw at this fountain-head of missionary toil. Only one brief glimpse of Dr. Carey must not be omitted. "We had the pleasure of hearing him preach," says Mr. Leslie, "when he gave us an excellent sermon. In manner he is very animated, and in style very methodical. Indeed, he carries method into everything he does; classification is his grand *hobby*, and wherever anything can be classified, there you find Dr. Carey. Every step he takes, and every sentence he utters, denote such vigour and activity as are truly surprising in a man who has been so many years in India."

Those pleasant days were soon exchanged for the hard work of the station of Monghyr, where Mr. and Mrs. Leslie arrived on the 17th of July. The few native converts gave them a hearty welcome; "they sat down before us," he says, "and sang a hymn, and afterwards joined in prayer." Nearly seventeen years passed away fully occupied with the work of the Lord, and bringing many trials to the devoted missionary. It was at Monghyr that Mr. Leslie induced the late Sir Henry Havelock, then a lieutenant, to care for the spiritual welfare of English soldiers. In April, 1826, his beloved partner was almost suddenly torn from his side; but grief did not stay his hand. He sowed the good seed by all waters. Bazaars were constantly visited; the jungles were traversed; the village markets heard the preacher's voice. Hindoos, Mohammedans, Santhals, all were invited to drink of living streams. Now, numerous baptisms cheer the labourer; at other times a tide of discouragement sets in. But amid all he is supported by glorious hopes. "Now, do you know that nothing so much affects and purifies my mind as the love of God in Christ Jesus. I have learned lately, and but lately, to confine myself more than I ever did to the love of our Divine Master, and to dwell more on His glorious gift, the Blessed Spirit. For this, I trust, we in Monghyr have now begun to pray in right earnest, particularly the poorer part of our pious people."

The jungle-fever, caught in his visits to the aborigines of the Rajmahal Hills, at length brought these happy and congenial labours to



an end; and he was compelled in 1841, with his wife—the daughter of his eminent predecessor, John Chamberlain—and his children, to voyage to England. Here he took part in the Jubilee services of the Mission, and after revisiting the scenes of his early days, he again sailed for Calcutta, where he arrived on the 27th December, 1842.

The Church meeting in Circular Road, Calcutta, being without a pastor, urgently pressed upon Mr. Leslie the acceptance of that office. It was also the wish of his missionary brethren. He yielded to the evident necessity, and the energies of his remaining days were given to this service. For several years he preached almost daily, in Urdu or Hindi, to congregations gathered at the roadside, and in the streets of Calcutta. He also gave much attention to the revision of the Hindi translation of the New Testament. But his chief strength was devoted to the English Church of which he had taken the oversight, and in the pastoral charge of it he remained until June, 1865. “For nearly half a century,” says the *Friend of India*, “Mr. Leslie was known as the ablest preacher among the Baptists in India, and as one of their most zealous missionaries. To the fervid spirit of his country he added the grace of a masterly English style, and the ability of an elegant scholarship.” His few last years were shadowed with the gloom of declining powers of both body and mind; but they were watched with unwearied patience, and with unflinching love and tenderness, by his excellent wife and daughter. On the 24th of July last, he passed into the region of eternal light and joy. His remains were buried in the Dissenting Burial-ground, amid a crowd of affectionate friends, both European and native, in whom his noble life had produced feelings of admiration and esteem. His character cannot be better summed-up than in the language of his missionary brethren, who knew him well:—

“Mr. Leslie was a man of great ability, and he will not soon be forgotten by those who knew him. His intellect had been carefully cultivated, his judgment was clear and sound, and his knowledge was extensive. As a preacher, he was remarkable for the originality and vigour of his discourses. Although somewhat austere in manner, and accustomed to the most fearless avowal of his thoughts, he was full of tender sensibilities, and any reference to the friendships and separations of his youth affected him with keenest emotion whilst memory endured. Ready compassion towards the distressed and needy, and kindly interest in the young, were equally conspicuous features in his character. Simple

and inexpensive in his tastes, he was ever distinguished by his frugality in the use of all missionary funds. Whilst at Monghyr, he relinquished, in favour of other missionary objects, considerable sums which he was entitled to receive, but found himself able to dispense with. His visit to England imposed no burdens upon the Society, and throughout his residence in Calcutta the same principles of generous economy governed his manner of life.

"We thank God for the blameless consistency of our honoured brother's career, for his faithful labours, for his unimpeachable integrity, for his fidelity to the ministry which he had received, and for the usefulness which attended it. May that usefulness be long perpetuated by the holy lives and influence of those who were either led by him to the Saviour, or were established in their faith by his instructions!"

---

### The Trial of Faith.

OUR readers will, we are sure, read with peculiar interest the following narrative, from the pen of the native pastor of the Church at Ramshil, in the district of Backergunge. We are indebted to our esteemed brother, the Rev. John Sale, for the translation of the Bengali original. As in Apostolic times, the first Christians in a country have often to pass through much tribulation to enter the Kingdom of God; but now, as then, the Divine promises sustain them in the trial of their faith:—

"To the highly honoured and estimable Christian friends belonging to the City of London, the preacher of the Church at Ramshil, Goluck Chunder, Christian, addresses this letter:—The village of Ramshil is a place belonging to a very great zemindar (there are several such villages belonging to this zemindar). In them some twenty or twenty-five thousand people live, nearly all idolaters. Some few are Mohammedans. Formerly, when the Gospel of Christ's death was preached in these villages, no one wished to hear it—rather they mocked and scoffed. On one occasion two

preachers came to preach in these villages, and the zemindar's people seized them, and took them to his cutcherry (place of audience), and there they were bound and beaten, and then let go. Afterwards the Lord Jesus Christ, the Saviour, established a Church in this village.

"When first the people of this village confessed the Lord Jesus Christ as their Saviour, nearly three hundred people became Christians. Afterwards the zemindar began to threaten many things, and by fraud or by force, very many of these people were induced to turn back. Only a few per-

sons remained in the Christian religion; these also the zemindar tried to frighten or to entice, but they did not listen to him. Then they got up, and presented to the authorities, false accusations against the Christians, and exhibited false evidence: and thus the authorities gave a decree in favour of the zemindar. After this some of the Christians were turned out of their houses and lands, and their houses and property were sold; and other Christians (*who were not turned out*) had their houses and property seized and sold. Then all these Christians, for want of land and homesteads and dwelling-houses, suffered many kinds of trouble, and wandered about from place to place. After awhile, those whom the zemindar had turned out of their houses and lands, having to put up houses on other people's homesteads, the zemindar's people immediately seized them, and sold them. In this manner they were not able to remain quiet anywhere. On this account our pastor, the Rev. John Sale, put up houses for them on the homestead where the chapel is, and up to the present time they are settled and quiet in that place. The said zemindar, having instituted a case against the Christians, and got a decree on a bond after three years, according to that decree he attaches their property, and sells whatever they have; and they (the zemindar's *people*) also take the property of other Christians as theirs; and if they cannot bring good evidence, they sell that off too. Though some Christians, by the mercy of God and the kindness of the authorities, *got a decree*, yet the zemindar will not take rent from them; so they take their rent, and pay it to the collector of

the district. In this way the Christians are living here. In the year 1861 the people of this village accepted the Christian religion. Now there are in this village, in all, ninety-six Christians; of these twenty-four are Church members. There are twenty-two boys, and eighteen girls. Last September five new converts came into the Kingdom of the Lord, and eight have given their names as candidates for baptism; I hope they will be soon baptized. We have worship regularly, and we have decided on establishing a school; and we wish, if it be the will of God, that the school will be commenced in a short time.

"In my own family there are eight persons. I have four sons, and one girl; also my mother and my wife. My wife was a girl in Mrs. Sale's School.

"The Christians of this village of Ramshil, although they have endured persecution, are firm in the love of Christ; they serve and praise Him, and are steadfast in piety. For this let God be praised!

"The special request of the Church, and mine also, is that, O dear friends! you will be as our book of prayer, that we, near all these wolves, may yet find pasture.

"We now by letter converse with each other, but we hope in Christ that in the world to come, we shall be gathered together at the feet of Christ Jesus, and face to face hold loving discourse for ever.

"Very much love and respect to you from the Church, my family, and myself.

"Pray forgive all the ignorance of this letter! This is my request.

"GOLUCK CHUNDER, Christian,

"10th October, 1869."

## Obstacles to the Confession of Christ in India.

**T**HE following brief extract from a letter lately received from the Rev. John Robinson, of the Lal Bazaar Chapel, Calcutta, is a good illustration of the obstacles to the confession of Christ which are thrown in the way of educated young men. Can we wonder that the work proceeds so slowly, when everywhere in the land such social persecution exists? The public acts of the Government secure liberty of conscience; but they are powerless in the presence of the domestic persecution which has to be encountered, when a youth shows symptoms of a desire to abandon the idolatry of his fathers for the truth as it is in Jesus:—

“A young man, named Behari Lal, has also expressed a wish to join us, and I trust he is sincere. He came to us about a year ago, seeking admission into the Church; but he said he would not like, on embracing Christianity, to be dependent on others, and therefore asked my help to get a situation. I secured one for him through the kindness of a friend, but immediately on its being made known that a missionary had got him a situation, his father asked him if he wanted to embrace Christianity, and

then chastised him most severely, and kept him in confinement for many days, and next got him married, and sent him away to Bhowanipore. About two months ago he came again, and expressed an anxious desire to join us. I have, through the kindness of the same friend, got him a situation again, but somehow have seen nothing of him since. I hope he has not been again subjected to chastisement. He promised to meet me at the Bengali service at the chapel on Sunday, but never came.”

---

## The Brahmos of Monghyr.

BY THE REV. J. A. CAMPAGNAC.

**M**R. CAMPAGNAC, in a recent letter, gives us the following interesting information concerning a party of these religionists existing in Monghyr. Who will not pray that the Spirit of Truth may lead them into all truth!—

“I have just brought to an end a series of lectures which the Brahmos wished me to give them, on the Divinity of Christ. I have given invitations to them to come and see me when they like, and have visits from them every day. Those that come to me

are chiefly Bengalis. I find some good earnest men among them, really seeking God, ‘Crying for the light, and with no language but a cry.’ There has been a split in the Brahmo camp lately. About fifteen have left the ‘Somaj,’ and no longer call them-

selves Brahmos. They meet in a private house on Sundays and Wednesdays, and their worship consists in prayer and praise to Christ, and invocations to the Holy Spirit. I can't say yet if they acknowledge the divinity of Christ; the burden of their prayer is for the Holy Ghost promised by Christ. The painful earnestness of their petitions moves one's inmost soul. The leading man among them seems to be all on fire. I join them in their religious devotions very frequently,

and always feel the better for my visit. I preached to them at their own request last Sunday, from the text they gave me, 'Without me ye can do nothing.' How long this will last, and in what it will issue, no one can predict; but surely one may indulge the hope that God will hear their hearts' cry, and send the Spirit to them, to lead them into the truth! Pray that God may help them to know Him, and that His Spirit may reveal Christ to their hearts as their Lord and God!"

---

## Missionary Notes.

SERAMPORE.—The labours of the brethren are cheered by the prospect of baptizing six of the youths residing in the College Bungalow. There are also two persons accepted for baptism at Khoostea, a station now under the care of the Rev. Thomas Martin. Mr. Martin speaks of the season as unusually hot, in consequence of which refreshing sleep can with difficulty be secured.

DINAPORE.—The Rev. D. P. Broadway reports the baptism of two members of the European church, and states that the work is going on energetically among both Europeans and natives; some are candidates for baptism. He also mentions the decease of his son's wife, a daughter of our late missionary, the Rev. B. Williams of Agra.

LAL BAZAAR, CALCUTTA.—The repairs and alterations in this chapel being completed, it was reopened on the 4th September, the Rev. J. Trafford, and the Rev. M. Grant, of the Scotch Kirk, preaching on the occasion. Mr. Robinson mentions that there are a few candidates for baptism, among them a Bengali woman. He also refers to the case of a promising youth, who has had to suffer much hostility from his friends on account of his acceptance of the Gospel.

POONAH.—Our native brother, Sudoba Powar, informs us that he frequently preaches in the mission chapel, and that he has visited many villages to proclaim in them the Word of Truth. He mentions that in one village he stayed four days, and preached to 6,000 persons. Everywhere he was received with attention, and was invited to come again. His poverty alone limits these excursions, as he is obliged, for his support, to act as a reader of the press and translator of English works into the vernacular. Occasionally private friends afford him aid.

JAMAICA, MORANT BAY.—The Rev. W. Teall reports that the work is progressing very favourably. The repairs at Morant Bay have been more extensive than was anticipated, while the chapel at Monklands is being erected somewhat slowly. During the midsummer vacation two students from Kingston worked with him. On the 7th of August thirty-nine persons were baptized from the three principal stations. Seven stations are visited statedly, while classes assemble at

thirty-eight. A few fine youths give promise of becoming students at the Institution in Kingston.

**TURK'S ISLANDS, BAHAMAS.**—The Rev. I. Pegg informs us that this colony is overwhelmed with distress, from the entire cessation of the salt trade with the United States. No one has money; even the Government is unable to pay the salaries of its servants. Flour has been selling at 6d. per lb. All through the Caicos the people are eating leaves and roots, and are dying from starvation. The merchants are in a state of insolvency. No one imports goods—no one can. Some of the people are emigrating to San Domingo. Should this state of things continue, the islands must become depopulated, either through famine or migration. Under such circumstances the Committee have felt themselves compelled to render assistance to Mr. Pegg, but they are helpless to meet the great need of the population.

**JACMEL, HAYTI.**—We are happy to learn that Mrs. Webley has safely arrived at Jacmel, receiving a hearty welcome from the people.

**TRINIDAD, PORT-OF-SPAIN.**—The Rev. W. H. Gamble reports that seven persons were baptized on the 31st August, and several candidates remain. The congregations have of late very much improved, and the number of members is increasing.

**MORLAIX, BRITANNY.**—The war does not altogether interrupt the work of the mission. Mr. Jenkins reports that he had been preaching in the mountainous district, five leagues from Morlaix, to an interesting Breton auditory, and that the good old teacher Preyant, at Pont-Menou, has more learners than he can possibly attend to. He says that the people are becoming more favourable to the Gospel, and he earnestly presses Mr. Jenkins to preach again in his house as his neighbours ask him when Mr. Jenkins is coming.

**GERMANY.**—We learn from Mr. Oncken, that the German churches are stretching every nerve to diffuse the Gospel, both among the German and French soldiers, by the circulation of Tracts, Gospels, New Testaments, and other publications. Much encouragement has been met with. About 300 members and friends of the German churches are with the armies, with whom a lively correspondence is kept up. Mr. Oncken will be happy to receive assistance in this work.

**NORWAY.**—Mr. Ola Hanssen is at present labouring in Tromsøe, where there is every appearance of a large church being gathered. In Bergen the truth is also making progress; five persons have been lately added to the church; four others are candidates, and many more are inquiring after the "good old way." The meetings are well attended, especially on Sunday evenings.

---

## Home Proceedings.

**T**HE month of November has been scarcely less crowded with missionary services than the previous month. In almost every place the interest shown has been very gratifying, and in not a few places there have been overcrowded gatherings. Some two or three of our brethren write about

"forms in the aisles," and "many obliged to go away who could not get in." Our dear brethren from the field, who are now doing temporary service at home, are rendering that service most heartily, and in a manner that secures the sympathy and thankfulness of all. Our brethren, the secretaries of local auxiliaries, are also giving us substantial help. We thank them cordially for it. Where all are doing so well, it is hard to single out particular names without appearing to make invidious comparisons; still, we cannot forbear mentioning such brethren as the Rev. J. McMichael, B.A., of Bourton-on-the-Water, and the Rev. John Haslam, of Gildersome, on account of the fact that these brethren have aimed at inducing *every* church in their respective neighbourhoods to join us in our work. They have met with such a success as should encourage others in the same effort.

Services and Meetings have been held as follows:—

PLACES.	DEPUTATIONS.
Bromsgrove, Haverfordwest, and District . . .	Rev. James Smith (of Delhi).
Coate, Faringdon, Wantage, Wallingford, Brom- ley, Hampstead, and Bolton . . . . .	Rev. J. J. Fuller.
Coventry (Cow Lane & St. Michael's Chapels) . . .	Revds. James Smith and F. Timmis (of Rugby).
East Gloucestershire (portion) . . . . .	Rev. J. J. Brown (of Ciren- cester).
Great Grimsby, Grantham, and Horncastle . . .	Rev. R. A. Hatchard.
John Street Chapel, Bedford Row, & Watford . . .	Revds. C. Bailhache and J. H. Anderson.
Markyate Street and Sevenoaks . . . . .	Rev. Hormazdji Pestonji.
Preston, and District . . . . .	Rev. W. H. McMechan.
Reading and Biggleswade . . . . .	Rev. T. Lea.
Rickmansworth, Braintree, Halstead, Earl's Colne, and Sible Hedingham . . . . .	Rev. C. Bailhache.
Ryde, and District . . . . .	Rev. F. Trestrail.
Scarborough, Oxford, Abingdon, &c. . . . .	Dr. Underhill.
Weymouth, Dorchester, Burnham . . . . .	Revds. J. A. Wood, P. Mac Master, and T. Lea.
Woodstock, and District . . . . .	Rev. W. A. Hobbs.

**MEETINGS IN LONDON.**—Among the Meetings in the above list, one at John Street Chapel, Bedford Row, demands special notice. The Rev. E. Medley, the pastor of the Church, having long felt that his people were not as well informed as they might be on missionary matters, resolved on holding occasional meetings, for the simple purpose of detailing missionary facts, &c. The first was held on the 8th ultimo, and proved a success. The pastor furnished details of the work in Madagascar, Mr. Anderson spoke about his own work, and Mr. Bailhache enforced the duty of *systematic* working. Mr. Medley hopes to repeat the experiment when fitting opportunities occur. It was very evident that the friends who attended were much interested and gratified. We shall be happy to make arrangements for similar meetings in

other congregations in London. We have at home, just now, a very efficient number of brethren from the field, and they are anxious to utilise what spare time they have in this way.

REV. F. R. LAUGHTON.—In reference to the paper in the last HERALD, on the life of Mr. Laughton, it should have been stated that, in his early days, Mr. Laughton received much kindness from his grandfather, by whom he was supported, and treated with great kindness, until he reached an age at which it was desirable to apprentice him. His grandfather's house was, for a long time, his home, and to it he repaired as often as convenience or inclination led him to do so.

**WIDOWS' AND ORPHANS' FUND.**—The circulars usually sent out respecting this fund are prepared, and will be issued early in the month, so as to be in the pastors' hands in due time to make the needful announcements. We trust the results will be as satisfactory as they have been in previous years.

**NATIVE PREACHERS' FUND.**—The Christmas cards will also be posted so as to be placed in the hands of our young friends in good time. They have hitherto done nobly for this object. May their love and zeal abound yet more and more, and be crowned with great success!

**MISSIONARY SCENES.**—These beautiful cards, 'ten in number, may be had, price one shilling, by application at the Mission House. They would make excellent Christmas gifts and rewards for Sunday-schools; and, if more generally known, would be very useful. We invite the special attention of the superintendents and teachers of our schools to this announcement.

## The "Missionary Herald."

**B**Y a recent decision of the Committee, the monthly numbers of the **HERALD** will, from the commencement of 1871, be sent by post to all subscribers of £1 a-year and upwards, free of charge, as well as to the ministers of all contributing Churches. Our friends will greatly oblige us by forwarding their correct address. The same privilege is also granted to all subscribers of 10s. a-year, who may signify their wish to the Secretary, either direct, or through their auxiliaries or pastors.

## Contributions

*From October 19th to November 18th, 1870.*

W. & O. denotes that the Contribution is for Widows and Orphans; N.P. for Native Preachers,  
T. for Translations; S. for Schools.

ANNUAL SUBSCRIPTIONS.			£	s.	d.		£	s.	d.
Lee, Mr., Llandinabo, near Rosser.....	2	2	0			land, per Mr. Thomas Matches .....	5	15	6
Martin, Mrs. H. W.....	1	1	0			Cory, Mr. R., Cardiff, <i>Hagty</i> , per Rev. T. Lea	2	0	0
						Edwards, Rev J., for <i>Norway</i> , per Rev. C. Kirtland .....	25	0	0
DONATIONS.						Small, Rev. G., M.A., per Rev. H. Heinig, <i>Benares</i> .....	12	4	0
Orew of Barque "Alice Eitson," of Sunder-									
						Students at Regent's Park College.....		5	15
						Stradley, Mr.....		2	0
						FOR NEW MISSION SCHEMES.			
						Angus, Rev. J., D.D.....		5	5
						Hepburn, Mr. A. P. ....		10	0





[illegible]

*We are requested to insert the following List of Contributions to the*

**BIBLE TRANSLATION SOCIETY.**

*From 1st August to 31st October, 1870.*

LONDON.		DERBYSHIRE.		HANTS.	
Cummings, S. W., Esq.....	0 10 6	Lea and Holloway Branch		Bluntisham .....	3 2 6
Regent's Park College, Contributions from the Students, per Mr Love	1 10 0	Auxiliary.....	35 0 0	St. Ives .....	1 5 6
				Somersham .....	0 11 6
BUCKS.		DEVONSHIRE.		KENT.	
Great Missenden .....	1 10 0	Barnstaple .....	1 10 0	Ashford .....	0 10 0
High Wycombe .....	2 7 0	Dinnaton, Mr G. Norman	0 10 6	Broadstairs .....	3 1 3
Western Turville—Mrs. Sherley.....	0 5 0			Malden .....	3 19 0
		DURHAM.		Margate .....	2 19 6
		Middleton Teesdale, R. W. Bambridge, Esq. (3 years).....	3 0 0	Ramsgate.....	2 8 6
CAMBRIDGESHIRE.		South Shields .....	0 10 0	St. Peter's .....	0 3 0
Cambridge .....	8 11 0	Stockton .....	0 5 0		
Chatteris .....	2 0 0	West Hartlepool.....	1 3 0	LANCASHIRE.	
Cottonham .....	1 8 6			Bury, Rev. J. Webb.....	0 10 0
Haddenham .....	2 0 0	GLOUCESTERSHIRE.		Liverpool, Myrtle Street	10 0 0
Swavesey .....	0 10 0	Cheltenham .....	3 5 0		
Willingham.....	2 1 6	Tewkesbury .....	2 0 0	LINCOLNSHIRE.	
Wisbeach .....	0 6 0			Boston .....	1 16 6
				Bourne.....	3 14 6
CHESHIRE.		HANTS.		Louth .....	6 1 1
Stockport, Mr J. Edmanson	0 10 0	Southsea, Mr R. K. May	1 0 0	Spalding .....	1 18 7



# INDEX TO MISSIONARY HERALD.

## ORIGINAL AND OTHER PAPERS.

	Page		Page
The late Rev. John Parsons, of Monghir .. ..	49	A Curious Incident .. ..	610
Female Education in India .. ..	55	The Income Tax and Bengali Ryots ..	611
The Romance of Missions .. ..	117	The Cemetery of Jacmel .. ..	612
The Brahmos .. ..	120	Decease of Missionaries .. ..	669
In Memoriam .. ..	128	The Quarterly Meeting of the Committee at Cambridge .. ..	671
Infanticide in India .. ..	185	Decease of Mrs. Martin .. ..	678
The Gospel in Italy .. ..	190	The Native Evangelist Seetul Dass ..	674
The New Mission House .. ..	253	State of Brittany during the War ..	675
Seventy-eighth Report .. ..	321	Visit to Prisoners .. ..	678
The Anniversaries .. ..	389	A Trophy of Love .. ..	681
Agra: the Difficulties of a Convert ..	404, 467	The late Rev. R. F. Laughton ..	737
Our Mission to Africa .. ..	464, 533	Prayer for China .. ..	739
Memorial of the late Mrs. Jenkins of Britanny .. ..	470	The Baptist Church in Madras ..	739
A Missionary Tour .. ..	536, 608	The Mission in Hayti .. ..	740
Notes from Bengal .. ..	540	The Enlargement of the Mission in Norway .. ..	745
A Sad Event .. ..	541	The Effects of the War in Brittany ..	747
Bombay Baptist Chapel .. ..	541	The late Rev. Andrew Leslie .. ..	805
Decease of Rev. John Law .. ..	543	The Trial of Faith .. ..	809
The Baptist Denomination in Jamaica .. ..	601	Obstacles to the Confession of Christ in India .. ..	811
Address to Sir J. P. Grant .. ..	604	The Brahmos of Monghyr .. ..	811
Disestablishment in Jamaica .. ..	607		

## INTELLIGENCE.

AFRICA .. ..	57, 338, 545, 749	INAGUA .. ..	681
BRITTANY 261, 475, 614, 675, 747, 813		ITALY .. ..	190
CEYLON 56, 264, 328, 544, 614, 749		JAMAICA .. ..	59, 121, 330, 472
CHINA .. ..	263, 329, 475, 681	Clarendon .. ..	545
GERMANY .. ..	813	Kettering .. ..	545
HAYTI .. ..	124, 682, 749, 813	Kingston .. ..	478
INDIA .. ..	324	Montego Bay .. ..	
Allahabad .. ..	475, 544	Morant Bay .. ..	198, 331
Benares .. ..	613	Mount Peto .. ..	682
Calcutta .. ..	326, 681, 812	Point Hill .. ..	544
Chittoura .. ..	613	Salter's Hill .. ..	682
Darjeeling .. ..	749	Savannah-la-Mar .. ..	682
Delhi .. ..	54, 749	Spanish Town .. ..	475
Dinapore .. ..	749, 812	NASSAU .. ..	544, 813
Jessore .. ..	49, 748	NORWAY .. ..	127, 475, 813
Monghir .. ..	53, 475, 613	TRINIDAD .. ..	339, 681, 749, 813
Mussorie .. ..	614	TURKS ISLAND .. ..	187, 329, 813
Poona .. ..	674, 812		
Serampore .. ..	812		

## MISSIONARIES AND OTHERS.

Anderson, W. H. .. ..	324	Campagnac, J. A. .. ..	324, 475, 811
Baechelin, O. .. ..	263, 324, 475	Carter, O. .. ..	264, 324, 678
Baumann, Mrs. .. ..	124	Clarke, J. .. ..	61, 194, 332
Bevan, L. .. ..	393	Clarke, Mrs. .. ..	61
Broadway, D. P. .. ..	749, 813	Claydon, W. .. ..	332
Bouhon, V. E. .. ..	261, 675	Colman, J. J. .. ..	391

Dakin, E. . . . .	323	Mouney, W. . . . .	739
Dendy, W. . . . .	601, 607	Oncken, J. C. . . . .	813
Domond, V. R. . . . .	749	Phillippo, J. M. . . . .	59, 475
East, D. J. . . . .	59, 331, 473	Page, J. C. . . . .	749
Edwards, E. . . . .	541	Parsons, John . . . . .	49, 53, 323, 586, 608
Ellis, R. J. . . . .	748	Parsons, Josiah . . . . .	324, 674
Etherington, W. . . . .	128	Pegg, I. . . . .	187, 324, 330
Foster, G. E. . . . .	749, 813	Pigott, H. R. . . . .	56, 813
Gamble, W. H. . . . .	262, 324	Pinnock, F. . . . .	57
Gillot, A. O. . . . .	332, 604	Reid, H. T. . . . .	324
Grant, Sir J. P. . . . .	59, 121, 332, 604	Richard, T. . . . .	263, 475
Gregson, J. . . . .	404, 467	Robinson, J. . . . .	327, 811, 812
Hanson, O. . . . .	745, 813	Roberts, J. S. . . . .	331
Hayercroft, Dr. . . . .	399	Rouse, G. H. . . . .	540
Hobbs, W. A. . . . .	324, 395	Russell, J. . . . .	750
Hubert, G. . . . .	127, 475, 672, 745	Sale, J. . . . .	809
Hume, J. . . . .	194	Saker, A. . . . .	334, 533, 541, 749
Jenkins, J. . . . .	323, 470, 747, 813	Seetul Dass . . . . .	674
Johnson, E. C. . . . .	324, 615	Smith, J. . . . .	54, 324, 328, 399
Jordan, C. . . . .	324	Smith, R. . . . .	323, 749
Kelsall, H. . . . .	128	Sudoba Powar . . . . .	812
Keshub Chunder Sen . . . . .	325	Supper, C. F. . . . .	324
Kerry, G. . . . .	324, 611	Teall, W. . . . .	193, 331, 812
Laughton, R. F. . . . .	329, 670, 737, 815	Thomson, Q. W. . . . .	534
Law, J. . . . .	323, 543	Trestrail, F. . . . .	545
Lee, T. . . . .	612, 671, 740	Underhill, Dr. . . . .	128, 334
Leslie, A. . . . .	669	Underhill, Mrs. . . . .	128, 335
Lewis, C. B. . . . .	262, 542	Wall, J. . . . .	190
Martin, Mrs. . . . .	673	Williams, A. . . . .	327
Martin, T. . . . .	812	Webley, Mrs. . . . .	813
Moncrieffe, R. S. . . . .	397		

## HOME AND OTHER PROCEEDINGS.

Acknowledgments 132, 411, 548, 684, 752	Jamaica Special Fund . . . . .	752
Annual Report . . . . .	Jamaica Education Fund . . . . .	684
Annual Services . . . . .	Meetings in London . . . . .	814
Arrival of Missionaries . . 62, 129, 264	Missionary Herald . . . . .	815
Association Secretary . . . . .	Missionary Lectures . . . . .	751
Bible Translation Society 199, 476, 615, 817	Missionary Notes, 475, 544, 613, 681, 748	
Bombay Chapel Funds . . . . .	Missionary Scenes . . . . .	815
Committee . . . . .	Native Preachers' Fund . . . . .	815
Contributions 63, 130, 197, 266, 405, 479	New Missionaries . . . . .	324
547, 616, 683, 751, 815	Nominations for Committee . . 130, 196	
Deaths of Missionaries . . . . .	Post Office Orders . . . . .	129
Departure of Missionaries . . . 615, 683	Remittances . . . . .	196, 265, 615
Extracts from Speeches . . . . .	Removal to New Mission House 403, 476, 546	
Foreign Letters Received 132, 200, 268, 412, 480, 548, 684, 752	Special Funds . . . . .	403
Finances . . . . .	Trestrail Testimonial Fund . . 546, 615	
Home Proceedings 62, 129, 196, 265, 403, 476, 545, 614, 682, 750, 813	Widows' and Orphans' Fund] . . 63, 815	

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Joseph Tritton, Esq., Treasurer; by Edward Bean Underhill, LL.D., Secretary at the Mission House, Joseph Street, Holborn, London; in EDINBURGH, by the Rev. Jonathan Watson, and John MacAndrew, Esq.; in GLASGOW by John Jackson, Esq.; in CALCUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, Twells, and Co.'s, 54, Lombard Street, to the account of the Treasurer.





